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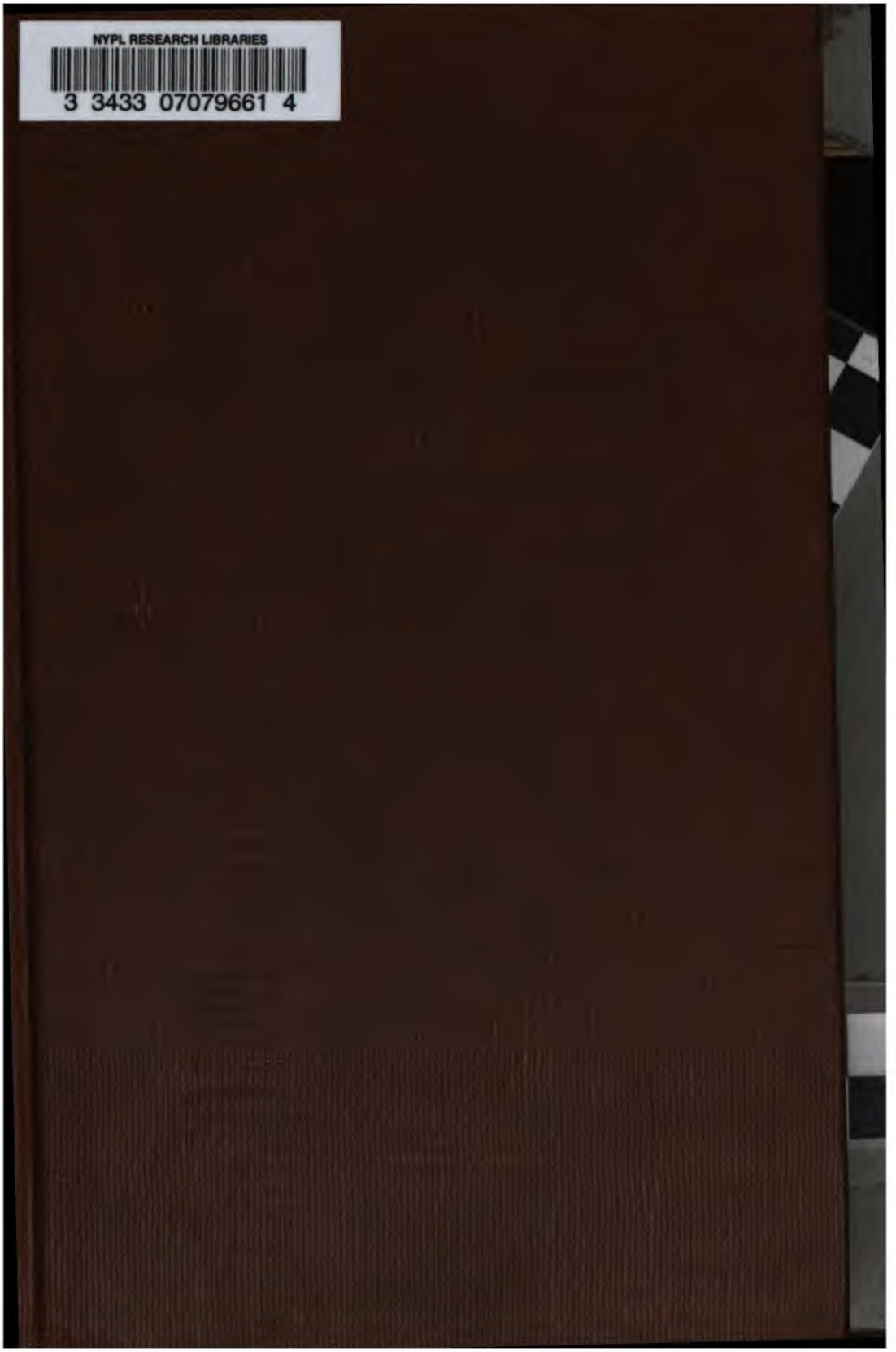
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THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D.D.

VOL. VII.

FOR THE YEAR 1829.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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PREFACE.

THROUGH the goodness of God, which we desire most thankfully to acknowledge, the Christian Advocate, and its original Editor, have both survived to the close of a seventh year. That either would live to the present time, was, at the commencement of this Miscellany, very problematical. But both have been spared; and this work now receives a patronage which, if continued, will ensure its permanence. Still, it is not such a patronage as we think ought to be afforded, to the only periodical publication in the United States, which, while invariably catholick in its tone toward all evangelical protestant denominations, has been, for a series of years, the steady, open, and unequivocal advocate of Presbyterian institutions, doctrines, and measures—in opposition to much that has been, and still is, either calculated or intended to discredit, undermine and subvert them. The Editor feels how difficult it is to speak properly of himself and of his work, and will therefore say but little—That little, however, he will say very plainly, and let it stand for what it is worth. He says then, that he has no wish to interfere with other evangelical publications of any kind; and that he has recommended, and earnestly endeavoured to promote, the circulation of some, the reception of which he was sensible might cause the relinquishment of his own—Against this effect of what he has done, he wishes to protest; and to say that he shall think it hard, if his zeal to help others shall be found to have injured himself. He has no objection that his patrons should cherish new friends, provided they do not abandon an old one; for he will risk the vanity of saying, that he verily believes they will not find the new, better than the old. It is his determination to endeavour still to improve this Magazine, and he thinks he has the prospect of adding something to its value —He has been favoured with a larger number of subscribers in the last, than in any previous year; and he hopes there will not be a diminution, but a liberal increase, of the number (still short of twelve hundred) in the year to come—May the remnant of his days be more earnestly and unreservedly than ever, consecrated to the service and glory of that divine Master, to whom he is soon to render up his account; and may the Master's blessing rest on his well meant humble labours.

THE

CHRISTIAN ADVOCATE.

JANUARY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVII.

When God from mount Sinai, delivered the moral law, as comprehended in the Decalogue or Ten Commandments, he introduced it, as we are informed, Exodus xx. 2, with these solemn and emphatic words—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." These words our Catechism, with great propriety, denominates—"the Preface of the Ten Commandments." A preface is "something spoken introductory to the main design,"* and is intended to prepare the hearer or reader to receive what follows, with better understanding, and with more attention and regard, than he might otherwise do: And it will appear that the words with which the Decalogue was introduced are most admirably calculated to produce these effects, when we consider, as our Catechism affirms, that "The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments."

There seems to be no reasonable ground whatever, for the notion which some have entertained, that the words we consider were intended to be a preface to the first commandment only, and not to the rest. Some special reference or application to the first, they may have; but they direct our attention to considerations which powerfully enforce every other precept which follows. Even the duties which we owe to each other, derive their highest sanction from the relation in which we stand to God, and from the requirements of his holy law.

The answer of the catechism under consideration, and the text of Scripture to which it relates, specify *reasons*, calculated to show that we are bound to keep all the commandments of God. The divine *condescension* in this matter, ought not to escape our notice. The great Lord of heaven and earth does not rest his requisitions on *authority* merely. He assigns the reasons why we should yield to his commands; the motives, in view of which we should feel obliged, and be persuaded to a cordial obedience; and thus he seeks to draw and urge us to our duty, by all the considerations that should influence rational beings—by all that can operate on the principles of gratitude and love, as well as on our sense of justice and propriety. He acts in this, not as an arbitrary sovereign, but as a tender and condescendi

A

* *Johnson's Dictionary.*

The preface of the ten commandments teaches us, 1.—That *God is the Lord.* I have heretofore had occasion to observe that the Hebrew word *Jehovah* is almost uniformly, by our translators, rendered *Lord*—It is so rendered in the present instance. Our Maker assigns it as the first and formal reason why we should keep all his commandments, that he is Jehovah; that is, as this name imports, "the eternal, immutable, and almighty God, having his being in and of himself, and giving being to all his words and works."* As he is then the source of all existence, and of all power, wisdom, justice, goodness, and truth, he must be seen and acknowledged, by every rational creature to have a *right* to command. There can be no such thing as rightful and reasonable authority, if it does not belong to the Being whose power is almighty; and who possesses every other attribute, which can give full assurance that the power possessed will be wisely, and equitably, and kindly exercised. The consideration, therefore, of the very nature and attributes of God, shows in the clearest manner, that we ought to love and obey him with all our hearts, and with the utmost promptitude and cheerfulness. This is, and always has been, the indispensable duty of every individual of the human race. Hence the preface to the Decalogue, as well as each of the commands which it contains—and this is worthy of particular notice—is directed to *individuals*, and not to communities—"I am *thy* God—*Thou* shalt have no other gods before me." It is a *personal concern* of every child of Adam, without any exception and without any excuse or delay, to yield unreserved obedience to God, in all that He commands.

2. The second reason or consideration which is assigned, why we should keep all the commands of Jehovah is, that he is *our God*—"I am the Lord *thy God.*"

Every rational and moral being has his God. The object which he supremely loves, to whose authority he submits, and whose favour and approbation he most seeks and regards, is his God. The heathen have their idol gods, which receive their homage and their offerings: And all unsanctified men, even under the light of the gospel, have some creature objects which are really their idols—creature objects to which their hearts are given, from which they seek their supreme happiness, to which they do homage, and to which they are subservient even to abject devotion.

The ancient Israelites, to whom the words "I am the Lord thy God" were first addressed, were the descendants of Abraham, with whom, and his seed, Jehovah had entered into a solemn covenant, and given them the rite of circumcision as the sign and seal of that covenant. At this very time, they bore the evidence of the covenant in their flesh. They had moreover the special presence of Jehovah among them, and the overwhelming manifestation of his power and majesty before their eyes, in the burning mount, and had actually consented to enter, renewedly and formally, into covenant with Him who now uttered his voice from amidst the awful exhibitions of Sinai. To them, therefore, the words "I am thy God" were addressed with a peculiar emphasis. Jehovah was the covenant God of them and their fathers; he had been faithful to his covenant; he had been astonishingly compassionate and condescending to themselves, and they had anew and voluntarily consented to be his peculiar and obedient people: And to have the Almighty Sovereign of the universe thus pledged to them, provided they should prove faithful to their part of the covenant, ensured to them

* *Larger Catechism.*

privileges, advantages, and blessings innumerable, and of inconceivable value. By all these considerations and motives, then, he sought to secure their observance of the precepts he was about to deliver—an observance which was to be the test of their fidelity in keeping the covenant, into which they were about to enter. It was not expected, indeed, that they would so observe the moral law as to be the ground of their justification before God, as a matter of merit; but it was required, that they should exhibit such a cordial obedience to the whole of this law, as to show their supreme love to its Author, and thus prove that they were interested in that efficacious atonement for sin by the promised Messiah, which was so strikingly prefigured in their sacrifices, and indeed in all their institutions. Such was the pregnant import of the words "I am thy God," to those to whom they were originally delivered.

But these words, my dear youth, are as really addressed to us, as they were to the Israelites at Sinai. The moral law, then promulged, was intended to be as binding under the gospel, as under the Mosaick dispensation. It was sanctioned both by the words and by the example of the Saviour. It was indeed, to restore its honours, violated by our sins, by his obedience, and to endure its awful penalty in behalf of his people, that he came into our world. This law is therefore of everlasting and unchangeable obligation; and although, as you have frequently heard in these lectures, believers in Christ are not under it as a covenant of works, since, in that view of it, all its demands were answered by their Surety and in their behalf; yet their observance of it as a rule of life, is the test of their discipleship, and the evidence of their union with him as their spiritual head. Hence the words, "*I am your* God," apply with as much force to professing Christians as to the ancient Israelites; nay, since we have more light and richer blessings than were vouchsafed to them, our obligations are even more numerous, tender, and touching than theirs. Remember, I beseech you, my young friends, that you have been brought under the most solemn obligations to consider the God of Israel as *your* God. You have recognised these obligations in every act of religious worship in which you have professed to join; for whom do you worship, but Him whom you avow to be *your* God? and you who have been dedicated to God in holy baptism, have been formally and solemnly placed under the bonds of this covenant. You have been consecrated to Jehovah, Father, Son, and Holy Ghost. You are bound to be his, by every awful and endearing tie. He is emphatically *your* God, and you are bound to be his people—bound to be for him and not for another. Nor can you, without guilt and folly that has no parallel, regard these obligations as a burden. They are, on the contrary, connected with privileges and blessings beyond the power of language to describe. If you do not violate your obligations to be the Lord's, if you truly comply with the terms of the gospel covenant, a faithful and covenant-keeping God will, on his part, grant you all the blessings of that covenant. He will, so to speak, give you Himself. He will be to you all that the infinite Jehovah can be, to creatures of your limited capacity. As a pious writer expresses it—"He will make over all his glorious attributes and excellences to be yours; his infinity to be the extent of your inheritance; his eternity to be the date of your happiness; his unchangeableness to be the rock of your rest; his wisdom to direct you; his power to protect you; his holiness to sanctify you; his justice to acquit you; his goodness to re-

ward you, in the way of grace, not of debt, and his truth to secure to you the accomplishment of all his promises."* Who can express or conceive all the obligations, by which we are bound to regard Jehovah as *our* God, and as such to keep all his commandments!

3. God is *our Redeemer.* "I have brought thee out of the land of Egypt, out of the house of bondage." The claims which Jehovah, the God of Israel, had on the gratitude, confidence, and obedience, of his ancient chosen people, in consideration of his freeing them from their grievous bondage in Egypt, were no doubt of the strongest kind. Their oppression and sufferings had been extreme; and the interposition of their Omnipotent deliverer was marked by miracle, at every step. Not only had he completely emancipated them from the most cruel and abject slavery, when they were utterly unable to do any thing for their own relief, but he had destroyed their proud oppressor and all his armed host, and had given their spoil to them—his liberated and joyful people. That this people should willingly and unreservedly obey all the commands of a Deliverer, of such unbounded wisdom, power, and goodness, and to whom they were under such peculiar obligations, was what common sense and common gratitude would instantly enforce and urge, in the most decisive manner. It needed only to be mentioned—yet it was peculiarly proper that it should be mentioned —when a code of moral laws was about to be enacted by this Almighty Benefactor, for the obedience of the people who owed him so many obligations.

This deliverance from Egyptian bondage, however, was typical of a far greater deliverance—the deliverance of the people of God from the slavery of sin and Satan, by the Lord Jesus Christ, their divine Redeemer. How much of this *spiritual deliverance* was apprehended by the ancient Hebrews, we cannot precisely tell. Something of it must have been perceived, by those who had spiritual discernment. That Christ was typified by the Passover instituted in Egypt, and that the Rock which supplied them with water in the wilderness was emblematical of Christ, and indeed that nearly the whole of their institutions were symbolical of his character and work, we learn from the unerring oracles of God. Zacharias also appears to allude to the Egyptian, as well as to other deliverances, which his people had experienced, when, in anticipation of the birth of the Messiah, then near at hand, he said—"Blessed be the Lord God of Israel, who hath visited and redeemed his people;" and he goes on to recognise in that event the fulfilment of all the prophecies, and the oath of God to Abraham—"that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There is therefore no force put on the words, when the authors of our Catechism consider them as pointing to the redemption of Christ —and as teaching us to consider God as our Redeemer from a thraldom, infinitely worse in its nature and consequences, than that which the Hebrews suffered in the land of Egypt.

Meditate for a few moments, my dear youth, on the state in which you and all mankind were placed by sin, and on what was done and suffered by our blessed Redeemer —the eternal Son of God—to deliver us from our fearful situation, and to bring us into the light, and liberty, and privileges, of God's peculiar people. Consider, that the whole human family, having lost the image and apostatised from the love, service, and obedience, of

* *Fisher.*

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ply the benefits of his work to the souls of his people, and make them "a willing people in the day of his power," not one of them would have come to him to receive his benefits. No—having conquered their enemies, he had still to subdue them to himself, by the influences of his Spirit—To draw them sweetly by the cords of love; to unite them—to identify them, with himself, that all the privileges and all the possessions of the sons of God might be ensured to them; that happiness, which eye hath not seen, nor ear heard, nor of which the heart of man hath ever conceived, might become theirs, in virtue of their vital union with himself. Of this inestimable spiritual deliverance, the Exodus of the Israelites from Egypt—their being brought from under the tyranny of Pharaoh, and the cruel slavery of their task-masters there, by the mighty power and outstretched arm of Jehovah, was indeed a fit and striking type, and yet it was but a very small matter, in the comparison.

Recollecting then that it was God our Redeemer, that it was "Immanuel, God with us," who from the top of Sinai delivered the ten commandments, as a Moral law, for the guidance of man in the performance of his duty—recollecting that it was he who loved his people with a love that was stronger than death; that it was he who gave his life for theirs; that it was he who raised them from being heirs of hell to be the heirs of heaven—recollecting that he it was, who gave us all these precepts; and that he gave them, not less with a view to our own best interest, than as a test of our obedience and attachment to himself—let any one say, whether the conclusion of our Catechism be not well and strongly made, that "because the Lord is our God and Redeemer, THEREFORE we are bound to keep all his commandments."

I am particularly solicitous, my young friends, now that we are en-

tering on the consideration of the Moral law of God, that you should take that view of it which has just been given; and that you should keep it in mind, through the whole of the ensuing lectures on the precepts of the decalogue. If you will consider God, in the character of your Redeemer, as delivering these commandments, they will come with the most powerful appeals to your hearts and consciences, and you will, at the same time, view an obedience to them in its true light —not as something that will merit heaven, but only as the proof and evidence of real, cordial love to the holy law of God, and of your discipleship, as the sincere followers of him who has redeemed you. Do you not perceive that the very notion and name of a Redeemer, implies that you were captives to sin and Satan? And if so, and you had nothing to pay, and must owe your deliverance entirely to him, ought he not to have the glory of the whole? Suppose your obedience, henceforth to the end of life, could be perfect, would that cancel your former debt? Would you not still owe ten thousand talents to the law and justice of God, for your past transgressions? But this supposition is never realized. No mere man, since the fall, ever did, or ever will, obey the law of God perfectly, in this life; and therefore will need constant pardon for the imperfection of his present obedience, as well as for his previously aggravated and accumulated guilt. See, then, that you must be indebted to the boundless grace of God in the Redeemer, for the *whole* of your salvation. Yet this ought not to diminish, but greatly to increase, your sense of obligation to obey his commandments? The inherent excellence, and indispensable obligation of the moral law of God contained in the ten commandments, is no where so *clearly* and strikingly seen, as in *the whole process of* that redemption which Christ hath wrought out, for all who believe in him. If it had not been a good, reasonable, equitable, and holy law in itself, he would surely never have consented to be made under it, to obey it perfectly, and to bear its penalty to the utmost. But if the law is good and excellent in itself, all who love goodness and excellence must love this law; and if they love it, they will try to the utmost to obey it; for it is a gross absurdity to pretend to love a law which we allow ourselves to disregard and violate. The very nature of a law implies the demand of obedience; and if we love the demand of obedience, we shall assuredly render obedience. This obedience, moreover, in the present instance, is the appointed expression of our gratitude and love to Christ. This is his own test—"If ye love me, keep my commandments." Thus you see that if you are right-minded, you will strive to walk by the moral law as a rule of life, both because you love it for its own excellence, and because this is to be the proof of your gratitude and love to your Saviour: And this is what is called evangelical obedience, and *new* obedience—an obedience rendered from the new principle of love—not from the slavish principle of fear, nor the mercenary principle of purchasing or meriting heaven. May the Spirit of all grace incline us all to such an obedience, to all the commandments of God our Redeemer; and to his name shall be all the praise, both now and evermore—Amen.

THE GOSPEL DOCTRINE OF JUSTIFICATION BY FAITH.

Translated for the Christian Advocate, from the Archives du Christianisme.

(*Continued from vol. VI. page* 543.)

That we are justified before God by *faith only*, the express declarations of the word of God incontest

ably prove. Besides the passages which we have already quoted, we add a few others, directly to the point. "Abraham believed, and it (his faith) was counted unto him for righteousness (Rom. iv. 3); The gospel of Christ is the power of God unto salvation to every one that believeth (Rom. i. 16); Whosoever believes in Jesus Christ hath everlasting life." (John iii. 16.) If the Saviour commended the centurion who requested the cure of his servant; the woman who was bowed down under a grievous infirmity for eighteen years; the Canaanitish woman who persevered in her prayers,—was it not on account of their faith? If he opened the eyes of the two blind men who had implored his compassion, was it not in saying to them, "According to your faith be it unto you," (Matt. ix. 29)? Why did he not say to them, Be it unto you according to your works? When Peter began to sink in the waters, Jesus called him a man "of little faith." "All things are possible to them that believe." (Matt. xvii. 20.) "What must I do to be saved?" said the Philippian jailer. "Believe," answered Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "I am the door," says Jesus, "by me, if any man enter in, he shall be saved."

Although these passages furnish the strongest evidence, still nothing is more repúgnant to the pride of the human heart, than the truth to which they testify—that we are freely justified by faith; and it appears to this proud heart a shame, not to bring something to God, in payment for the salvation which he bestows. But the sinner must lay aside this foolish self-conceit, in order that he may solicit the grace of God as a pure gift, of which he is, in every point of view, unworthy. "The righteousness of God by faith in Jesus Christ, is unto all, and upon all them *that believe; for there is no difference, since* all have sinned, and are wholly destitute of the glory of God. We are justified freely by his grace, through the redemption that is in Christ Jesus, whom God has appointed to be a propitiatory victim, through faith in his blood. Where is matter of boasting then? It is excluded. By what law? Is it by the law of works? Nay; but by the law of faith. Therefore we conclude, that a man is justified by faith without the deeds of the law." (Rom. iii. 22, 28.) "We know that a man is not justified by the works of the law, but SOLELY by faith in Jesus Christ." (Gal. ii. 16.)* Even setting the Scriptures entirely aside, it is impossible to support the tenet, that our merits are of any account in the remission of our sins. But although our works are of no account in our justification, yet they ought to be the necessary fruits, the immediate consequences of it, as a testimony before men and to ourselves, that we are justified before God. It is in this sense that Paul declares to us, that "we are created in Christ Jesus unto good works," (Eph. ii. 10); and that "with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." (Rom. x. 10.) It is for this reason that our Lord requires, that our "light shine before men; that they, seeing our good works, may glorify our Father who is in heaven;" and that his apostle exhorts us to "be followers of God as dear children." "Good works," says Augustine, "do not go before him that is to be justified, but they follow him who is justified." Opera bona non præcedunt justificandum, sed sequuntur justificatum.

"Good works," says St. Clement, "follow knowledge as the shadow

* The above passages are rendered according to the French Protestant Version, (the Genevan); but the word SOLELY, (*seulement*) which M. Blanc makes emphatical, has no word corresponding to it in the original.—TR.

follows the body." The Holy Spirit teaches us, that "those who die in the Lord are blessed, because their works do follow them." (Rev. xiv. 13.) Although our good works are the natural fruits of our faith, yet God does not, in all cases, call upon us to give external evidence of our justification; as witness the penitent thief upon the cross, and all those who sincerely embrace Christ as their Saviour, in the hour of death.*

This simple exposition of our faith, wholly based upon the Holy Scriptures, will be deemed sufficient to repel the calumnious reproach which our adversaries often bring against us, and which the enemies of the gospel formerly brought against Paul, in the first century of Christianity, that we open a door to licentiousness, and despise good works. "Ah!" says Morus, "would to God we were as holy as our doctrine is scriptural! Would to God that we could make the same reply to them by our works, that we do by our words, and that our conduct were as Christian as our confession of faith!"

1. In opposition to the doctrine we maintain, the following passages from the apostle James are cited. "Abraham was justified by works; by works a man is justified, and not by faith only." (James ii. 21, 24.) Here let it be observed, that so far from setting the sacred writers to contradict one another; we are under the necessity of acknowledging that the apostles Paul and James were directed by the same spirit, and intended to declare the same faith. When Paul says that faith justifies us, he speaks of a living faith, which "works by love;" and in this respect, James perfectly agrees with him, when he maintains that "the faith which is without works, is dead." The former exhorts sinners to be reconciled to God, by faith in Christ Jesus; the latter speaks of pretended Christians, who imagine that because they have a historical knowledge of the Holy Scriptures [and a name to live,] they shall be able to enter into eternal life. In this sad state of foolish security, he makes them observe that such a faith is superficial, fruitless, and ineffectual to salvation. If they, to whom James addressed himself, had really possessed the faith, of which Paul spoke, he would not have required them to "show their faith by their works," for this would have been useless. He says not, though a man *have* faith, but "though a man *say* he hath faith;" which proves that he speaks by concession, not intending to say that hypocrites, wordy Christians, (*chretiens de paroles*) have faith. Such persons have a false faith, which the devils also possess, and which will only render them more culpable in the eyes of Him who cursed the barren fig-tree. This apostle does not deny that the faith of Abraham "was imputed to him for righteousness," (v. 23); but addressing himself to men who pretend to have the faith of Abraham, and who, slumbering in criminal inactivity, give no external proof of their faith, he reminds them that this holy patriarch perfected his faith, by a prompt obedience; and that his works evidently justified him before men, showing that he had believed God, and had confided in his promises.

2. It is moreover objected, that the works which Paul excludes from justification, are ceremonial works only. We reply, that it was impossible Abraham could be justified by the ceremonial law, because it was not given to the Jewish people until four hundred years afterwards. The apostle intends the moral, as

* If the dying give no external evidence of embracing Christ, how shall we know that any of the dying are justified? And if they give external evidence of sincere faith, repentance, love, and hope, then they give external evidence, in these *fruits of the Spirit, of* their justification. —TR.

well as the ceremonial law, since he speaks of "the law which gives the knowledge of sin," (Rom. iii. 20,) and affirms it to be that by which every mouth may be stopped, and the whole world may become guilty before God." He treats of all kinds of works, whether under the natural or revealed law, as may be seen by consulting Rom. iv. 1, 6, and xi. 6; 2 Tim. i. 19; Tit. iii. 5.

From the doctrine of justification by faith, it results that we render due homage to God, by acknowledging him alone to be righteous. Has he not "first loved us? What have we that we have not received" of his mercy? And "if we have received, why should we glory, as if we had not received? Of Him, and through Him, and to Him, are all things." The proud man, who would enter into heaven by his own works, sins against the justice and mercy of God. He sins against his justice, in presuming to offer empty, ineffectual satisfaction; against his mercy, in thinking that he needs it not. The saints in paradise cry with a loud voice, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and blessing." "God forbid that I should glory," says Paul, "save in the cross of our Lord Jesus Christ." Thus our conscience is truly peaceful, because our salvation is not the work of man, and because we lean not on the feeble arm of flesh, but on the infinite mercy of God. "Where," says Bernard, "where shall the fainting find true, steady, and assured repose, unless in the sufferings of our Saviour? I rest there with so much the more assurance, because he is powerful to save me. The world around me rages to trouble me, my own body persecutes me, Satan lays snares to surprise me; but I shall not fall, for I am supported by a solid and unshaken rock. I have sinned, I have even committed great sins; they trouble my conscience: but they shall not overwhelm it, when I call to remembrance the sufferings of the Lord——Wherefore my merit is the Lord's mercy. While the Lord is rich in mercy, I am not poor in merits; and as the mercies of the Lord are great, my merits also are abundant. Shall I proclaim my own righteousness?—But, Lord, I remember thy righteousness, which is mine; for the Father has given thee to be my righteousness." "I glory not in my works," says Ambrose, "but I glory in Jesus Christ; I glory not as if I were righteous, and free from sin, but I glory that I have been redeemed, and that my sins are pardoned. I glory not that I have been serviceable to any one, but because Christ is my advocate with the Father, because for me his blood has been shed, and for me he has suffered death."

O Lord, our God, make our souls experience the delightful sweetness of this faith, which is a gift of thy bounty, and without which it is impossible to please thee (Eph. ii. 8; Heb. xi. 6)!

ANDREW BLANC.

For the Christian Advocate.

THE CHRISTIAN'S REMEMBER ME.

"This do in remembrance of me."—*Luke* xxii. 19.

In mercy, Jesus condescends
  Communion sweet to hold
With sinners, call'd to be his friends,
  And give them joys untold:
In this memorial of his love,
  My Saviour's pledge I see;—
This do—these symbols take, and prove
  Thou dost remember me.

In these provisions of his board,
  The hallowed bread and wine,
I view the sufferings of my Lord,
  And see his glories shine:
O, how propitious he appears,
  With grace divinely free;
His voice my drooping spirit cheers,
  He says—remember me!

Yes—tho' the crimes in memory rise
  Which pierced my Saviour's side,
I'll look, when Justice vengeance cries,
  To Jesus crucified:

'Twas when he bore the wrath of heav'n,
And bled upon the tree,
Thy sins, he said, are thus forgiven,
Therefore—remember me!

Whene'er ambition prompts my soul
To pant for wealth or fame,
O, may this thought my heart control,
That Jesus suffer'd shame:
Tho' rich in glory, he was born
A man of grief to be;
My Saviour thus enduring scorn,
Said—O, remember me!

When tempted to distrust or fear,
And at my lot repine,—
When flatt'ring prospects disappear,
And earthly joys decline;
My Saviour then I'll call to mind,—
His foes and victory;
'Twas then, his sympathy, how kind!
Said—O, remember me!

When men with loud professions speak
Of friendship's sacred ties;
Whilst they alone their int'rest seek,
And then their friend despise;
I'll think of Jesus when betray'd,
The trait'rous kiss and fee;
With thorns in mockery array'd,
He said—remember me!

Should foes combine my name to blight,
And those I love beguile,
And wrapt in persecution's night,
I no where see a smile:
I'll think on Christ at Pilate's bar,—
His friends' apostacy:
His look, then cast on me from far,
Said—O, remember me!

Oft when of free and sov'reign grace,
To dying men I tell,
Truth finds in their cold hearts no place,
Nor turns their feet from hell,—
Like Jesus when in lonely prayer,
I'll suppliant bow my knee;
His fervour, breath'd in midnight air,
Said—O, remember me!

And should I be by grief oppress'd,—
Tho' my frail heart should faint,
By faith I'll lean on Jesus' breast,
And tell him my complaint:
O, then upon his cross I'll think,—
His matchless agony,—
The bitter cup he took to drink,
And said—remember me!

In ev'ry sorrow, ev'ry pain
Which my Redeemer knew,
I hear a voice of love so plain,
It brings him to my view:
His anguish'd soul, his dying breath,
Said, I remember *thee;*
In life forget *me* not, in death,
Still there remember me!

Yes—when no more the light of life
My pilgrimage shall cheer,
In the dark vale, whate'er the strife,
He'll banish ev'ry fear;
For when death's Conqueror arose,
He made its terrors flee,
And said, in triumph o'er his foes,
My saints—remember me!

In Judgment, when I meet my Lord,
Still to his cross I'll fly;
And he'll pronounce the gracious word,
"Thy record is on high!"
Then with the saints around his throne,
In blest eternity,
With palm, and harp, and song I'll own
This dear—REMEMBER ME!

ALICIAN.

Miscellaneous.

We have received, in exchange for the Christian Advocate, a regular series of THE EVANGELICAL CHURCH JOURNAL [Evangelische Kirchen Zeitung], from the commencement of the year 1827, till the end of the month of June last. This able miscellany is conducted by Dr. E. B. Hengstenberg, professor of Theology in the University of Berlin, and receives contributions from several of the most distinguished Protestant writers of continental Europe. We shall enrich our pages with occasional extracts from this publication, and could wish that we had more space to spare for the purpose. It is from this journal, and the Archives du Christianisme, printed at Paris, and from which we have already given a number of extracts, that the real state of religion on the Continent of Europe is chiefly to be learned. The following article (for the translation of which we are indebted to a friend) begins, it will be perceived, a series of communications, relative to the state of religion in France. This is an interesting topick, on which several articles have lately appeared in our publick papers,

and in regard to which authentick information is earnestly desired by the religious publick—Such information we hope to give our readers, by the continuation of the communications promised in the close of the following.

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Extract from the Evangelical Church Journal of July 11, 1827.

"EXTRACT OF A LETTER TO THE EDITOR.

Paris, June 11, 1827.

Perhaps no country has, within latter years, experienced such a change in its religious state as France. The Lord really seems to be graciously indemnifying this country, for what it has recently suffered from the doctrines of modern philosophy and from political convulsions.

It is true that hypocrisy is as much to be dreaded at present, as infidelity was some time since; because many, for temporal purposes, clothe themselves with the appearance of a piety, which is altogether inactive and lifeless. But it is equally true, that there are, in all religious communities, amongst us, Christians who rear their building upon the simple foundation of their faith; that many make the radical principles of Christianity the subject of their supreme regard; and that instead of that levity, for which the French have so often been censured, a certain steadiness and desire for truth becomes more and more characteristick of them.

In another letter, I may perhaps describe to you the state of the Catholick church, but at present I shall confine myself to a brief statement of the circumstances and measures to which the Evangelical church here owes her revival, and the degree of prosperity which she has attained.

The formation of a Protestant Bible Society in 1818, was like a signal for the subsequent occurrences. Gentlemen who had hitherto been but little known to one another, now became closely connected, and an extensive correspondence was carried on among the friends of Bible societies throughout France. Their letters, which were soon after collected in a monthly magazine, bore testimony to the spirit that animated them, and to the doctrine which they professed. Auxiliary societies were formed in the different departments, and the ardour for thus uniting themselves spread with incredible celerity, and was generally attended with the most pleasing consequences.

Some friends, about this time, undertook the publication of a religious journal, under the title of *Archives of Christianity in the Nineteenth Century* (Archives du Christianisme au xix siècle), in order that the increasing activity might be properly regulated, and nothing be taught but the true Protestant doctrine; that is, Christianity in its original purity, and unconnected with Neology, with which it is sometimes confounded. But these gentlemen, by increasing their number, admitted the assistance of men who were not animated with the same spirit. Hence it happened that, in the same journal, essays of quite a contrary tendency appeared. But a change was subsequently made in the revising department, in consequence of which the "Archives" obtained its present character, which it has supported for several years; and it is now the organ, and as it were the rallying point, of all Frenchmen, whose sentiments are evangelical.

Two Christian strangers who happened then to be in Paris, greatly contributed to extend the religious animation. Mr. Wilder, an American merchant, who has since returned to his native country, received under his hospitable roof every friend of the gospel. At his house, frequent prayer meetings were held, which were at last at-

tended by great numbers, and produced much good. The other of the two gentlemen, the Rev. M. Wilks, the minister of the small American congregation, is yet with us. He is indefatigable in the many labours which he undertakes, and may justly be called our greatest benefactor. He came to France about the time when the Protestants, in the southern provinces, were persecuted (1815); he went to the scene of distress, and having convinced himself of the sufferings his brethren had endured, and their pressing wants, he asked and received from England large sums for their relief. Thus he soon became acquainted with many ecclesiastics and laymen; he gained their affection, and knew afterwards how to use his influence, for the spiritual welfare of those to whom he had rendered such essential services in relation to their temporal wants. In the mean time, our religious institutions became firmer and more numerous. The Tract Society; The Society of Christian Morality, consisting of Catholicks and Protestants; The Protestant Missionary Society, whose seminary, formerly under the direction of Mr. Galland, but now conducted by Mr. Grand-Pierre, contains six pupils; The Protestant Society for mutual protection and relief; and The Committee for fostering Sunday Schools—were all formed in quick succession, and are all prospering. In the month of April, of every year, they hold their general meeting, and give an account of their respective labours. Many friends to these institutions come at that time to Paris; and from the spirit, which manifests itself in most of their addresses, which in these meetings are generally made ex tempore, we can judge what progress truth has made in each succeeding year. No doubt it will be gratifying to you to hear that such numerous and powerful testimonies were never before given in favour of the gospel, as at the meeting which we lately attended. We had then the company of several excellent ministers from different departments, and we were rejoiced to see that such men presided over our congregations.

I ought not however to conceal from you, that although much is done in Paris, from whence the Christian animation emanated into the provinces, our spiritual state is yet far from what you might presume it to be. The true church is yet small; many who participate in our institutions, do it more as Protestants than as Christians. The females, and particularly those of the highest stations, give the purest proofs of reviving spiritual life. Amongst them we find some who, possessing the greatest pre-eminence of birth, property, and genius, manifest that simplicity of the children of God, which is the concomitant of true faith; and these may be said to be the heart, about which all true Christians will gradually coalesce.

It is now several years since Christianity has been developing itself in this country, without meeting with any serious external obstruction. A minister at Nismes, it is true, tried to make the German *Nationalism* popular, by publishing a journal under the title of "Mélanges de Religion et de Morale," which however soon ceased for want of supporters. It is now about two years since the "Revue Protestante" has taken this work in hand. The "Revue" is conducted with great talent, but it seems to degrade every thing evangelical. It unceasingly advocates *free self probation*, as if this alone constituted the Protestant doctrine. It thus presents to the Catholicks an easy mode of attack, who ask with great propriety whether there can be any thing positive in religion, if after eighteen hundred years since the commencement of Christianity, and after three hundred years since the Reformation, nothing is

be taught but to prove one's

this letter I have confined
f to some general topicks.
r next I shall make you ac-
ted with our principal church-
e ministers most eminent for
zeal and spirit, and the lay-
who are chiefly desirous to
erate with you. On the cor-
ess of my statements you may
id, and I shall endeavour to
them with Christian reserve
rudence. I have the honour
, etc.

YOUR CORRESPONDENT
IN FRANCE."

HE EFFICACY OF THE "FAITH
THE GOSPEL" IN THE PREVEN-
ON AND CURE OF DISEASES.

Concluded from Vol. VI. p. 554.)

Having seen the sentiments
practice of some of the most
ent European physicians, let
ow attend to what the Ameri-
physicians have to say on this
rtant subject.

at great luminary of medical
ce, Dr. Rush, enumerates
ty towards God, a respect for
ion, and a regular attendance
publick worship, among the
s of a physician." And he
es them, when "setting out in
ess, to acquire such habits of
tuality in visiting their pa-
s, as shall not interfere with
of publick homage to the Su-
e Being." He also recom-
ds the "reading of the Scrip-

We confess ourselves at a loss what
derstand by the "free self proba-
' mentioned in this paragraph, and
the Roman Catholicks turn this Pro-
nt dogma against its authors, unless
objectionable position be to this ef-
—that true religion consists in every
adopting a faith and practice that
satisfies himself—This certainly the
tle Paul did *before* his conversion.
ER.

tures, as the best means of fortify-
ing the mind against the fear of
death."

6. Dr. Bard of New York, was a
practical as well as a professing
Christian. All the Christian me-
thods for enlightening and renew-
ing mankind, found in him an able
patron and a successful advocate.
Of him it may truly be said, "he
adorned the doctrine of God his
Saviour in all things." He showed
his faith by his works. The follow-
ing extract from a memoir of him,
by Dr. Ducahet, will make known
his character.—"He was one of
those very few physicians who con-
sider it a duty, to advise and ad-
monish their patients in their spi-
ritual affairs. It was his constant
practice to procure, or to adminis-
ter, religious instruction to the ig-
norant, and spiritual consolation to
the distressed. And however in-
discreet and officious communica-
tions of this kind may be considered
by some, he has left upon record
his testimony to their usefulness,
and to the general good will with
which they are received. In not
one of the many manuscripts (in
my possession) of his annual ad-
dresses to the graduates of medi-
cine, does he omit to recommend
this practice; and to enforce it by
the assurance that, during thirty
years of professional life, he had
made it an uniform duty; and that
he had very seldom regretted his
conduct, having found such com-
munications to be generally accept-
able, and *never* productive of *injury*
to the sick. It is very much to be
regretted that the example of this
'truly eminent' and good physician
is not more frequently imitated,
and that medical men are so apt to
disregard the eternal concerns of
their patients, and to imagine that
it is even necessary to divert their
thoughts from death and eternity.
Such conduct is a criminal neglect
of a solemn duty, and betrays an
insensibility, as cruel as it is dan-

gerous, to the best interests of those committed to their care. It was too Dr. Bard's practice to call the *early* attention of his patients to this important subject. Religious admonition, he properly thought, should not be *deferred* until all hope of recovery is gone. This is not the best chosen period for religious instruction, or the one most favourable to its due effect upon the mind. It is not in the last moments of life, when the body is racked with pain, and the mind agitated and alarmed by the apprehensions of death; when a deadly stupor clouds the faculties, or the imagination flits, in wild delirium, from object to object, and from thought to thought, that the mind can be brought to prepare itself for the awful transition which it is to undergo. Sickness is a season of reflection with most men, and naturally induces a docility of temper, highly favourable to the reception of wholesome admonition. It is now that religious instruction and advice are most productive of effect. If delayed till the last hours of life, they may serve indeed to awaken the alarms of the sick man, and to plunge him into despair, but they can seldom benefit his soul."

The conduct of Dr. Bard, in this particular, must commend itself to the approbation of every rational and feeling man; and entitle him to be placed with those worthies who have united to exalted talent, extensive erudition, and distinguished rank, the graces and virtues of the Christian character.

7. Dr. Rush, after having narrated his happy recovery from an attack of the Bilious Yellow Fever of 1793, and from a chronick disease consequent thereon, acknowledges his obligations and gratitude to God, in these words: "But wherewith shall I come before the great *Father* and *Redeemer* of men; and what shall I render unto him for the issue of my life from the grave?

——"Here all language fails;—
Come then expressive silence, muse his praise."*

I shall conclude my address by some extracts from the essay of the last mentioned eminent physician, entitled, "The Influence of Physical Causes upon the Moral Faculty," since it appears very applicable to the present discussion; which may be called "An Essay on the Influence of Moral Causes on the Physical Faculties."

"Let it not," says Dr. Rush, "be suspected, from any thing that I have delivered, that I suppose the influence of physical causes upon the moral faculty renders the agency of divine influence unnecessary to our moral happiness. I only maintain, that the operations of the divine government are carried on in the moral, as in the natural world, by the instrumentality of second causes. I have only trodden in the footsteps of the inspired writers. Nebuchadnezzar was cured of his pride, by means of solitude and a vegetable diet; Saul was cured of his evil spirit by means of David's harp; and St. Paul expressly says, 'I keep my body under, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away.'" He also believes "that in those extraordinary cases where bad men are suddenly reformed, without the instrumentality of moral, or rational causes, that the organization of those parts of the body in which the faculties of the mind are seated, undergoes a physical change; and hence the expression of 'a new creature,' which is made use of in the Scriptures to denote this change, is proper, in a literal, as well as a figurative sense." And he adduces, in proof of this, the assertion of Paul, that he "bears in his body the *marks* of our Lord Jesus." "It is probably the begin-

* Rush's Works, vol. iii. p. 353.

ning of that perfect renovation of the human body, which is predicted by St. Paul in the following words: 'For our conversation is in heaven, from whence we look for the Saviour, who shall change our vile bodies, that they may be fashioned according to his own glorious body.' I shall not," continues he, "pause to defend myself from the charge of enthusiasm in this place; for the age is at length arrived, so devoutly wished for by Dr. Cheyne, in which men will not be deterred in their researches after truth, by the terror of odious or unpopular names."

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Editorial Remarks.

We can by no means adopt the explanation of some facts, and the exposition of certain passages, of sacred scripture, which appear at the close of this address. We would also observe, that the title of the Address attributes to one of the Christian graces, *Faith*, effects which immediately flow from some of the other graces, such as *Hope, Patience*, &c. Faith is indeed the foundation grace, and is ever accompanied by all the rest. Yet, perhaps the title of the paper might more properly have been—*The Influence of Genuine Christian Piety, in the Prevention and Cure of Diseases.* But although we thus advert to what we deem inaccuracies, we do not consider them as at all affecting the general merit of the essay.

We intimated, when we first introduced Dr. Church's address to the notice of our readers, that we had "long wished for a good opportunity to combat, the absurd, cruel and wicked opinion, entertained by many physicians, and embraced by many of their patients, that a clergyman must be kept out of a sick room, at least till the patient is past all hopes of recovery." And we promised "some remarks of our own, and some facts witnessed by ourselves, in confirmation of our remarks." When this was written, we had not so particularly examined, as we have since been called to do, every part of the address now before our readers. Had this been the case, we might perhaps have forborne the pledge we gave; since the ample testimony of medical men themselves, especially of medical men of the first eminence for skill and reputation, is likely to be of far more avail than any remarks of our own. We shall, notwithstanding, add a few thoughts, in the hope that they will be more regarded, when it is seen that the most competent judges are with us, in the opinions we deliver.

1. The worth of the soul is such, that if it were granted that the use of those means which are calculated to promote its salvation did interfere with the speedy removal, or even the final removal of disease, those who duly estimate the concerns of eternity, in comparison with those of time, would see and say, let no regard to the body endanger the eternal felicity of the immortal spirit. On this consideration, all who have any serious belief in an endless state of future happiness or misery should resolve, that, so far as they have influence, the sick shall not be suffered to pass into the eternal world, without the use of the best means which they can command, to aid them in preparation for this great and decisive crisis of their existence.

2. Ministers of the gospel, and those who are preparing for the sacred office, ought to make it a subject of particular attention and earnest inquiry, how they may treat the sick, in a manner most likely, under the divine blessing, to be attended with saving benefit. It is believed that this is a subject too little regarded by many ministers of the gospel, and by a large proportion of theological students. There is no part of the ministerial office more delicate in its nature, than the proper method of treating per-

sons in sickness; and it is to be feared, that a part of the prejudice against ministerial visits to the chambers of the sick, may have arisen from some instances of indiscretion, or want of fitness, in those who have been called to the performance of this duty. This is not the place to enter into any lengthened or particular statement, of what is believed to be the best manner of dealing with those who are suffering from disease—It is a subject on which a small volume might profitably be written. We shall, however, not forbear to remark, that the duty we contemplate requires, and may be considered as consisting in, *tenderness* and *fidelity*. Great tenderness should undoubtedly be used, in all the cases contemplated. The spiritual physician should manifest deep sympathy; and that he may manifest it, he must *feel* it. He should endeavour to put his own soul in the soul's place of the suffering patient, and carefully consider, also, the bodily weakness of the party to be addressed. This will give a character to all that he says and does —to all his words and actions, and to the very tones of his voice—which will be likely to have the most happy effect. But no part of this tenderness is to consist in the want of fidelity, or in endeavours to comfort the afflicted on other than gospel grounds. Not only does the minister of religion incur an awful responsibility for himself, if he endeavours to sooth the sick by unwarranted considerations, but, by so doing, he will sometimes entirely miss his object. A well-instructed individual, or one whose eyes have been opened on his lost and miserable state as a sinner, will see that his spiritual guide is "a physician of no value," if he directs to other ground of hope and comfort than the riches of divine grace —the full redemption of Christ, and the way that is opened by him for the *extension of mercy* to the chief of penitent and believing sinners. We have known a clergyman—who sought to allay anxiety and fear, by reminding the sick of a good moral life, and a regular attendance on the ordinances of the church—told that no repetition of his visits was desired. A man of another spirit was sent for, and heard with the greatest interest.

3. We confidently assert, that if ministerial visits to the sick are managed with discretion and tenderness, as well as fidelity, there is seldom, if ever, any reason to be apprehended that they will interfere with the recovery of the patient—and that in many cases they will essentially promote it. This position is abundantly supported by the numerous facts which are stated in the preceding essay, as well as by the opinions there adduced, of some of the most distinguished physicians of our own and other countries. We will add two or three striking instances, witnessed by ourselves. The first was of a lady in a declining state, from pulmonary affection. She had requested spiritual instruction and aid, but had been refused it, under the notion that she was only *low spirited*, and what is called *nervous*. But although asafœtida and opium were fully tried, neither could quiet sleep be obtained, nor incessant agitation and anxiety, when awake, be prevented. At length, to gratify her, and as a matter of experiment, a clergyman was sent for to visit her. Her case was found to be one of a very rational concern, in regard to the state of her soul—accompanied by a manifest want of suitable instruction, direction, and encouragement. These were afforded; and from the very first visit, through the whole of her protracted illness, no more anodynes or antispasmodicks were needed, either to procure sleep, or to prevent agitation. She was calm, patient, quiet, and resigned—not only more comfortable in her own feelings, but unspeakably less trou-

blesome to her attendants than she had been before; and thus she remained till her death. The second instance mentioned (for we could mention many) shall be of acute disease. An athletick man, in a dangerous fever tending to putridity, was found in a state of great anxiety about his immortal part. He was neither ignorant of religious truth in general, nor of the exigency of his own case in particular; but the distress of his mind absorbed all regard to the sufferings of the body. Counsel was given him; and in the midst of the prayer that followed, light, and peace, and even joy, broke in, as he affirmed, on his mind. There was manifestly an entire change in his aspect, as well as in his conversation; and a speedy recovery succeeded. A third case has been witnessed by us, since we began to write this article—the case of a female in dangerous illness, whose mind was so affected as to prevent bodily rest, till after spiritual assistance and prayer; since which she has slept comfortably, and hopes are entertained of her recovery. But instances of a similar kind, as already hinted, might be multiplied indefinitely. The writer can affirm with truth, that in the pastoral charge of one of the largest congregations in the United States, for more than the fourth part of a century, he never knew an instance in which his ministerial visitations of the sick were even apprehended, so far as he has known, to have been injurious. In a few instances he has known them forbidden by friends and physicians, and the sick kept in ignorance of their situation, till they were surprised into eternity. The responsibility of such friends and physicians, the writer would not incur for the universe—He hopes that every reader of this article will avoid it. What excuse can be given for depriving the sick of religious aid, when facts innumerable demonstrate that it may be afforded, not merely without injury, but often with evident advantage to the aim of the physician? and when, if some bodily suffering were the consequence, it is infinitely outweighed by the hopes of benefiting a soul, destined to happiness or misery inconceivable and interminable!

STRICTURES ON MODERN GEOLOGY.

In our last November number we intimated our intention to transfer to our pages, as soon as we should find a good opportunity, some remarks from the Christian Observer on the subject of Modern Geology —We propose now to fulfil the intention then announced. But we wish, previously, to make a few observations of our own, on the general subject.

1. We are of the opinion that the cause of true religion will never be promoted, but greatly injured, by refusing to listen to the statement of any facts in natural history or science, under an apprehension that they militate with divine revelation. If the things recorded in the Bible have been revealed by the God of truth—the Creator of the world and all things therein—they never can be inconsistent with well ascertained facts in his works, as they are now exposed to our observation and scrutiny. We all see and admit the folly of Pope Urban VIII., in endeavouring to oppose the Copernican theory of the planetary revolutions, by his edicts and denunciations. It is such an immediate dictate of common sense, that one truth can never contradict another; that he who refuses to admit a plain matter of fact, because he apprehends it will contradict something in the Bible, will always give the enemies of the Bible the opportunity of claiming a triumph, which they will not fail to improve. Facts, when ascertained to be such, must

be admitted, let the consequences follow as they may; and the friends of the sacred Scriptures ought to admit them with as much freedom as the most avowed infidels; nor have they the smallest reason to fear to do so.

2. It is however perfectly fair and highly important, to examine carefully, whether what are asserted to be facts are such in reality. Many things which infidel writers have affirmed, and have blazoned abroad as falsifying somewhat contained in the sacred Scriptures, have eventually been found either to have no foundation in truth, or no hostile bearing on divine revelation. Thus the infidel Brydone, in publishing his travels, endeavoured to invalidate the authority of Moses, by endeavouring to show from the time required to convert lava into vegetable mould, that the earth is at least fourteen thousand years old, instead of less than six thousand. The calculation on which he reasoned was, that it required two thousand years at least, to convert a stratum of lava into vegetable mould, and that as seven distinct lavas had been discovered, one under the other, and each covered with a bed of rich earth, the conclusion was irresistible, that the earth must have been formed more than fourteen thousand years ago. This led to inquiry and investigation: when, behold, it was proved beyond controversy, that seven different lavas, with interjacent strata of vegetable mould, had been actually formed in somewhat less than fourteen hundred years; demonstrating that lava may be covered with a productive soil in about two hundred and fifty years, instead of requiring two thousand for the purpose. See the close of Watson's Apology for Christianity, addressed to Gibbon. Another supposed demonstration that the earth is many thousand years older than we believe it to be from the account of Moses, was taken from certain signs of the Zodiack, figured on the ceiling of an inner apartment of a dilapidated edifice at Dendera, near the banks of the Nile—Egypt being the favourite field of infidel enterprise. Volney, in a note appended to his "RUINS," considers this as settling the point that the world is more than sixteen thousand years old. But alas! it has since been shown, that these signs were not intended to form a zodiack at all, but were probably the Horoscopes of individuals, at a time when astrology was in repute; and that the very edifice in which they are found, cannot be of more ancient date than the time of the Ptolemies. Two or three other infidel objections, founded on alleged facts of somewhat a similar character, have been completely falsified, or shown to have no hostile bearing on the Mosaick records, as may be seen in our number for November last. For ourselves, we have ceased to credit the allegations of infidel writers relative to subjects of antiquity and natural science, till we find them confirmed, or admitted, by other writers. They have been so often detected in making rash assertions and hasty conclusions, that we consider it more than an equal chance, that any new statement that impugns, or seems to impugn, divine revelation, is at least materially incorrect. But what we urge is, that a careful inquiry and examination should always be made, in order to ascertain whether alleged facts are really such—When clearly ascertained, let them, we repeat, be admitted freely.

3. When indisputable facts seem to militate with the truth of sacred Scripture, they ought to give no alarm to the believer in divine revelation. The evidence of the truth of the Bible, which is the evidence of testimony, is as strong and as satisfactory as any testimony we can receive in regard to the existence of facts which have recently

place—perhaps it is even
er. The truth of Holy
ure, therefore, stands on its
pregnable foundation. What
though unquestionable facts
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oncile them. Let it be re-
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uently happens, in natural
itself, that phenomena ap-
ly inconsistent and contra-
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d. Accordingly they re-ex-
the phenomena. Sometimes
iscover that one thing which
ok for a fact, was not so in
; and here the embarrass-
ends. In other instances,
re obliged to admit, and do
that facts really exist, which,
gh there can be no question
ey are reconcileable, yet for
esent it is not known how it
e done. Now, all we ask is
y this. If some facts in na-
eem to contravene those of
tion, admit the facts on both

Say you know they are re-
eable, but for the present you
t tell how. This is strictly
ophical. And in the case we
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l to militate with Bible truths,
ctually been discovered not
travene those truths, but to
n them. A remarkable in-
of this is given in our No-
r number, to which we have
y referred. From what has
ly taken place, therefore, in-
dently of *any other consider-*
ation, the presumption is of the strongest kind, that any thing in natural science, or in historical records, that seems to contradict the Scriptures, will eventually be shown to have no bearing whatsoever of that character. Hence we must, for ourselves, entirely disapprove of such an attempt as that of the justly celebrated Mr. Faber, who endeavours to interpret the Mosaick account of creation, in such manner as to extend the six days, mentioned in the sacred record, to we know not how many ages, in order to gain time enough for the fossil formations of geologists.

4. It should be remembered that the science of geology is yet in its infancy. There has not yet been time sufficient to examine the actual bearing of facts discovered. The depth to which the earth has been, or probably ever will be explored, is less in proportion to its whole diameter, than the thickness of an egg shell to the diameter of the egg. Nor are there yet any sufficient and well ascertained data, on which to form rational analogies, from what is known to what is unknown. In our first volume, we gave a general view of Penn's remarks on the subject of formations, which geologists in general suppose must, *in all cases*, have taken place gradually. We believe with Mr. Penn, that there is no just foundation for this supposition at all. Because we observe that certain kinds of stone and rock may be formed gradually, and in fact are constantly forming in this manner, is that a proof that *all* these kinds of stone and rock were formed in this manner? We think not—We think it far more rational to believe, that the Almighty Creator formed *some* rocks when he created the world; and that then he also formed those several substances which, by union and induration, will still produce rocks. As Mr. Penn remarks, we might as well say that no animals were created originally in a perfect

state, because they now always arrive at perfection in a very gradual manner, as that no rocks were created perfect, because they are now gradually formed. These fancies of geologists make us think of the old puzzle, whether the egg was before the bird, or the bird before the egg; since there can be no egg without a bird, and no bird without an egg. Moses assures us, that as to animals and vegetables, they were created in perfection at first, and with the intention that each should afterwards propagate its kind: and to us it seems most rational to believe, that almost every kind of rocks were created at first, as being necessary to the existence of the globe in its succeeding state; and that the after formations afford no evidence whatever that such was not the fact.

5. We now come to the work of Mr. George Bugg. He, it appears, published a book, entitled "Scriptural Geology," in reply to the Geology of Professor Buckland, Mr. Bird Sumner, Mr. Faber, and others whom he names. On this work of Mr. Bugg, two writers in the Christian Observer, the one taking for his signature *Cantabrigiensis*, and the other *Oxoniensis Alter*, offered a number of remarks, not favourable to Mr. B.'s theory. To these he replied in the same periodical, in several papers of considerable length. The scope of his essays is to show, that the modern Geology, as taught and defended by the gentlemen named above, and others who adopt their theory, is both unscriptural and unphilosophical—not only inadequate to account for the phenomena, but in some respects self-contradictory. At the same time, he insists that the general deluge, of which we have an account in the book of Genesis, will far better account for the fossil strata, and other appearances, of which modern geology says so much, than any theory which its favourers have been able *to set forth.* We acknowledge ourselves fully satisfied that Mr. Bugg has the best of the argument. We did intend to give extracts from several of his papers; but on looking them over with this view, we found that we must either mutilate and do injustice to his arguments by our abridgment, or occupy more of our scanty pages with this subject, than we think would be agreeable or profitable to our readers. We have therefore determined to give no more than his concluding summary. Those who wish to see the detail of his statements and reasoning, must have recourse to the Christian Observer, or to his volume on the same subject—the latter of which we have not seen. Mr. Bugg's last essay concludes in the following manner:

"Without anticipating further objections, I will recapitulate a few matters respecting *modern geology*, and "scriptural geology." The reader may then be fairly left to his own reflections respecting this discussion.

I. Modern Geology.

In all fairness, I trust, it cannot be denied that I have proved the utter incompetency of the modern geological theory.

1. As to its evidence: That it is wholly assumed; that even the evidence alleged is derived very frequently from imagination, and not from knowledge or information; that the testimony of facts, adduced by themselves, is positively against them.*

* In addition to the evidence which is adduced in my "Scriptural Geology" upon this point, I may be allowed to refer to the testimony of more recent discoveries. In the Christian Observer for March last (p. 201), is the following historical anecdote:—"Some impressions have been discovered in a red sand stone quarry in Dumfriesshire, which Dr. Buckland thinks are the footsteps of antediluvian quadrupeds, which had traversed the rock while in a soft state." May I express a wish that Dr. Buckland would explain how he supposes such "footsteps" could have occurred, and especially how such a fact can consist with the modern geological theory? When does Professor

volves the most manifest inconsistencies, absurdities, and repeated miracles, as well as numerous new creations.

4. That there is nothing in nature, known or recorded, which bears the least available analogy to the operations and revolutions comprised in the theory of modern geology.

5. That Dr. Buckland's theory of the caves, and of the denudations, is built upon the same foundation as the general theory of Baron Cuvier, and is as demonstrably erroneous.

II. Scriptural Geology.

1. The Scriptures are positive as to the earth's surface being "broken up" at the deluge.

2. It is obvious that such an eruption must have caused immense masses of debris, [rubbish,] and might produce all sorts of mixtures, such as we find in the strata, both of the vegetable and animal creation.

3. That such debris and such mixtures might be subsequently hardened into strata, comprising all the variety of formations which we now contemplate.

4. That the operations of the deluge had a natural tendency to produce the effects in question, and that they were sufficient for all the effects which geology has developed.

5. That it is the province of Revelation to inform us of the "beginning" of nature; and of the ground, the reason, and the mode of such changes therein as are supernatural.

6. That the scriptural history of the deluge affords a moral and rational cause for that catastrophe, while all the revelations of modern geology find NO CAUSE, either moral or physical, for their production.

7. That the deluge of Noah is therefore rationally conceived to be the only true, sufficient, and sole cause of all the "fossil strata," which so much puzzle and confound modern geologists.

Buckland imagine that the "red sand stone" was found in "a soft state?" Immediately upon its original formation, or that it became so at some subsequent period? If at a subsequent period, why might it not occur after, as well as before the deluge? Are there any formations lying above this sand stone in the quarry, which forbid the supposition? Then how will such fact consist with the modern theory? What (in geological language), what red sand stone is this? The "old red sand stone?" Then, according to Baron Cuvier's scale, it is twelve formations, (and, if it be the "new red sand stone," it is, according to the same authority, six formations,) beneath the "Paris formation," in which the "earliest" deposits of "quadrupeds," agreeably to the modern theory, are ever found! But if the "footsteps" be found there, why might not the foot which made those steps have been there? With such facts this geological theory cannot stand. The "human skeleton" of Guadaloupe, imbedded in hard, compact, limestone rock, is a demonstration which never has been, and is never likely to be, got over by modern geologists.

at the root" of their whole system Let them pursue the same equitabl and necessary mode, if they choos to answer "Scriptural Geology," and the result will show who i right. Every writer on such a sub ject, ought to be able to say, in th words of a great man, "I have a instinctive abhorrence to spen time and argument upon non-essen tial and trivial points; I love t grapple with the nucleus" of subject. It is certainly unworth the conduct of philosophers and di vines to do otherwise.

GEORGE BUGG.

P. S. Should any persons choose to write any thing in answer to the above remarks, I trust they will not be weak enough to say, as a writer in the Oxford Herald has said, and as I have heard it this day (and frequently repeated)—namely, that I have "mistaken the entire subject, for that *Dr. Buckland* no more intends to injure the Divine Record than I do." I must request such persons to recollect that I have *not* so mistaken the subject; nor is there a single argument urged throughout my book, that supposes any such design in Dr. Buckland, or in any other English geologist.

From Littell's "Remember Me."

IDLE WORDS.

I HAVE a high sense of the virtue and dignity of the female character; and would not, by any means, be thought to attribute to the ladies emphatically, the fault here spoken of. But I have remarked it in some of my friends, who, in all but this, were among the loveliest of their sex. In such the blemish is more distinct and striking, because so strongly contrasted with the superior delicacy and loveliness of their natures.

—

"MY God!" the beauty oft exclaim'd,
With deep impassioned tone—
But not in humble prayer she named
The High and Holy One!

'Twas not upon the bended knee,
With soul uprais'd to Heaven,
Pleading, with heartfelt agony,
That she might be forgiven.

'Twas not in heavenly strains to raise
To the great Source of good,
Her daily offering of praise,
Her song of gratitude.

But in the gay and thoughtless crowd,
And in the festive hall,
Mid scenes of mirth and mockery proud,
She named the Lord of all!

She called upon that awful name,
When laughter loudest rang—
Or when the flush of triumph came,—
Or disappointment's pang!

The idlest thing that flattery knew,
The most unmeaning jest,
From those sweet lips profanely drew
Names of the Holiest!

Thought—how sweet that voice would be,
Breathing this prayer to heaven—
"My God! I worship only thee,
O, be my sins forgiven!"

W. C.

Review.

A Discussion on Christian Baptism, *as to its subject, its mode, its history, and its effects, upon civil and religious society. In opposition to the views of Mr. Alexander Campbell, as expressed in a seven days' debate with the author, at* Washington, *Kentucky, October,* 1823, *and in his spurious publication of that debate, and of a previous one, of two days, with the Rev. John Walker, of Ohio. And in opposition to the views of the celebrated Mr. Robinson, and other Baptist authors. In two volumes. By* W. L. M'Calla, *Pastor of the Eighth Presbyterian Church, Philadelphia, and author of "A Discussion of Universalism." Vol. I. Philadelphia. Published by George M'Laughlin.* 1828. *pp.* 398.

This work is understood to contain the substance of the arguments used by the Rev. Mr. M'Calla, in a seven days' dispute with one Alexander Campbell, in Washington, Kentucky. It appears that, after settling preliminaries, the parties met; and, in the presence of a vast multitude of people, discussed the subject of infant baptism, during the space of seven days, in alternate speeches, of a limited length.

From the work now under review, and from other sources, we learn that Mr. Campbell had been before engaged in a controversy, on the same subject, and conducted in a similar manner, with a Mr. Walker, of the state of Ohio: and that, at the close of the dispute, he had openly challenged any Pædobaptist to meet him, and publickly discuss the subject. This challenge, it seems, was the occasion of bringing about the meeting between M'Calla and Campbell. The correspondence which took place, and the events which occurred previously to the time agreed upon for the dispute, were published by Mr. M'Calla, in a pamphlet, some time since. Mr. Campbell has also given to the publick a narrative of the controversy, with a view of the arguments on both sides. His book we have not seen; but Mr. M'Calla has made us, in some measure, acquainted with its spirit and contents, by his citations from it, and by his animadversions on the partiality of the author, in representing the arguments of his opponent.

Before we proceed to make any remarks on the work before us, it may not be amiss to inquire, whether this mode of controversy is useful and expedient? And the answer to this question must be made out, by a comparison of the good and evil, which commonly is the consequence of such disputes in the presence of the multitude. For, to the most superficial observation, it is evident, that the effects are neither unmixed good or evil. Some of the benefits are, that the attention of the publick is strongly drawn to the consideration of the points in dispute; and, if the discussion is conducted with any degree of ability, there must be a large increase of knowledge to many among the auditors. The great bulk of the people are in such a state of apathy, in regard to the doctrines and institutions of the Bible, that unless their attention is aroused by something of an exciting nature, in the midst of the means of instruction they will remain nearly as ignorant as the heathen. Beside, it affords to those who have been misled by viewing only one side of a subject, an opportunity of knowing what can be said on the other side: And, although prejudice and sectarian feelings are, with the most, sufficiently strong

to shield them against conviction; yet there will always be found some candid, impartial persons, who are sincerely seeking for truth; and these, often, have had no favourable opportunity of weighing the evidence, for and against the point in dispute. Moreover, as evidence is always on the side of truth, it is for its advantage that every subject should be thoroughly discussed; for the probability is, that in such a conflict, truth will prevail. Besides, many persons who hold opinions which are disputed, maintain them hesitatingly; because they are afraid that possibly those who oppose them, may have arguments sufficient to overthrow their opinions: but when they are permitted to hear a publick discussion, in which all the ingenuity and learning of an able opponent are exhausted in assailing them, without effect, their faith becomes firm, when before it was wavering. This scene, also, furnishes a severe test of the moral temperament of the disputants. We can scarcely conceive of any situation, in which a greater combination of qualities are requisite to enable a man to act as becomes the Christian character. Some of these, indeed, belong to the natural constitution; but the most important qualifications for a Christian polemick, are of the moral or religious kind. "Meekly to instruct those who oppose themselves," is no easy task. To "contend earnestly for the faith," and yet employ no "carnal weapons," requires a heart disciplined in the school of grace. To feel that an advantage is gained over an adversary, and yet experience no vain self-exultation, is not the attainment of even every good man. Some disputants seem to think they have attained the point of excellence in publick controversy, when they keep clear of anger, and the perturbation of mortified pride; but, while they shun one evil, they fall into another. They manifest to all, that their good nature effect of consummate, over-w vanity.

But the evils which atter species of controversy, are a merous. Among the chief, reckon the angry and male feelings which it is apt to ge in the minds of the partisans respective disputants, if themselves. These feelin commonly so strong, that nc ments employed in the ref of error, have the least ef producing conviction. Ho dom has it been known, th opinions of any one were cl by hearing a publick contr The victory is commonly c by both parties, if the abili the combatants are any how balanced. Moreover, it is c that the majority of a large cuous assembly, in no count capable of understanding a preciating the force and bea arguments brought forward troversy. A satirical strok lively sally of wit, or happy tee, produces on the mul much greater effect than the est reasonings. Much depen on the acuteness, promptne self-possession of the disp Often, a man by a happy co tional temperament, unitec quickness of conception, and ness of utterance, and an in air of confidence, will, in the ment of a promiscuous ass gain the advantage over an a nist greatly his superior in al and who has truth on his sid

Another evil of controve conducted, is, that it generat exasperates the spirit of disp among the people; so that n is Christian affection obstru its exercise, but social ha among neighbours, is inter And whatever may be said benefits of well-conducted versy, to the intelligent and ing part of the community, i vious, that a spirit of contr

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are in the world, vain, arro-
dogmatical polemicks, who,
their mouths are stopped,
much to subvert the truth,
unsettle the minds of the
; "for their word will eat as
canker," "and overthrow
th of some." Such men be-
very troublesome and pesti-
in the primitive churches,
the death of the apostles, as
arn from the latest writings
nl and Peter, and from the
e of Jude.

w, when such disseminators
ror, and disturbers of the
of the church, appear, it is
ient for those whom God has
red with the talents requisite
e publick defence of the truth,
nd forth, and resist the tor-
f heresy and disorder, which
tens destruction to the heri-
of the Lord. *When* the exi-
exists, which calls for this
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gence of his own feelings, or

to gratify the fastidious taste of others, to shrink from the contest, in which the cause of God and truth is involved.

The author of the book, now under review, has already published the argument of a controversy, held in Philadelphia, with a bold adversary of the truth; and however the prudent might have disapproved of the undertaking; yet, it must be now apparent to all the friends of truth, that in this instance, the result of publick controversy was very favourable; for it had the effect of checking the progress of a pestiferous error, and of silencing the arrogant boasting of a man who had, for a long time, defied the armies of the living God. Let those who, in all cases, disapprove such a mode of discussing theological subjects, inform us how the same effect could have been produced by other means; or let them acknowledge that there are occasions when such controversy is lawful.

Publick controversy, *viva voce*, was so much in vogue, in every part of Europe, in the period preceding the Reformation, that it is not surprising that all the reformers were frequently engaged in disputes of this kind, with their adversaries of the Romish church. And, indeed, when the art of printing was in its infancy, there was a much stronger reason for resorting to this method of vindicating the truth and refuting error, than exists at present, when books and tracts can be so easily put into circulation. As it may serve to give the reader some idea of the state of religious controversy at that period and afterwards, we shall briefly mention some of the principal polemical discussions, which have been held by eminent men, in different places.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

The Level of the Sea.—There is, perhaps, nothing which illustrates in a more striking manner the exact accordance of Nature's phenomena with the few general expressions or laws which describe them all, than the perfect level of the ocean as a liquid surface. The sea never rises or falls in any place, even one inch, but in obedience to fixed laws, and these changes may generally be foreseen and allowed for. For instance, the eastern trade winds and other causes force the water of the ocean towards the African coast, so as to keep the Red Sea about twenty feet above the general ocean level; and the Mediterranean Sea is a little below that level, because the evaporation from it is greater than the supply of its rivers—causing it to receive an additional supply by the Strait of Gibraltar; but in all such cases the effect is as constant as the disturbing cause, and therefore can be calculated upon with confidence. Were it not for this perfect exactness, in what a precarious state would the inhabitants exist on the sea-shores and on the banks of low rivers! Few of the inhabitants of London, perhaps, reflect, when standing close by the side of their noble river, and gazing on the rapid flood-tide pouring inland through the bridges, that although sixty miles from the sea, they are placed as low as persons sailing upon its face, where perhaps at the time there may be tossing waves, covered with wrecks and the drowning. In Holland, which is a low flat, formed chiefly by the mud and sand brought down by the Rhine and neighbouring rivers, much of the country is really below the level of the common spring tides, and is only protected from daily inundations by artificial dykes or ramparts of great strength. What awful uncertainty would hang over the existence of the Dutch, if the level of the sea were subject to change; for, while we know the water of the ocean to be seventeen miles higher at the equator than at the poles, owing to the centrifugal force of the earth's rotation, were the level now established, from any cause to be suddenly changed but ten feet, millions of human beings would be the victims.—*Scotsman.*

Light of the Glow-Shell.—The animals which inhabit shells of the genus Pholas, have the property of emitting a phosphorescent liquor which shines with brilliancy, and illuminates whatever it touches. This was observed, even by the ancients; and Pliny tells us, that the Pholas shines in the mouth of the person who eats it, and renders the hands and clothes luminous when brought in contact with them.—Many interesting experiments were made on this luminous matter by the Academicians of Bologna, and the celebrated French naturalist, Reaumur. It was found that its brilliancy was in proportion to its freshness; but even in a dry state, the phosphorescence may be revived by the application of fresh or salt water, though brandy or ardent spirit of any kind immediately extinguishes it; and all the acids destroy it entirely. The luminous water, when poured upon fresh calcined gypsum, rock-crystal, or sugar, becomes more vivid. Milk rendered luminous by the liquor loses its phosphorescence when mixed with sulphuric acid, but recovers it on the addition of carbonate of potash. A single Pholas renders seven ounces of milk so beautifully luminous, that it makes all the surrounding objects visible in the dark. But, when the milk is excluded from the air, the light is extinguished. Differently coloured substances are powerfully affected by this kind of light. White appears to imbibe and emit the greatest quantity: yellow and green in less proportions. Red will hardly emit any light, and violet the least of all, when the Pholas is put into glasses tinged with these several colours.

Growth of Cotton.—Cotton grows in the forests of the torrid regions of Africa and America, on tall thorny trees, in India on a lofty shrub, and in Malta and the islands of the Archipelago, on an herbaceous plant. "In Guzerat," as related in Forbes' Oriental Memoirs, the "rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in furrows, and reaped in about three months; the cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant bush; requires a longer time to bring its delicate produce to perfection.—These shrubs, planted between the rows of rice, neither impede its growth, nor prevent it being reaped. Soon after the rice harvest is over they put forth a beautiful yellow flower, with a crimson eye in each petal; this is succeeded by a green pod, filled with a white stringy pulp; the pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. Herodotus says, the Indians in his time possessed a kind of plant, which instead of fruit, produced wool, of a finer and better quality than that of sheep, of which the natives made their clothes. This plant was no doubt the same as the modern cotton of India."

Ornithological Ventriloquist.—The cele-

d Monsieur Alexandre, whose powers entriloquism have been so much ad-d, seems to be outdone in his art by American bird, the yellow-breasted (Pipra Polyglotta). When the haunt is bird is approached, he scolds the in-er in an endless variety of odd, un-h monosyllables, difficult to describe, easily imitated so as to deceive the himself, and draw him onwards to a distance. In this case, his responses constant and rapid, strongly expressive xiety and anger; and, while the bird ways unseen, the voice shifts from to place among the bushes, as if pro-ng from a spirit. First are heard notes, like the whistling of a duck's s, beginning loud and rapid, and be-ng lower and slower till they end in hed notes. Then succeeds some-like the barking of young puppies, red by a variety of guttural sounds hose of the same quadruped, and end-ike the mewing of a cat, but much er. All these are given with great ve-nce, and in different keys so as to ap-ometimes at a great distance, and in y again quite near you. In mild, se-moon-light nights, it continues this y medley of ventriloquism the whole long, responding to its own echoes.
Amer. Ornithology.

mal Charcoal.—Some years ago, the apers gave an account of an estab-nt at Copenhagen, in which the al made from bones was used with success in the purification of common hilst the gas which was generated to light a great part of the neigh-od. An establishment of this kind g formed at Stockholm. It is said he most rancid fish oils are made to the finest sperm oil by the use charcoal; and that in consequence profit resulting from its employment way, the gas which the bones give great abundance can be supplied at cheaper rate than the gas obtained oals. It is rather singular, that the ment has not been tried in this coun-

Paris Journal du Commerce of the October, announces that a young man, M. Caillet, had penetrated to *ctoo* in Africa, and was soon to be in rom Toulon, where he had arrived return. He was addressed to the aphical Society of Paris by the Consul at Tangiers.

Washings.—Strange as it may ap-it is a fact, that till very lately the rs were in the constant practice of ng away the water into which they cles of jewellery after they are taken the boil (a menstruum of nitro-mu-cid, employed to give them a high without being at all aware of the quantity of gold that was thrown away with it. Of late, a person possessed of some chemical knowledge, is said to have made an handsome livelihood, by instructing jewellers, at the rate of five guineas each, in a method of recovering gold contained in the washings. This method consists simply in adding a solution of copperas, which precipates the gold, and then fusing the residuum with nitre, by which the iron in combination is oxydated, and the gold left in a pure state.

In boring for water on the island, at the upper end of this village, owned by Mr. Sewell, a vein of water was struck at the depth of 160 feet, which emits an inflammable gas in large quantities. It is so perfectly free from the nauseous smell of the oil gas, that its existence was discovered only by the casual introduction of a light into the mouth of the well.—*Watertown Register.*

Ginger.—A specimen of the growth of native ginger, has been left with us by Mr. Raiford, who has raised it successfully for four years past, on common land, and exposed to all the variations of our climate. That in our office, was planted in February last, is now in full vigour and luxuriance, and in a few weeks would ripen. From several experiments made in its culture on a small scale, it might, it is thought, be made a profitable article, considering the demand for it.—*Savannah Georgian.*

Gas Spring.—The Utica (N.Y.) Sentinel gives an account of the discovery of a Gas Spring near the Universalist Church in that village. It burns with great intensity, and affords a brilliant light. Measures are taken to confine it, with a view of ascertaining its nature more particularly, and exhibit its inflammable properties more readily.

There is now to be seen at the house, formerly Kirkham's Hotel, Hartford, the head of a sea serpent, fifteen feet in length and seven feet in width, and said to weigh 1200lbs. It is indeed a curiosity.—*Conn. Mirror.*

Dyspepsia.—This prevalent, and in many cases, terrible disease, arising from a deranged state of the liver, is characterized by an inordinate acidity of the stomach, and until this be subdued, the process of emaciation goes on with a steady pace, bidding defiance to all the nostrums and palliatives so plentifully prescribed.

Having been a severe sufferer, I feel it a duty to others in my case, to communicate a simple, safe, and effectual remedy for the morbid and acid state of stomach alluded to. It is nothing more than a strong tea of WOOD SOOT, drank freely, cold, at the pleasure of the patient. Let the experiment be fully made, and if others experience the same happy result as myself, their

testimony may be given to the publick, through the channel of your paper, and prove an extensive benefit to the community.—*N. Y. Daily Adv.*

The potato was at first positively proscribed in France. Baudin relates, that in his time its use was prohibited in Burgundy, because it was supposed to generate leprosy! It was chiefly through the exertions of the celebrated chymist Parmentier, that the prejudices of the French people against it were removed, and that it was brought into general use amongst them. Yet even as late as the revolution, so little were the vulgar reconciled to this species of food, that on Parmentier being proposed for some municipal office, one of the voters furiously opposed him, on account of the share he had in their introduction. "He will make us eat nothing but potatoes," said he, "for it was he who invented them."

On the 13th, 14th, and 15th, of September, powerful shocks of an earthquake were felt in Spain, on the shores of the Mediterranean, in the neighbourhood of Murcia. Guardamar, Terra Vieja, San Xavier, and especially Terra de la Mata, suffered greatly by it. In the latter place almost all the houses were overthrown. In the others the buildings had suffered severely, most of those which were not destroyed presenting fissures from top to bottom. The inhabitants had withdrawn into the country, and constructed rude cabins for a temporary shelter. At Murcia three shocks had been felt, and the inhabitants were preparing to leave the city. All this part of Spain is in dismay and desolation.

LIST OF NEW PUBLICATIONS.

Diplomacy of the United States.

Domestick Duties; by Mrs. W. Parkes.

Leigh's Picture of London.

Examination of the Reasons why the present System of Auctions should be abolished.

Rev. Mr. Fuller's Sermon, entitled the "Threshing Instrument."

Arthur Monteith: being a continuation of the "Scottish Orphans."

The Mirror; by a Lady.

Second Series "Tales of a Grandfather."

Second Series of Fairy Legends in the South of Ireland.

Garden's Anecdotes of the American Revolution.

Stewart's Journal, 2d edition, with additions.

Religious Intelligence.

NARRATIVE OF THE SICKNESS AND DEATH OF MRS. BISHOP, AT THE SANDWICH ISLANDS.

We have been permitted to publish the following extract of a letter from the Rev. Mr. Bishop, giving an account of the illness and death of his wife, to his friend, the Rev. Mr. Sanford, of Brooklyn, New York.—Who can read it without the deepest sympathy with the sufferings of Christian missionaries! And yet who is not tempted to envy their triumphs of Christian faith, and their expectancy of a crown of glory, among the brightest in the heavenly state!

Oahu, Sandwich Islands, June 1, 1828.

Dear Brother Sanford.—Your truly affectionate epistle of Oct. 17th, was welcomed in April, at the arrival of the reinforcement.

The supplies put up for me in Brooklyn and New York came safely to hand, and in a state of complete preservation. But could they have arrived a year ago, they might have contributed to the preservation of the health of one who, alas! is now no more, and for whose sake principally they were doubtless put up. But as it is, I do feel that it is far more than I had ever anticipated, and I am not ashamed to say that it is the most liberal present that I have ever received at the islands. My dear Elizabeth, with whom I should have rejoiced to share them, is now an angel in heaven, and far beyond the need of earthly luxuries to add to her health or happiness.

A year ago last April her health began to decline, in consequence of nursing a healthy child without the means of keeping up her system. It was a time of drought with us at Hawaii, and vegetables could not be obtained for our tables. Added to this, our supply of flour failed, and for three months we were without bread. For myself, I succeeded to keep along in tolerable health, but that of my dear wife went down, and she became invalid. To finish the work which disease had commenced, she undertook out

of pure necessity, to nurse two of her sick sisters, who were confined at Kailua at nearly the same time, in July and August; so that at the close of their illness, her health was completely ruined and her constitution became a wreck from which she never recovered.

Early in September she was attacked with dyspepsia in its severest form, and though every means within our power was resorted to in order to her restoration, yet the disease baffled all the efforts of medicine or change of situation, till finally other disorders setting in she was carried off. She took her final leave of us on the 21st of February last, and now rests in peace in the bosom of her Saviour. But she has left behind her a sweet savour, whose fragrance smells to heaven. She has bequeathed to us her testimony to the worth of religion, and with her dying voice confirmed the truth of what she had most faithfully inculcated in her life. Her acquaintance in the world was not extensive, and her worth little known, except by the select few who knew her best, and even those few have never realized the full value of her society until deprived of it. Now they can look back and trace the visible footsteps of her labours of love, and ask, "shall we see her like again?" Now they can bewail the breach that her death has made in our number, with little hope that it can be repaired again. To me she was all that I could desire, lovely and kind as ever youthful fancy could picture to the mind. She was my only earthly treasure, and my widowed heart is left desolate and solitary, but not comfortless. The assurance that her death has proved a lasting spiritual benefit to many who before were without God and without hope, bids me rejoice and give God thanks for the affliction. The circumstances attending her death have been instrumental in promoting the most glorious revival of religion of which I was ever a witness. More than 200 persons residing at Kailua, have recently come out on the Lord's side, and taken up their cross for Jesus' sake. Among this number are included almost the whole of her former pupils, who loved her as a mother, and did every thing in their power by kind assiduous attentions, to soothe the pains of dissolution. They heard her dying prayers and exhortations, her charge to meet her in heaven, and injunctions to holiness of life. They firmly believed that she had gone to glory, and when the funeral solemnities were past, they all came to Mr. Thurston and me to make the great inquiry, "what shall we do to be saved?" For the last three months little else but the subject of religion has been the theme of inquiry, and new cases have been daily added to the number of those whose desire it is to be saved.

Thus you see, my brother, how the Lord has turned our mourning into joy, and our heaviness into songs of praise. As for myself, I would not have it otherwise, could I by a word recal her back again into this world of pain and sorrow. I feel confident that He who removed from my children their nearest earthly protector, will provide for them a home hereafter. At present I retain my little son, now sixteen months old, with me. He has been sick ever since the 1st of February last, and for most of the time dangerously. I have given up my time to attend upon him, so that I have done little else; nor have I done any thing of consequence for nearly a year, except nurse the sick. I have usually preached once or twice a week, however, though that is a small proportion of the amount of a missionary's duty at these islands. I am now on a visit at Oahu, whither I came in April last to meet the brethren of the mission. I hope to return again soon, and spend the summer in travelling over the desolate places of Hawaii, and preaching salvation to them that sit in darkness.

Please to inform Mrs. Codwise that her letter to Mrs. B. has been received by me, and merits an answer as soon as time will permit; she may expect to hear from me by the fall ships. There will now be no farther need of presents to my Elizabeth, but I have two little orphans who have a claim upon the sympathy of Christians in America, and I should be gratified to receive ready made articles of clothing, hats, shoes, &c. suitable for children of both sexes, between the ages of 3 and 6 years.

* * * * * *

I remain, my dear Brother,
Yours, in the bonds of the Gospel,
A. Bishop.

Rev. J. Sanford.

Extracted from the Evangelical Church Journal for Sept. 1, 1827.

Russia.—According to the latest census the following appears to be the proportion of the different religious sects in the Russian empire. Christians—Greeks, 33,000,000; Roman Catholics, 6,800,000; Lutherans, 1,400,000; Armenians, 42,000; Reformed, 20,000; Moravian Brethren, 9,000; Mennonists, 5,000; total 41,276,000. Jews, 500,000; Mahometans, 1,850,000. Heathens—Worshippers of Fire, 600,000; Lamaits, 300,000; Brahmins, 300. Grand total 44,526,300.

A Comparative View of the Number of Dissenting Congregations in England.

A statement in the Congregational Magazine for January, 1828, exhibits the number of churches among the Dissenters from the established church in South Britain, as follows—Independent, 1203—Baptist, 1805—Unitarian, 204—Total, 2212. Of the Scotch Presbyterians no account had been received, and no estimate was made.

Of Independent Congregations there were in England	1203
Wales	209
Scotland	73
Ireland	25
British Isles	4
Grand total of the United Kingdom	1514

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 317.)

SEVENTH COMMUNICATION.

To the Executive Committee of the Board of Missions of the General Assembly.

Lewistown, Pa. Aug. 11th, 1828.

Christian Brethren,—On the 7th and 8th days of the present month, I travelled from Philadelphia to this place. On the 9th, in going to and from Meveytown, I rode twenty-two miles; preached to the people of *Wayne Church*, under the pastoral care of the Rev. James S. Woods; was present at the choice of four new elders and three deacons; and although wholly unexpected by the people, yet obtained the names of fifty-seven contributors to our Missionary Fund, together with a donation of seventy-five cents.—Yesterday Mr. Woods preached in his Wayne congregation, and received twenty-five additional names. The catalogue of our patrons in this small and feeble congregation, which enjoys the labours of a pastor only half of his time, consists of seventy-five contributors of fifty cents each, and eight of twenty-five cents each, including the Pastor, Elders, Deacons, &c.

The whole sum received from the Wayne church, located at *Meveytown*, commonly called Waynesburg, is $15 50.

Yesterday, the 10th inst. I delivered three discourses in the Presbyterian Church at Lewistown; and received as donations from Edmund B. Patterson, M. D. $3 00; from Mr. Kersin, a respectable labourer on the canal, $2 00, from six others, $2 25, and from Mr. Samuel Haller, 62½ cents, which he said he had found a few days ago, and thought he ought to return to HIM whose providence sent it. After service in the morning I presented a paper of which the annexed is a copy:—

"Lewistown, Pa. Aug. 10th, 1828.

"The persons whose names are underwritten, have expressed THEIR PURPOSE to pay to the Session of the Presbyterian Church in Lewistown, on or before the 25th day of December in each year, the sums affixed to their names; that the same may be paid as the yearly contribution of the Lewistown Congregation to the Board of Missions of the General Assembly of the Presbyterian Church in the United States."

This was subscribed by two of $1 each, 60 of 50 cents, and 6 of 25 cents each.

The amount already paid me from the church in Lewistown, is $21 62½.

To-day, the 11th of August, I have rode 14 miles to and from East Kishacoquillas Church, which is under the pastoral care of the Rev. James H. Stuart; and after preaching on the delightful subject of *turning many to righteousness, fifty* of his congregation gave me their names to be appended to a form of subscription similar to the one dated at Lewistown. The sum of $12 00 was paid me in hand; and as some showers of rain prevented a full attendance of his people, Mr. Stuart retains the paper, to complete the list of those who are willing to aid our missionary operations.

This evening I have addressed the Sabbath School Teachers belonging to the Church in Lewistown, and have set before them the example of Christ Jesus, the great Sabbath School Teacher; who by his Spirit, teaches his whole church, especially on the Lord's day.

Hitherto I cannot but think the Lord has prospered me as the agent of the Board; and I feel grateful that I have uniformly met with a kind reception. Particularly I am indebted in this region of country to the Rev. Mr. Woods and one of his Elders, Wm. M'Cay, Esq.

Yours in gospel bonds,

EZRA STILES ELY,
Cor. Sec. and Gen. Agent.

The Committee have also received $15 00 from a few ladies of Landisburgh, transmitted by the Rev. Joseph M. Olmstead to Mr. Nicholas Murray, and by him paid to the Board.

Signed, by order of the Executive Committee.

GEO. W. BLIGHT.
Sec. of the Executive Committee.

STH COMMUNICATION.

wing communications of the
l 1st inst. have been received
neral Agent, read, and order-
nted.

mittee acknowledge the re-
: hundred dollars from Gen.
itgomery, of Danville, from
r enclosing the same to a
: city, they have been permit-
:he following extract: "Please
iclosed sum to the Secretary
d of Missions of the General
the Presbyterian Church. I
:lieve, that under the new or-
:e of that Board, much good
: for the promotion of piety
nd for the enlargement of our
articular."

of the Executive Committee.

G. W. BLIGHT, Sec'ry.

ntown, Pa. August 20th, 1828.

:utive Committee of the Board
is of the General Assembly:

—On the 12th of August,
ved in Huntingdon, and dis-
the evening on the subject
on, to more people than the
i now occupied by the Pres-
ngregation in that place could
people who are under the
e of our fellow-labourer, the
Peebles, have for more than a
ccupied with purposes and ef-
ect the means for building a
edifice. Before I had arrived,
ubscribed among themselves
)0 towards this object, and
to lay the chief corner stone.
the Board, I felt it to be my
mote in Huntingdon, so far as
enabled, this object, and not
it present, procuring contribu-
for any other purpose. The
use has long suffered in that
want of a suitable house of

3th, I discoursed to a numer-
rse of people, assembled to
: ceremony of depositing a
alm Book, and a record on
of certain "memorabilia," in
of the corner stone; and be-
idience dispersed, by concert
lders, Trustees, and Building
, I caused subscription papers
lated, on which the aggregate
e hundred and eighty three dol-
cents was either paid, or pro-
ie as the general agent of our
rards the completion of the
Ir. Jacob Miller also gave me a
$10 00, which I paid over in
the name of the Board, to the same object.

On the 14th of August the Rev. Mr. Peebles took me to his congregation at *Hart's Log*, and I had at the same time, the pleasure of meeting the Rev. James Thompson, with a part of his congregation of *Alexandria*. After I had preached to the people, these two ministerial brethren encouraged their congregations to unite with their brethren in other churches, in the *fifty-cent* contribution. Accordingly I obtained the following subscriptions from the Hart's Log congregation, viz. 27 for 50 cents each, and 6 for 25 cents each, making in all $15 subscribed.

Of the Rev. Mr. Thompson's congregation of Alexandria, I obtained 27 for 50 cents each, and 2 for 25 cents each, making in all 14 dollars. Could I have visited Mr. Thompson's congregation at Shaver's creek, I might have probably obtained sixty subscribers; but he and Mr. Peebles will endeavour to prosecute the business. Considering the destitute state of many places in Huntingdon county, I have promised them, as agent of the Board, that if they will collect half the missionary pay for 1 year, our Board will support such a minister as we shall send them for the other half.

On the evening of the 16th ult. I preached in Bellefonte. On the 17th I preached at *Lick run*, ten miles east of Bellefonte, in the morning, to a congregation under the pastoral care of Rev. James Linn; and obtained a subscription of 135 dollars towards the erection of a new house of worship, which is greatly needed for the accommodation of the people. In the afternoon and evening I preached again in Bellefonte, and obtained for the Board of Missions the following subscriptions to the usual form, viz. 3 for 25 cents each, and 48 for 50 cents each.

Col. Richard Thomas gave a donation of 50 cents. The amount subscribed in Bellefonte was $25 25, of which $14 37½ were paid to me as agent.

August 18. In returning through Lewistown, I received from 8 subscribers 20 cents each. Of the *Wayne* Church, I received the same sum from Mr. John Montgomery, and Mr. Wm. Dusart, and $3 50 from John Oliver, esq. for himself and six children.

At 5 o'clock, P. M. I reached Mifflintown, and having preached to the congregation under the pastoral care of the Rev. John Hutchinson, obtained the following subscriptions to the usual form, viz. 5 for 25 cents each, and 24 for 50 cents each.

The above subscriptions amount to $14 18 cts. of which sum $6 93 were paid to me in hand, together with a donation of 1 dollar, from Mr. James Bryson.—Many

of brother Hutchinson's people were absent; but he will promote the great interests of the General Assembly with fidelity.

On the 19th inst. brother Hutchinson kindly took me eight miles to the Lower Tuscarora Church under the pastoral care of the Rev. John Coulter, in which a large congregation expected my arrival.—After sermon I received the following subscriptions, viz. 20 for 25 cents each, and 40 for 50 cents each, and 1 of one dollar.

The above subscriptions amount to $26 50 cts. of which $2 25 were paid to your agent. Brother Coulter is a sound and pious Presbyterian minister, who will cooperate with us zealously.

Philadelphia, Sept. 1st, 1828.

Brethren,—On the 21st of August, I preached in Harrisburgh, Pa. and endeavoured to excite our fellow Christians there to more active, systematic and persevering exertions for the conversion of our country and of the world to the faith and fellowship of Jesus Christ. The congregation in that place, under the pastoral care of the Rev. Wm. R. De Witt, has lately undertaken to establish two scholarships by a subscription of $75 a year for each, to be paid for a term of years; and the communicants have made arrangements for contributing yearly as much as one dollar for each, to be equally divided between the *American Home Missionary Society, and the American Board of Commissioners for Foreign Missions*. That your agent might not seem to interfere with either of these institutions, no subscription for our Board was solicited in this congregation; which is now more flourishing than at any former period of its existence; and is doing as much again as it would have thought practicable a year ago. An increasing spirit of liberality will probably enable them ere long to collect for us $77, (they have 154 communicants,) without diminishing any of their other religious charities. When Christians generally are as active, diligent, prudent, enterprising and frugal in acquiring and saving money for Christ's sake, as they have been, for at least 16 centuries past, in hoarding wealth which may be worse than useless for their sons and daughters; they will be astonished at their own means of usefulness, and a new age will have come indeed, in which the Lord of Glory will receive the first fruits of all our increase. It is becoming more and more a generally received doctrine, and practical principle of action, that *sincerity in religion* reaches a man's *purse* no less than his *heart;* and that a person's profession of faith ought to be distrusted, who is ever ready with his prayers, conversation, confessions and arguments to build up the Redeemer's kingdom, but virtually says "my money belongs to myself and my children."

On the 23d and 24th of August, I delivered four discourses in the Presbyterian Church in Reading, Pa. in which the Rev. John F. Grier, D.D. is pastor. One was particularly addressed to the teachers and pupils of two Sabbath Schools in that Borough, 600 of whom were present on the occasion; and nearly filled the lower part of the church.

I am happy to inform the Committee, that Dr. Grier, and the Session of his congregation before my arrival among them as agent, had determined to convene all the communicants under their care on the Monday succeeding their next communion season, for the purpose of having their names enrolled on our list of contributors, and for making at the same time the first payment of 50 cents each. Of course the way was happily prepared for me to explain and enforce the measure agreed upon by the Session.

Such a "ready mind" as has been discovered here would be most grateful in every congregation in our connexion; and I would earnestly entreat the Sessions of other churches to take order on the subject of aiding our Board, before it will be possible for any *messenger of the churches* to visit them.

So soon as the contemplated meeting of communicants in Dr. Grier's shall have taken place, he will remit me the names subscribed to our usual form, together with the amount of money contributed.

On the 28th of August, having occasion to be at Princeton, N. J. to attend the meeting of the Committee of the General Assembly on the subject of Psalmody, I received from the Rev. George S. Woodhull, pastor of the church in that place, *thirty dollars* for our Board; the same having been collected at the monthly concert of prayer, and by order of the Session paid to our use.

In my short agency of about seven weeks I have travelled more than 900 miles and preached 34 sermons. My travelling expenses have been $41 44; and for the supply of my pulpit I have paid $70. The sum of $202 28 paid to me as agent, together with my own subscription of $100, I have paid to the Treasurer of the Trustees of the General Assembly, making $302 28. This is exclusive of $383 78 subscribed for the church in Huntingdon; and of $135 subscribed in Lick Run.

The occurrence of a communion season in the church under my care; attendance on the Committee of Examination at the Theological Seminary in Princeton; and

tion for the meetings of Synod, the Am. Board of Commissioners eign Missions, on the 1st of Oct. ill prevent me from prosecuting ncy with any considerable atten- more than a month. In the mean ay the blessing of the God of mis- me upon all our churches in co- owers, without the co-operation feeble instruments as your friend ther

EZRA STILES ELY,
Sec. and Gen. Agent of the B. M.

NINTH COMMUNICATION.

etter from a Missionary.

ittle Rock, Ark. Ter. Aug. 1, 1828.

and Dear Brother,—As you were ental in encouraging me, after I med the design of coming to this western station, you will doubt- gratified in hearing whatever may uraging in the prospect of my la-

I arrived at Little Rock, on the January last, I found the moral society in many respects accord- my anticipations,—deplorably d. Though there were some fa- nd some individuals of highly re- le character, they appeared wholly ed with the transitory pursuits of Eternity, with its incalculable inte- eceived but little attention from nds of most. The few persons, I ever professed attachment to the f Christ, in consequence of their clusion from the privileges of the ry, had either greatly apostatized, e exercising their languishing in deep obscurity.

gh I received every possible at- and favour, both from the kind ellent family where I reside, and m every person of respectability place, yet as it regarded the counsel" and intercourse of the of God, I frequently viewed my- imilar to the lonely pelican, which solitary and silent on the shoals of ansas.

ublick exercises were from the generally and so respectfully at- that I had every encouragement ir, depending on the Lord to give rease: and I soon had the strong- ons for believing that my labours ot in vain in the Lord. Not many after I arrived, I found two or ersons of excellent character con- for the welfare of their undying And it was not long, until they d full and overwhelming evidence r interest in the atonement of the Redeemer. The pleasure which I received in witnessing the operations of the Holy Spirit on their minds was beyond expression. Never did I see persons who appeared to make a more unreserved surrender of themselves to their Redeemer. And the consequence was, that they enjoyed calm and delightful views of the pardon of their sins, and of the love of Christ, which led them to desire to relinquish every sinful and worldly pursuit, and to devote themselves wholly to his service. Subsequently, two or three others have been operated on nearly in the same manner, and have been enabled to surrender themselves to the same Saviour. They have found the same happy evidence, and evince the same devoted and Christian spirit.

Finding it to be their desire to obey the command of Christ, in giving themselves up publickly to him, and knowing it to be their wish to attach themselves to the Presbyterian church, I thought it my duty to organize a church in this town, and admit such as I thought proper subjects. I accordingly appointed last Sabbath for the administration of the solemn ordinances of Baptism and the Lord's Supper. Seven persons applied and were admitted as members of my church, two of whom had formerly been members; *one*, of a Presbyterian church in Georgia; and the other, of a Congregational church in New England. The other five have all entertained hopes of pardoning mercy since I came to this place.

When the day arrived I baptized two adults and ten children. I then read a few articles containing the leading and essential doctrines of the Bible, which closed in the form of a covenant, in which they publickly expressed their determination, through the aid of their Redeemer, to come out from the world and be separate,—to relinquish the sinful pursuits and pleasures of the world,—and to surrender themselves up to love and serve the Lord Jesus, until they had finished their earthly pilgrimage, and arrived at that world where sin and temptation are ended, and where the service of God will be unceasing and eternal.

When this was over they took their seats at the table of their crucified Saviour, and commemorated his dying love. An aged and pious lady of the Methodist church, who had for many years been deprived of this privilege, united with us.

You can, my dear sir, more easily conceive than I can express my sensations, while far separated from those with whom I had once partaken of the sacred emblems, I here, in this distant moral waste, looked on these consecrated few, sitting around their Master's board, and with

eyes suffused in tears, obeying his command, "Do this in remembrance of me." A great number of spectators were looking on, with apparent solemnity and respect.

There are several others whose minds have been deeply exercised, who have not made a publick profession, one or two entertain a hope. There has, for a few weeks past been more general concern manifested, than at any other period since I have been in the place.

I have recently commenced a Bible Class among the married ladies, which is in a very flourishing state.

I have, for several months, kept up one among the little girls, from which I anticipate more than can now be estimated.

I have more pleasure and more encouragement, in my labours, than I ever expected to witness in the same length of time. But I wish never for one moment to forget, that it is not I, but the *Lord* who is accomplishing whatever good may result. ———.

REV. DR. E. S. ELY.

TENTH COMMUNICATION.

Proceedings of the Assembly's Board.

On the 14th of September, 1828, the general agent visited the church in Frankford, Pa. under the pastoral care of the Rev. Thomas J. Biggs; and after the sermon by the agent, eighty persons of the congregation with great alacrity, came forward to have their names enrolled as annual contributors, under the usual form of subscription to the Board of Missions. By this simultaneous effort of the members of this religious society, forty dollars may be expected to accrue annually to the Assembly's missionary funds.

On the 15th of September, the executive committee appointed one missionary to labour for four months in the county of Geauga, in Ohio; one for six months on the south-eastern part of Ohio, along the Ohio river to the bounds of the presbytery of Ebenezer; one for six months at three different locations in the state of Pennsylvania; one for six months to St. Charles and its vicinity, in the state of Missouri; one for six months to St. Francisville and its vicinity, in the state of Louisiana; one for six months in two different places in Pennsylvania; and one for six months at Pensacola and its vicinity, in Florida. A short time previous, the committee appointed a missionary for six months to the state of Alabama; another to the state of Illinois for six months; and another for six months to the bounds of the presbytery of Ebenezer.

One of our missionaries lately sent to the state of Missouri, is about to be settled as a pastor in the church at St. Louis; having received a unanimous call from the people.

The Rev. Mr. Winchester, who spent four months in our service last year, and the rest of his time as a supply in two churches, which aided him by produce; and who has not received *one dollar in money* from any other source than our board; out of his one hundred and thirty-two dollars of missionary pay, he has made us a donation of *five dollars*.

On the 21st of September, the general agent preached in the morning of the Sabbath, in the church in Kingston, N. J. under the pastoral care of the Rev. David Comfort, and although the weather was unfavourable to general attendance, yet through the influence of the discourse, and of the pastor of the people, *fifty* members of this small congregation gave their names as annual contributors to the Board; the greater part of which were for *fifty cents* each. Several of the subscribers were coloured communicants.

On the evening of the same day the general agent preached in the church in Princeton, N. J. under the care of the Rev. George S. Woodhull, and after sermon, Samuel Bayard, Esq. one of the elders, and one of the Board of Missions, presented to the agent a donation of 30 dollars. With great cheerfulness the communicants and others came forward, and five persons subscribed one dollar each; four gave 25 cents each; and sixty offered fifty cents each; making the annual subscription amount to 36 dollars; and the whole sum obtained that evening, 66 dollars. Mr. Woodhull and his session have spiritedly entered into the measures of our Board; and expect to obtain a further addition to our funds. It is worthy of remark that in this congregation, three professors in the Theological Seminary, and one professor in the college, were enrolled on the same list with seven fellow-worshippers, who are people of colour. In this contribution the rich and the poor meet together.

The agent acknowledges the receipt of one dollar from Capt. Jos. Robinson; of 50 cents from Mrs. Ray; and of 10 dollars, from the Shippensburg congregation, Pa. under the care of the Rev. Henry R. Wilson.

A letter was received and read in the executive committee, on the 24th of September, from Mr. John Peters, clerk of the church in Lawrenceville, Tioga co. Pa. in which he informs us, that the communicants of that church are about 20 in number; that the village in which it is situated contains about 40 houses; and that our missionary, Mr. John M. Dickey, has lately preached there on two successive Sabbaths, to about 200 hearers, in

ıer as to excite general attenve universal satisfaction. This ı appears of late, he says, to stirred up, not only to pray, They collected 15 dollars for ty; and have lately organized on auxiliary to our Board of hich expects before the close to remit 70 dollars to our y are urgent that Mr. Dickey irected to labour among them at least; and they feel confiey could for his support dur- year contribute 200 dollars.

ou consider," says Mr. Peters responding Secretary, "the tuation of this part of the ard, and think that there are Potter, and M'Kean counties esbyterian minister, and with- church of that order, except awrenceville, and that it is at only place in which a good e made, with a prospect of ope you will use your influbehalf."

ation the committee design to ionary as soon as possible; her infant congregations are circumstances, and cry for ien no teachers can be found

etter dated at Morgantown, lressed to our President, the reen, the following extracts d:

ceptable minister could be lo- place, and preach also occahe vicinity, he would receive ongregation 200 dollars. I ye myself for 150 dollars for f his time. I do not at pref any disengaged minister in the country, who would be o the congregation, and who moderate support) would be uild up the church in this raise the sum abovementionteacher must be acceptable. contributors are not members h; and they require not only rthodoxy in their preacher, rely and fluent elocution, and dress. If you can send us a endowed with the above qua- a tolerable degree, I have no receiving the above support. ıe subscription, however, the first hear him. If the minisprove acceptable to the peo- Lord should bless his minisıe increase of the church and otion of a religious feeling in ıity, in any considerable deıe may be short during which need your aid; but if these pleasing anticipations should not be realized, the time may be long. I may remark, that we have here a Bible Society, Sabbath School, and a Tract Society, The church consists of about 50 communicants, who are mostly females in moderate circumstances; and some are straitened. We have a commodious meeting house, for which we are yet in debt about 100 dollars. The town contains about 600 souls; is healthy, and living in it is cheap. An academy has been tolerably well endowed in this town by the legislature, which will probably be organized in two years; at which time, if the minister be a man of learning, and is willing to increase his means by an increase of his labours, it is very probable that the presidency of the academy will be conferred upon him, with a salary of 4 or 500 dollars. Permit me to implore the favourable attention of the committee, and to beseech them, if consistent with their means and plans, to compassionate our condition, and come to the help of this church in the wilderness—this vine of the Lord's planting, which is well nigh perishing for want of culture: and may the Lord incline your hearts, and direct your way towards this region of moral and religious desolation."

Other similar applications will be presented in future.

E. S. Ely,
General Agent.

ELEVENTH COMMUNICATION.

In the Executive Committee, Sept. 29, 1828, the General Agent reported a donation of $5 from Mrs. Mary Allison, of Huntingdon, Pa. A letter was read from the Rev. James Thompson, of Alexandria, Pa., in which he informs the Agent, that after his visit to that place, 15 additional subscribers to those already reported were obtained; and that the *Female Missionary Society of Alexandria* had resolved to become auxiliary to the Board of Missions. This Society, he remarks, was formed for the purpose of supporting a missionary in Huntingdon county; and they still expect their funds, together with such aid as this Board may give them, to be appropriated to that purpose. He has remitted to the Agent $50 from this auxiliary, and expects to forward more before next spring. Mr. Thompson adds, "A few days after you were here, I brought the subject of the General Assembly's Missions before our people at *Shaver's Creek* and obtained 43 subscribers."

The Rev. John Peebles has paid the Agent $30 from the Female Missionary Society of Huntingdon, which has also become auxiliary to our Board; and gives

the pleasing information that thirteen additional subscriptions have been obtained in the church at *Hart's Log*.

TWELFTH COMMUNICATION.

Philadelphia, Sept. 22d. 1828.

Rev. Dr Ely, Agent, &c.

Dear Sir,—In behalf of the South Carolina Domestic Missionary Society, I desire to make an application through you to the Executive Committee of the General Assembly's Board of Missions on a subject of vital importance to the Society.

The two great bodies engaged in Domestic Missions, viz. the Assembly's Board and the American Home Missionary Society, present so imposing a character, and are so much nearer the seats of theological preparation, that the S. C. Society can never hope to obtain missionaries while their calls seem to come in competition with the claims of those bodies; so that we must perish for lack of vision as sure as their objects are opposed.

In this state of things, I ask now, if your Committee, do not consider S. Carolina also as a part of the field they wish to cultivate? And if they do, whether they are not willing to transfer to us some of the men, whom they have engaged, we becoming responsible for their support, at a rate not lower than what is proposed by your Board? And if so, what number you can and will relinquish? I should desire to see and become acquainted with them before their going out, if we can obtain any.

It deserves to be noticed that most of the waste places and destitute congregations to whom the S. C. Society affords aid, are Presbyterian; that many Pastors of that denomination are wanted in the state, and that it is a primary object of that Society to provide for the supply of pastors by bringing desirable men on the ground, in contact with those who are now unsupplied, and they desire only such men as would not object, should Providence open the way for it, to settle in that part of the country.

The Society consists of Presbyterians and Congregationalists, though no evangelical people are excluded by the constitution: their operations are sanctioned by the Synod, and some of the most active and efficient ministers who have been settled over Presbyterian congregations within a few years commenced their labours in S. C. as their missionaries.

Hoping to hear from you in reply very speedily, as I am now on my way to the South, I remain, Dear Sir, yours respectfully,

JOHN DICKSON.

P. S. The Female Domestic Missionary Society of Charleston, also want a missionary for that important station. They propose a salary of $1000 I believe, (not less than 800 I am sure, and I know they have given $1000 in former years) to a City Missionary, so that a man of a small family might act in that capacity. No man will answer in S. C. in city or country, who does not unite warm and humble piety, to *good sense* and *good feelings*. I mean something liberal, and generous, in opposition to narrowness, prejudice and superciliousness, towards a people so far behind their Northern brethren, in education, and improvement of every kind.

REPLY TO THE REV. MR. DICKSON.

Philadelphia, Sept. 29th, 1828.

Rev. John Dickson.

Dear Brother,—Your letter written in behalf of the South Carolina Domestic Missionary Society was laid before the Executive Committee of the Board of Missions of the General Assembly; and I am instructed to say, that the Committee deeply sympathise with you, and your Society in the difficulties and obstructions which you have experienced in your pursuit of missionaries. We have found it impossible to procure half the number of labourers for our own Board which are urgently solicited from us by destitute regions of the country.

Since your application was first communicated, our General Agent has used his best endeavours to secure some young men for your section of the church; and, so soon as any can be found, we will transmit them to the care and patronage of the South Carolina Society.

We will inform Mr. John K. Cunningham, and Mr. Hugh Caldwell, two missionaries under commission from us, for six months each, that so soon as they have fulfilled their present engagements they shall have our hearty approbation to visit South Carolina and act under your directions.

If they should not soon become settled pastors, it is highly probable that they will resort to your bounds.

That the Lord may prosper your Society, and fill your state with the blessings of the gospel, is the prayer of your brethren of our Board.

E. S. ELY, *Cor. Sec. and Gen. Agent.*

The General Agent has reported to the Executive Committee a donation of $20 from Mr. William Nassau, senior; a contribution of $23 from the Presbyterian Church in Bridgeton, N. Jersey, under the pastoral care of the Rev. B. Hoff; a contribution of $50 taken up in the Third Presbyterian Church in this city, after the missionary sermon before the Synod of Philadelphia was preached by Rev. George Duffield; and $13 from contributors in

er Tuscarora Church, by the
he Rev. John Coulter.

ETEENTH COMMUNICATION.

xtracts of letters below are in-
mainly, as a brief record of the
and sorrows of *Samuel Bryson*, a
youthful missionary, in the ser-
ie Assembly's Board, whose eye
ed at the "field of the world"
closed in death.

rst agent commissioned by the
Missions to solicit funds for them,
Samuel Bryson, a Licentiate of
ytery of Huntingdon. He en-
Theological Seminary at Prince-
oming health, and was one of the
lligent, active, and pious mem-
at institution for two years. It
esign to have gone through the
e of three years; but in the
his studies he was affected with
hich was neglected, until it de-
im of the use of his voice. In
tion, unable to study, and able to
ly in a whisper, he was anxious
ething for the missionary cause,
d long engaged the warmest af-
f his heart. But what could he
was fast hastening to the grave
pulmonary complaint; and to
vas impossible. A brief state-
written for him, to show to the
Zion; and with this in his hand,
eggar with his petition, (but a
nly for Christ's sake) he went
er the auspices of our Board.
de his way as far south as Prince
County, Va., and there closed his
areer in the family of Dr. W. S.
who had compassion on the dying
and for months gratuitously af-
m as good a home as he could
d this side of heaven.

ly return for this kindness which
make was made by some instruc-
pered to the child of his bene-
and by his fervent prayers for
petual happiness.

llowing extracts from his letters
e sympathy for this young man,
y exhibit something of the trials
nt sent forth to promote any of
benevolent objects of the day.
ndeed must be the heart of that
o for the sake of any one but his
r, and for the welfare of souls,
ndertake to solicit funds, even
pious among the rich men of
d.

letter addressed to Dr. Green,
chmond, Va., Oct. 31st, 1827, he
es:

igh I had no particular instruc-
pecting the time and manner of
g, I suppose it expedient, by this
time, to give some account of my services.

"Nineteen or twenty days immediately succeeding the date of my commission, were necessarily occupied in business of my own, which time I hope, if permitted, to fill up in the service of the Board. I have not yet been actually *doing* for them a full month.

"As their agent, and recommended by them, I have generally been kindly and hospitably treated. Though at the same time I have generally been denied as to the object of my coming; and the reason generally assigned is, that they have given, for the present, or are engaged to give, all they can to religious purposes.

"Indeed, wherever I have been among the people of our church, the attention of the people, if not their liberality, has been drawn to a variety of objects; so that as one replied, "They have given to this and similar objects, *or at least fancy they have*, all they were able." Besides, other societies are much better known than this. Indeed, I find many liberal Christians who are entire strangers to this Board of Missions. But though I might, I shall not trouble you with further reasons for the little I have done.

"It may be expedient to give a particular statement of the collections I have made. The names I shall give as they are signed, without titles.

"Philadelphia, Sept. 17th and 18th, received of Ezra Stiles Ely $10, of Robert Ralston $10, of Silas E. Weir $10, of Samuel C. Ely, 50 cents. The two last of these donations are subscribed, but owing to a sudden call from the city, were not collected. Total collected in Philadelphia $30 50.

"Landisburg, Oct. 10, received of James M. Olmstead 50 cents, of James Diven 50 cents, of John Diven 50 cents, of Samuel Linn 50 cents. Total $2.

"Shippensburg, Oct. 11, Henry R. Wilson $1, David Nevin $1, Stephen Culbertson, $1. Total $3.

"Chambersburg, Oct, 12 and 13, Solomon Patterson $5, M. Colhoun $5, Susan Sloan $2, K. M. Ross $1, Ann Allison $1, Ann Lindsey $1, Mrs. (G.) Chambers $1, J. B. Ross $1, John King $1, John Brewster, $1, N. Culbertson 50 cents, Wm. Pym 25 cents. Total $19 75.

"Greencastle, Oct. 13 (Sabbath) and 15, received of one 50 cents, of another $1, though I made no proper effort in this place. Total, $1 50.

"Washington, D. C. Oct. 20—24, received of James M'Clerg $5, Jos. Anderson $5, Matt. St. Clair Clark $5, Cash $1, P. M. Gallaudet $1, William Williamson $1, James R. M. Bryant $1, Josiah Bosworth 50 cents, Anne Blagden 25

cents, a friend of missions 7 cents, George Watterton 60 cents. Total $21 32.

"Fredericksburg, Va. Oct. 26 (Sabbath) 29—nothing done. Received of an individual $1.

"Richmond, Va. Oct. 30 and 31. The reply is here as usual. 'The people are contributing at present to other objects as much as it is prudent to ask of them.' Yet received here of John W. Gordon $2, of Benjamin Brand $2, of Charles B. Williams $1, of James Gray $1. Total $6. May possibly receive more in this place.

"Accordingly, if my calculation be right, I have actually received in trust for the Board, $74 57, and have on my donation book $85 07. It may be thought strange, that of the $74 57 which are, or should be, in my hands, I can only transmit $40. But, sir, my expenses have been great, and may be yet greater, and I feel it important in this strange land, to have something in my pocket. But I trust the Board will lose nothing by me, though they may not gain much.

"My manner is to lay my business first before the pastors and elders. If they insist that it would not be prudent to solicit for this purpose at the time, I forbear, judging always of the force of their objections, and pass on. If they permit, they give me the names of persons from whom to solicit. Between Philadelphia and Mifflintown, Pa., I did not call; but all the way from the latter place to this, I did what I could in every town and city through which I passed."

In a letter, dated at Hampden Sidney, Prince Edward Co. Va. Nov. 5, 1827, he wrote thus:

"You did me a favour in recommending me to the employment which has brought me here, and I shall take it as an additional favour to be permitted to address you on this business.

"For though I hope it has been a blessing to me, and may be hereafter, and though I have no complaint to offer respecting the difficulty or disagreeableness of my service, yet I feel at present pretty clearly called to give it up. I have all the way been careful to seek direction from those I thought most capable of giving it; and the whole tenor of that counsel seems to lead me to this conclusion. In the first place, I find myself incapable, from want of speech, of informing the minds, and exciting, to any extent, the charities of the people respecting the claims of your Board. Without information and excitement afresh on this particular subject, they will give nothing, a few individuals excepted. But in the second place, among those who understand this object and acknowledge its claims, I can find but few w is not engaged by some ot object. And thirdly, the night mention five or six think this Board ought to the American Home Miss and who, for that reason, encourage the former. T have been in my way from find them increasing s R—— I solicited from a f benevolent, though I ha forbidden by one of the pa gave me in all *six dollars*; it with such a liberal kind that I was almost induced tions afterwards, to carry t respective donations. It w they were doing, and devisi in Bible and Domestick m tions.

"All these considerati strengthening the convicti if possible, to lay aside eve would interfere, and subm ment of some skilful physi covery of my voice. A ment has been prescribed respectable physicians, at but with one consent; ar have never yet adopted; I did not fully credit the pr partly because of adverse But I lately heard of this effecting a cure in a similar of this just as I last left hor me pause. But as the Bo me up, and paid me 33 dol I concluded to come on, Lord's will to afford me so place and opportunity to tient had done.

"And now, sir, though where or how to live whil cine, I feel it a duty to mak and the only object to asce the Lord has smitten me e he may be pleased to heal deserve to be beaten sorel have no wish to trouble yo cerns; and my trust is fix love him the more as I fee I hope, by his grace throug I shall—but only this, pleas I find it difficult sometimes self in patience.

"I expect to make use sion as an introduction on but not to solicit, unless so opportunity may offer, no more successful than I hav expect any further allowan dols. first advanced. And able, that is, (if the Lord soon as I find a convenient sell my horse, I hope to rem

I have collected, except what I
eady sent in a letter to Dr. Green.
not wishing to relinquish this bu-
astily, nor without good advice, I
:o remain here and wait, if you will
o write me immediately, your ad-
s it not best for the present to re-
s business? I am assured that a
› climate will not help my voice,
be medicine, and the sooner taken
er."

etter, dated at Prince Edward Co.
ch 7th, 1828, and addressed to the
onding Secretary, he says:

›pe, if you have a few minutes lei-
› will bear with me. I come to you,
the same errand as when I came
ast fall, viz. to ask your advice.
nfess I do not imagine how it is in
wer, or in that of any body else,
e me what to do; nor shall I *ex-*
, that even your ingenuity and
dge of things will be sufficient to
y case. I shall not, however, de-
obtaining some clue from you by
may find a way—perhaps through.
iculty is, sir, that I can eat but can-
k. This was the substance of my
nt to you before, and you got an
nent, for which I still thank you:
as not able for it.

ave passed a very soft winter, but
ts on me were hard. There has
ery much rainy, damp weather;
e kind or similar to that which in-
ny present wounds at Princeton,
ars ago. I have been situated in
he choicest families, and had every
ence, but ah! this crazy flesh was
trouble to me; ever, except in
eather, and often then.

ides this, I necessarily felt myself
poor in estate, which was a cause
: uneasiness. You will please to
and me, sir, as stating my case in
› solicit your counsel, and nothing
I should wish other aid, I will ask

.

desires, sir, you will observe, are
lesh. I feel in want of two objects;
superintendance of a skilful phy-
and, of funds to pay my debts.
›pose I should waive these as im-
ible; then, if the Lord spare me,
as I am, I want some employment
l bring me food and raiment. I con-
nnot conceive, nor hear of any way,
h I could expect to earn my neces-
nless I should throw myself en-
to the world, and engage in some
merchandise, or learn a trade.
an teach a scholar Greek and
&c.—perhaps I might teach six
much trouble. But I could do it
vith a voice, and therefore I could
the same of an employer as if I
had a voice. Besides, as to teaching, I doubt the sufficiency of my strength, unless I should have very few scholars.

"I suppose I have friends who would cheerfully pay that which I owe the Board. But I am too low to borrow, and perhaps too high to beg; at least I am not convinced that I am come to the last resort, and must solicit for myself."

Such as these letters exhibit him, was Samuel Bryson; and he, being dead, yet speaks the language of a truly Christian agent. His debt to the Board does not exceed 20 dollars, and that his widowed mother has determined to pay. With the exception of his want of health, and of a voice to plead our cause, we should be glad to employ fifty missionary agents like him. They would make the churches know at least, that the General Assembly has a Board of Missions; and that the missionary operations of the Assembly within the last *forty years*, have been chiefly instrumental in forming about 900 Presbyterian churches in the United States.

The general agent has received from a well known and responsible person, whose name he is not at liberty to mention, the following bond, viz.

"I hereby obligate myself to pay to the Treasurer of the Trustees of the General Assembly for the Board of Missions acting under said Assembly, ONE THOUSAND DOLLARS, in ten equal, annual payments of one hundred dollars each, for the purpose of spreading the gospel; one half of which shall be devoted to the cause of Protestant missions to South America;—the first payment to be made on or before the last day of December, 1829, on the following conditions—

First, That said Board will publish at least quarterly, a journal of missions.

Secondly, That the Corresponding Secretary and General Agent for the time being shall devote himself *exclusively* to his agency and secretaryship; and

Thirdly, That ninety-nine other persons will, on or before the 1st day of October, 1829, oblige themselves to pay an equal sum, in similar payments, to the same treasurer, and for the same object."

Signed, "L. M."

The general agent has received from a collection at the monthly concert in the Third Presbyterian Church in Philadelphia, $13.83; and he takes this occasion to commend some heads of families who pay weekly one cent to this monthly concert contribution for each member of their respective families. One cent a week for each member of most Christian households might easily be spared; and in the end of a year it would prove a con-

siderable augmentation of our missionary funds.

The agent reports a donation from Mrs. Henry Taylor, of Kishacoquillas Valley, of $5.00, forwarded by her pastor, Rev. James H. Stuart.

On the 19th of October, the general agent preached in the morning in the 4th Presbyterian Church in this city, under the pastoral care of the Rev. George C. Potts; and *ninety-three* subscriptions were obtained before he left the church. Of these $8.00 were paid on subscribing. In the afternoon of the same day he preached in the church at Kensington, under the pastoral care of the Rev. George Chandler; and there he received $8.01 in hand, with seventy-two subscriptions in all, payable on or before the 25th day of December.

We expect all arrearages from our subscribers, as a Christmas present to the Board of Missions.

Solomon Allen, Esq., the Rev. Ashbel Green, D. D., and the Rev. Ezra Stiles Ely, D. D., have agreed to pay to the Board of Missions of the General Assembly, one hundred dollars a year, for ten years in succession, for the general purposes of the Board, provided ninety-seven other subscribers will agree to the same terms; it being understood that the death of any subscriber shall render void his subscription.

FOURTEENTH COMMUNICATION.

The General Agent has received from the Female Missionary Society of Rocky Spring Congregation, under the pastoral care of the Rev. John M'Knight, the sum of $20. "The resuscitation of the Board of Missions is," says Mr. M'Knight, "agreeably to my calculations, a very popular step in this region of country."

A few churches have begun to remember our Board in their prayers and contributions at the monthly concert. The 8th Church in Philadelphia, has remitted to us from this source, $9.65; and the 3d Church from the last concert and Sabbath evening rotation service, has paid $9.61.

The Church at Newtown, Bucks county, Pa. observe a season of thanksgiving after harvest; and on the last meeting of the kind, collected $15 for charitable objects; $5 of which their pastor, the Rev. Alex. Boyd, has paid to our treasury. The remaining $10 have been equally divided between the Bible and Tract charities.

Sundry contributors in the 1st Church in this city have paid $22.75; and $6.25 have been paid by annual subscribers in the church at Neshaminy, in Bucks co. Pa.

The Rev. Thomas Barr, of Wooster, Ohio, has accepted of an agency in behalf of the Board of Missions, for that state; and the Rev. Joseph Labaree, of Oxford, N. Carolina, for S. Carolina, Georgia, and Florida.

The Missionaries at present employed by the Board are *forty-five;* and the monies paid by the Executive Committee since the 16th of June last, amount to $3388.7.

The Rev. John Rhoads, one of our missionaries, has laboured in Luzerne county, Pa. since June, 1821, in no less than ten different, feeble congregations, scattered over an extent of forty miles. In one place, which had only 12 communicants when he became their pastor, there are now 46, notwithstanding deaths and other removals. From June, 1821, to June, 1828, he had received towards his worldly maintenance in produce and money, no more than $7.49. He concludes the journal of his last mission for our Board, of two months, thus:

"During my mission I have preached 34 times; administered the Lord's supper 3 times, baptized 10 children, and travelled 400 miles. The state of religion in Luzerne co. from present appearances, cannot be said to be languishing, although no particular indications of a revival are visible. Meetings on the Sabbath are generally well attended, in good order and solemnity. The churches in which I have laboured, have been blessed with small additions, and many of their members appear to be enjoying that comfort and peace within, which the world can neither give nor take away. The many waste places in this county, present to our view an occasion for mourning and lamentation.—The inhabitants are not only poor and unable to support a regular and orthodox ministry, but are overrun with heresies; and, from want of proper instruction, greatly pervert the Scriptures."

The Executive Committee have appointed Mr. R. for two additional months, to perform service in his circuit; and thus by contributing annually $132 towards his support, he will be enabled to continue in his humble, faithful tours of duty through the whole year.

During the *four* past years the Board of Missions have assisted in the support of the Rev. Alvan Coe, as a minister of the gospel, and teacher of an Indian School in the Territory of Michigan. His present location is at *Sault de St. Marie*, (the Falls of St. Mary,) near the outlet of Lake Superior. He has received from us, missionary pay for three months in a year; and for the remainder of his support has, we believe, depended on his own industry. He has frequently preached in the garrison at the Fort of St. Mary, and has been very acceptable to the few pious persons whom he has found at that station. In the conclusion of his last journal, lately received, he says:

"I have attended my Indian School usually on week-days, except Saturdays

scholars to spell both English words. I have had, of late,) pupils; a few of which are ren; but most of them half- full-blooded Indians who have ool this season, have (in Sep- stly gone to the woods with ts. In the preceding journal uded 14 sabbaths, and during have preached 20 times; be- ding 24 religious meetings, ducted without preaching. oard think best they will please another appointment If I am nted, my object would be prin- struct the natives. I was gra- rn that the Board are making ertions to advance the kingdom ne Lord and Master. While e mental eye over the expan- ons which now lie in the sha- h, I would invite them to look m. The Chippeways are very The Indian Agent here says are 8000 under his agency. e same tribe are in the British I think that the Indians in this not so much prejudiced against as those in many other parts of . At a treaty about two years lians gave a section of land near . *Marie*, for the purpose of hav- l; and our government engaged m $1000 annually for the sup- chool: $2000 will soon be due. expected that our Baptist bre- d make an establishment among ways, and have the appropria- money. Why do they delay so hey are not determined to occu- d, will not your Board? Proba- f their ministers in your city whether any thing has been s business. If they will occupy he field before us is still wide wards the west. The country ake Huron and the Mississippi d by Chippeways, and some are fertile prairies. I am much of forming colonies among the nd with proper encouragement lies I think would renounce the e by labour. The idea that the ns are to be abandoned seems to rong. The Wyandotts at Upper in Ohio; the Ottowas near Mac- l some Chippeways on Drum- and in Lake Huron, are exam- l prove, that aged Indians can be nd christianized."

ble Mr. Coe to continue his la- ng the aborigines of our country ound him, the Executive Com- e renewed his commission; and thankful for the men and money o send him a reinforcement. In time our brother says, "if the are coming, do urge them on."

VII.—*Ch. Adv.*

There is room enough in our waste places for all the services, zeal, wisdom, and funds of all the Missionary Societies of all denominations of true Christians in our country. "Let us all be up, and doing. Let us be valiant for the truth, and our blessed Captain of salvation."

We have now published the names of all the annual contributors, which are in the possession of the General Agent; but in several congregations he has enrolled many with their consent, and left the lists to be completed by the sessions. It is hoped that these will be forwarded before the commencement of the ensuing year. It would be a still greater favour, if some congregations *not visited* by the Agent of the Board, would remit to us the names of many contributors to the 50 cent fund. Why should not every minister of the Presbyterian Church, who feels a friendly regard for its Board of Missions, become at once an agent in his own congregation? Is it *too much* for us to ask of every Presbyterian in our connexion who can spare that sum, without subjecting himself to any serious privation, that he would pay *fifty cents* annually in aid of the missionary operations of the General Assembly? Will any benevolent donor to other associations give them the less for giving us *fifty cents*? But if we can render this contribution general in the Presbyterian Church, we shall give God thanks, take courage, and go on prosperously.

E. S Ely, Cor. Sec. &c.

FIFTEENTH COMMUNICATION.

The executive committee have received from Miss Elizabeth Hackett, a donation of $1; from six subscribers in the Third Presbyterian Church in this city $3; from the Rev. Septimus Tustun, advance returned in full $8.37½; from a physician in Columbia, Pa. being the avails of the practice of medicine on the Sabbath, remitted by John M'Kissick, Esq., $5; from a missionary box, by the same, 50 cents; from the Rev. John Joyce, on account of five subscribers to the Philadelphian obtained agreably to the offer of the editor, $5; from Mr. Anthony Finley, his Ancient and Modern Atlas, for the use of the executive committee, worth $14; and from Ezra S. Ely, $17, towards the instruction and relief of an Indian youth; and $50 in aid of a church in the state of Missouri.

The number of missionaries appointed under the patronage of the Board since May last, now amounts to *fifty-three*.

Of our missionaries there have been sent during the present year, 6 to the state of New York, 13 to Pennsylvania, 7 to Ohio, 5 to Indiana, 3 to Missouri, 1 to Arkansas Territory, 1 to the Territory of Michigan, 1 to Tennessee, 3 to Ken-

tucky, 4 to N. Carolina, 3 to Louisiana, 2 to Florida, and 4 to other places.

The executive committee have resolved to pay the City Sunday School Union $200, towards the support of Mr. John L. Grant, for one year, while preaching to the apprentices of this city.

Mr. Joseph A. Mines having been sent to the bounds of the Ebenezer Presbytery, has received a call from the church in Maysville, Ky. which he intends to accept; and has in consequence left our service.

The Rev. William S. Potts, having been sent to Missouri, has become the settled pastor of the church at St. Louis; on returning his letter of instructions, he thus writes—

St. Louis, Oct. 27, 1828.

"I received the accompanying commission at Nashville, Tenn. on the 28th day of April last, and commenced my mission on the 1st of May following. On Sunday the 4th of that month, I preached at Hopkinsville, Ky. and addressed the Sabbath school in that place. The church here had been for some time in a destitute situation, but their pastor elect, Rev. Mr. Campbell, from Virginia, arrived the same day with myself. I left Hopkinsville on Monday morning, and was occupied until Saturday following in travelling to Kaskaskia, in Illinois. The country passed through in this journey is but little inhabited, and the few inhabitants whom I found, were chiefly illiterate. The only chance that I had for doing good was by occasional conversations by the way side, and in the cabins in which I lodged; and by the distribution of tracts.

"On Sunday the 11th, I preached to a small congregation in a school room at Kaskaskia. There is but one meeting house in the town, which is occupied by the Papists. I preached morning and evening, and heard Rev. Mr. Matthews in the afternoon. Owing to the solicitations of the people, I consented to remain the following day, and preached a third sermon, at which time the house was crowded with attentive auditors. The church in this place is very feeble. They have had the labours of the Rev. Mr. Ellis, a missionary from the H. M. Society, until within a short time. The Rev. Mr. Matthews is now their supply. From conversation with the people here, as well as from what I have seen, I do not doubt that a popular and devoted man might build up a church in this place. The population is about 1000, principally Papists.

"I arrived at St. Louis on Wednesday the 14th of May, addressed a prayer meeting on the following evening, and preached twice upon the succeeding Sabbath, to very attentive audiences. On Tuesday the 20th of the same month, I received an invitation to supply the pulpit for 6 months, and on the 13th of July, received an unanimous call to the pastoral charge of the church. During my residence at St. Louis, the house of God has been generally well attended, and by an attentive audience. A spirit of prayer has, I trust, in some degree, been poured upon the flock of Christ; and sixteen persons have been added to the church.

"On the last Sabbath, October 26, I was ordained and installed pastor, by the Presbytery of Missouri. I deem it unnecessary to enter, at the present, more into detail, as some communications have already been received from me, describing more fully the condition and prospects of the church. It may, however, be important to add, that upon taking charge of the pulpit in May last, a heavy debt of about $4,500 was depressing the church; since which time, we have been enabled to reduce it to about $2.000. I state this fact as an evidence of the interest at present taken in the worship of God."

On the 23d day of November last, the General Agent preached in the first and second Presbyterian churches, in Baltimore, and met with the hearty co-operation of their pastors, the Rev. William Nevins, and the Rev. John Brackenridge. The result of their aid, and the amount of annual and other contributions, will be communicated hereafter.

The Executive Committee request the attention of their fellow members, of the Presbyterian church, to the following

PLAN

For rendering Sessions Auxiliary Societies to the General Assembly's Board of Missions.

It is believed, after much reflection, that Sessions may become the best auxiliary Missionary Societies that can exist in the Presbyterian Church; that they are more happily adapted to this purpose than any other associations that can be devised, and may supersede the necessity of any other. Sessions are already formed, and must be continued as an essential part in the order and government of the Presbyterian Church; and by their taking an agency in missionary affairs the church will act *directly by her own officers*, which is the most proper and desirable mode of action, in every thing in which the church is concerned. By Sessions assuming the form of Missionary societies, all the trouble and all the expense of forming other Missionary associations will be saved; and at the same time Missionary bodies will become more numerous, and more extensively and generally influential, through-

the whole Presbyterian population, n they can ever be otherwise rendered. sionary operations will in this way be re intimately brought home, as they d to be, to every congregation and to ry individual in it, as a concern of their n: and when the people see their own resentatives, men of their own choice in whom they have confidence, ma- ing and superintending this business, y will be likely to contribute more willingly, generally, and liberally, than they would otherwise do. If in some places it should be considered necessary or expedient, that an individual or two, without becoming regular members of session, should be joined with it for the special purpose of conducting missionary business., there could be no objection to such a measure.

(*To be continued.*)

Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J during the month of December last, viz.

Messrs. Towar and Hogan $30, for the privilege of printing another housand copies of the Confession—one-half of this sum is for the Continent Fund of the Theological Seminary	$15 00

The Treasurer has the pleasure to report the following sums received in of the extended operations of the Board of Missions, viz.

Rev. Alexander Heberton $16 35, a donation from the Female Sewing ociety of Allenstownship Congregation, and $5 65 from a few indivi- uals	$22 00
Rev. Colin M'Iver, Treasurer of the Presbytery of Fayetteville, from the everal congregations of Centre, Ashpole, Laurel Hill, Red Bluff, Bethel, nd Little Peedee	125 25
Robert Ralston, Esq., from the First Presbyterian Church in Pittsburg, nder the pastoral care of Rev. Dr. Heron	53 00
Second Presbyterian Church Philadelphia, at Monthly Concert	9 48
do. subscriptions, including a donation from Miss Mary Jones of $5	99 50
Messrs. Towar and Hogan, the other half of the above sum	15 00
Rev. David M'Kinney of Meadville, per Mr. Jacob Clarkson	10 00
Mr. James Algeo, subscriptions in Fourth Presbyterian Church, Philad.	42 25
Mr. John M'Mullin, do. in Sixth do.	200 00
the Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as per is statement of particulars below	668 80
Amount received for the Board of Missions	$1245 28

Mr. Ely collected the above sum of $668 80 from the following per- s, viz.

om Rev. Septimus Tuston	8 37
John M'Kissick, Esq., Columbia, Pa., from a Physician's practice on the Sabbath	5 00
Mission Box by do.	50
E. S. Ely, for an Indian youth	17 00
Rev. John Joyce, for 5 copies of the Philadelphian	5 00
Monthly Concert in Dr. Ely's church	7 00
Monthly Concert in Mr. M'Calla's church	6 15
Mr. Jos. A. Mines, returned	33 00
E. S. Ely, a donation for the church in St. Louis, Missouri	50 00
J. W. Parkins, Esq., an English gentleman at Troy	10 00
Rev. John Coulter's congregation in Tuscarora, Pa.	12 00
Rev. Jas. Linn's do. in Bellefonte, Pa.	31 78
Rev. John Hutchinson's do. of Mifflintown and Lost Creek	20 00
Mrs. Bryson, in full for her son, Mr. Samuel Bryson, Agent	20 00
A Baptist to Mr. J. M. Dickey, 37½ cts.—Wyalusing, Pa. per do. $7 37½	7 75
Smithport, Pa.	5 00
Carried forward	238 55

Brought forward	$238 55
Warren, Pa.	10 00
Annual Contributions in Rev. Dr. Ely's church, Philadelphia, viz.	
Mr. Robert Steele	5 00
Lemuel Lamb, Esq.	12 00
Messrs. William Linn, E. W. Cook, Jas C. Thompson and wife, and Robert Thompson and wife—4, at $10 each	40 00
Wm R. Thompson and wife, for 1828 and 1829	20 00
John W. Thompson	4 00
Robert Mercer	3 00
Thomas Sparks $5—Mrs. Maria M'Clure $5	10 00
Jos B. Mitchell and family $3 50.—Mr. Henry Tumbleston and wife $2	5 50
Fredk. Myerle and wife $2.—Widow Mary Hunter $2	4 00
Robt. O'Neill and wife $1.—Miss Margaret Thompson $1	2 00
Miss Mary Barry, Fred. A. Raybold, Mrs. S. A. Raybold, Mrs. Sophia Donaldson, Miss Sarah M'Mullin, Mrs. M'Ginley, Mrs. Meeker, Hannah, a servant, Mr. Maximilian M. Towsk, Mr. A. Landsbury, —10, at 50 cents each	5 00
Mrs. Eliza Cunningham	5 00
Mrs. Catherine Lafferty	25
Mrs Margaret Carswell	25 00
Other contributors in the same congregation	105 50
Payments to the Board of Missions for the church at Oxford, N. C.	
Rev. Dr. E. S. Ely and Robert Ralston, Esq., each $20	40 00
Messrs. William Brown, Solomon Allen, and Charles Chauncey, each $10	30 00
Cash, 3 of $5 each	15 00
Messrs Jos. R. Ingersoll, E. W. Cook, John K. Kane, John Wurts, Edward Burd, David Lapsley, Jr., Elihu Chauncey, Robert Ralston, Jr., Thomas Biddle, Thomas Elmes, Rev. Dr. Thomas H. Skinner, Rev. Dr. Samuel B. Wylie, Joshua Tevis, J. M'Alpin, and A. Elmes—15, at $5 each	75 00
Messrs. D. Winebrenner and W. Nassau, sen.—2, at $2 each	4 00
Contributors in the church at Kensington, by Rev. Geo. Chandler	10 00
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$668 80

View of Publick Affairs.

EUROPE.

The latest European intelligence received in this country, so far as known to us at the time we write, is to the 8th of November ult.

BRITAIN.—The British parliament was still in recess, at the date of the last advices —it would probably meet for the despatch of business about the 26th of November. The king's health was the subject of a good deal of speculation and anxiety. He was so far recovered from a serious indisposition, as to ride out; but the prevalent opinion seemed to be, that he had a complication of disorders, which was likely, before long, to terminate his life.

A London paper of the 7th of November says—"The frequent conferences which have taken place between the French ambassador and Lord Aberdeen have induced many persons to think that the courts of France and England are arranging some important measure relative to the affairs of the East. That these conferences are of an important and pressing nature may be inferred from the fact of Prince Polignac delaying a visit to France, which we have heard he was on the point of making several days ago. The Austrian ambassador has, too, received frequent despatches from his court within the last week or two—a circumstance calculated to strengthen the opinion that something is on the *tapis* respecting the Turkish and Russian war."

The eccentrick and impudent William Cobbett had formally offered himself to the king, as his prime minister; and had also addressed a curious letter, on that and other subjects, to the Duke of Wellington—Official accounts had been received from the head quarters of the Russian army, relative to the taking of the fortress of Varna. The following extracts from the Russian bulletins, and from the Prussian State Gazette of the 24th of October, will give our readers a general view of the recent successful operations of the Russians against the Turks.

"The difficulties and suffering of the army before Varna have been crowned with victory. The reduction of the fortress was the result of a general assault on the 25th of September, or the 7th of October, in which a few of our gallant soldiers penetrated to the very middle of the town, on the night of that day. Such was the alarm produced in the enemy by this bold and successful exploit, that a conference was upon the moment proposed, and Jussuf Pacha himself was the first who commanded his followers to lay down their arms unconditionally, and without stipulation of any kind, and to pass over to our camp. In the course of the night, and on the next morning, his example was followed by the whole garrison, save only the Captain Pacha, and a few followers, composed of his immediate suite, who threw themselves into the citadel. They were afterwards made prisoners there by the Russian soldiers, who had entered by the breaches made in the external defences of the town. From the accounts of the prisoners, which, however, are somewhat various, it is conjectured that the garrison of Varna, with the armed inhabitants, amounted in the beginning, to at least 22,000 men—at the time of the surrender, they numbered but 6,000. We cannot, however, at present, pretend to give a correct list of the prisoners, nor any statement of the stores, ammunition, and so forth, that have fallen into our hands."

Thus far the Russian Bulletin. The statement of the Prussian Gazette, it will be observed, relates to the same events that are summarily mentioned in the Bulletin, only with more particulars, and an account of the final and formal surrender of the fortress.

"Already, on the 8th of October, at noon, a private secretary of the Captain Pacha, accompanied by two other Turks, appeared on board the Paris, to commence a negotiation for the surrender of Varna. By the Emperor's orders, he was referred to Admiral Greig, but returned without coming to any understanding The negotiation was, however, renewed by the same envoy, on the morning of the 9th, in Count Woronzow's tent, but did not lead to a more favourable result. In the evening Jussuf Pacha himself appeared, and the result of the conference with him was, that a positive declaration was promised for the next day. The Pacha returning on the 10th, gave his declaration that he must acknowledge the impossibility of defending the place any longer, and therefore could only vote for the surrender. As the Captain Pacha, however, would not consent to a capitulation, on any terms, he [Jussuf Pacha] had resolved not to return into the fortress, but to place himself under the protection of the Emperor. When this resolution was known in the town, all the troops that were under the command of Jussuf Pacha, immediately laid down their arms, and during the night of the 10th, and on the morning of the 11th, they came in troops, with their commanders, out of the town, to surrender themselves as prisoners of war to the besiegers. After the garrison had, in this manner, dissolved itself, the Captain Pacha, who, with those that remained faithful to him, had fled into the citadel, requested to be allowed to retire unmolested, with 300 men, to the corps under Omer Vrione. The Emperor granted this, on condition that he should either take the road by way of Pravati, or embark for Bourgas.—Towards noon, deputies came from the town, and requested permission to deliver the keys to the Emperor. The Emperor received them on the top of the telegraph mountain. The town was occupied by the Russian troops, and a salute from all the ships announced and accompanied this happy event."

"The ambassadors and envoys of Foreign Powers, who embarked at Odessa on the 3d, arrived in the road to Varna on the 8th. They are Prince Philip, of Hesse Homburg, the Austrian Ambassador; the Duke de Montemart, the French Ambassador; the Prussian Charge d'Affaires, Councillor Von Kuster; the Prussian Lieutenant Colonel, Von Thun; the Swedish Ambassador, Baron Von Palmstierna; and the Hanoverian Ambassador, Lieutenant General Van Dornberg. They will remain on board the ship which brought them."

It also appears, that a few days before the capture of Varna, a decisive victory was gained in Wallachia, by General Geismar, over a Turkish army of 26,000 men, commanded by the Seraskier of Widdin. A bloody contest was maintained by the opposing forces, during a whole day, without any decisive advantage on either side. But, in the course of the following night, General Geismar surprised the Turkish camp, and gained a complete victory. Twenty-four pair of colours, and seven cannon were taken. Geismar has been promoted, *and the rear of* the Russian army is supposed to be rendered

safe, by the advantage obtained in this battle—The Russians always have a religious celebration of their victories. "Early in the morning of the 12th of October" (says the Prussian Gazette), "a *Te Deum* was chanted in the camp of Count Woronzow, and in the presence of the Emperor, in celebration of the fall of Varna. The finest weather favoured the solemnity, at which all the diplomatists and officers were present. On the same morning, the Captain Pacha marched out of the citadel, together with the troops in favour of whom a capitulation had been agreed to. On the 13th, his Majesty, the Emperor, attended divine service in the Greek Metropolitan Church of Varna. On the evening of the 14th, his Majesty had it in contemplation to embark for Odessa, and thence to continue uninterruptedly his journey to St. Petersburg. The *corps diplomatique* was to embark for Odessa at the same time. Omer Vrione retreated immediately after the surrender of Varna, and had taken up a position on the opposite bank of the Kauitshik. He was closely pursued by Prince Eugene of Wurtemberg The Grand Vizier had already advanced as far as Kauitshik, to support Omer Vrione, but in consequence of recent events, had also made a retrograde movement."

We have been thus particular, in our account of these Russian successes, because publick anxiety has been long excited on this subject; and because we know that a considerable number of our readers look to this part of our work, for nearly all the news and politicks that they think it necessary for them to become acquainted with. We shall only add, that it was uncertain, at the date of the last accounts, whether the Russians would, or would not, continue the war in a winter campaign.

On the 24th of October, there was a great meeting, supposed to consist of 30,000 individuals, at Kent, in England The meeting was held to consider of the propriety of addressing parliament on the Catholick question. The leaders of the opposite parties attended, and made speeches, and, after a good deal of altercation, the mob dispersed peaceably—The anti-Catholick party seemed to have the advantage.

By the last accounts, it would seem that the price of grain has, after a short fall, again become as dear as before.

FRANCE.—By a commercial ordinance, of the 20th of September, the king of France has permitted the importation of provisions, and certain articles of merchandise, into two ports of the Island of Guadaloupe, after the 1st of January, 1829. It appears that the French government have prohibited the export of grain from France, and that 15 cargoes of grain, which were about to be sent from Havre, have been arrested by this prohibition. It is said that the notorious Talleyrand is writing "Memoirs of his eventful Life," not, however, to be published till after his death—He can, probably, tell more secrets, if he will, than any other man living. He is reported to have lately lost three millions of livres, by the failure of a banker in Paris, but that he has still left twenty thousand pounds sterling, per annum—It appears that couriers frequently pass between Paris and London, and that the subjects of discussion are known to be the intervention of France, Britain, and Germany, to compel Russia to make peace with the Turks. The late successes of the Russians seem to have awakened the jealousy of all the other *great powers*, as they are called—but of Britain more than any other.

SPAIN.—We have observed no change, during the past month, in the affairs of this kingdom. The yellow fever has prevailed dreadfully at Gibraltar, and was but little abated at the last accounts.

PORTUGAL.—The most recent intelligence from Portugal, represents the whole of the northern provinces of this kingdom as being in a most convulsed state. A force of 20,000 Guerillas, hostile to the government, was stated to be within three leagues of Oporto, on the 22d of October. Business is nearly at a stand, in almost every part of the kingdom, and commerce is annihilated. It would seem as if a re-action was taking place; but the mass of the people are so under the influence of popish superstition, and nearly the whole force of that superstition is so enlisted in favour of the usurpation and tyranny of Don Miguel, that any thing friendly to liberty, either civil or religious, is scarcely to be expected at present.

GREECE.—It is stated in the French Moniteur of the 2d of November, that despatches "have been received from the Marquis de Maison, announcing the surrender of the fortresses of Coron, Modon, Navarino, Patras, and the Castle of the Morea, which had been left by Ibrahim Pacha, in the occupation of 5500 Turkish and Egyptian troops, who were to be immediately embarked for Egypt, with their arms and baggage. The colours of the allied powers, (French and English,) were hoisted in the several forts; and the Marquis de Maison, states his intention to deliver up Coron to the Greek Government, as soon as it shall send regular troops to occupy it."

The most recent accounts from this interesting and long oppressed country, speak favourably of its present prospects. It appears that the people, whom the horrible

ravages of the Arabs and Turks have left in life, are desirous of instruction; and that measures are taken to afford it, and to organize institutions favourable to agriculture, mercantile enterprise, and free government.

TURKEY.—The late successes of the Russians appear to have produced much excitement at Constantinople. "The standard of the Prophet" has been raised; a measure never resorted to but in cases of great interest and peril. We have seen a particular description of this Mohammedan ceremonial—A splendid procession, commencing at the Seraglio, extended through the city, and terminated in a military camp in the suburbs. What relates immediately to the standard, is as follows—"Behind a body of Niemas of the first rank; many Emirs, the Muftis, Kadis [Judges], &c., was a superb carriage, bearing the case of the sacred standard. The 'Standard of the Prophet' was itself borne in the hand of the chief of the Emirs, whose office it is to guard this palladium, and who rode on horseback. The standard seems to be of small size; it was covered with green silk; it was surrounded by twelve singers, hymning glory to the Prophet, and as many pages, flinging over it the most costly perfumes. Immediately after, followed the Sultan in person, dressed with great simplicity He wore a white shawl over his head, and a scarlet surcoat. He had no guard in immediate attendance upon his person, but he was followed at some distance by about 1000 infantry and 1500 cavalry, regular troops, all trained to the new tactics by the monarch himself."

It is stated that an immense number of troops, and quantity of cannon and ammunition, are pouring into the camp; and that the Sultan was going to set out for Adrianople. If peace should not take place, during the present winter, it is probable that the most appalling carnage will be witnessed in the next campaign.

ASIA.

In the political or civil state of this most populous quarter of the globe, no changes or events of importance have come to our knowledge, for some time past. The rebellion, which for a while seriously disturbed the Chinese empire, seems to be nearly or entirely quelled: And that which threatened the expulsion of the Dutch from the island of Java, remains much as it was when we last noticed it. In hither India, the concerns of missions—in our view, the most important concerns in the world—are highly prosperous and promising. The American missionaries have left Palestine, in consequence of the war with Russia, and the part taken by Britain and France in settling the Turkish quarrel with the Greeks. But they have left behind them a seed of divine truth, which we trust will yet spring up, and bring forth much good fruit—We hope it will not be long ere they will be permitted to return, and pursue their efforts to propagate the pure gospel on the soil where it was first proclaimed.

AFRICA.

It appears by an extract of a letter, dated at the Cape of Good Hope, July 22d ult., that war was likely to break out between a powerful native chief, by the name of Chaka (whose territories approach those claimed by the English) and his European neighbours. Chaka was advancing, with an army of thirty thousand men, toward the settlements of the British and their allies, and had defeated one native chief who opposed him—killing all, without exception, that fell into his hands. Negotiations were going forward with this powerful chief; and, in the mean time, every effort was made to raise a force that might be able to oppose him, if war should ensue.

We observe, with great pleasure, that another corps of emigrants is about to sail for Liberia. Many more, it is stated, are desirous to emigrate, than can get away for want of the means to fit out vessels to convey them. Surely our general government ought, by this time, to be satisfied that the colony at Liberia is, on national considerations, deserving of a liberal national patronage.

AMERICA.

BUENOS AYRES AND BRAZIL.—It appears that peace is fully ratified between these lately belligerent powers. We have not seen the treaty, but understand that neither party has obtained all that it contended for—The Banda Oriental, however, will be a separate and independent power. We have little doubt that the war was terminated only because both the contending parties were so exhausted, that they could not continue it longer: And the last accounts represent both as in a state of great stagnation, in regard to any profitable business; and both, also, as suffering grievously from the depreciated paper currency, which was issued to enable them to carry on the war.

COLOMBIA.—The New York Journal of Commerce contains the following article. "We have received Carthagena papers to the 13th of November. They are mostly filled with official documents of no interest. We should not forget to add, however,

that the celebration of Bolivar's birth-day occupies the principal part of one of them, and that the poet maintains a conspicuous place with his column-long ode.

"There is no longer any doubt as to Santander's fate. His connexion with the late conspiracy, seems to have been proved to the satisfaction of the court before which he was arraigned, and he must, of course, suffer the consequences.

"We have seen a letter, received by the Medina, from a very respectable source, dated Bogota, October 28, which says, that General Santander has been condemned to be executed, and that the president has passed the sentence over to his cabinet for their sanction. This will probably excite a sensation in this country adverse to Bolivar, unless the evidence is made known on which he was convicted: for Santander has, for the past year or two, been a favourite with many in the United States. If it is consistent with the public safety, we hope that Bolivar will generously grant him his pardon, and set him at liberty—it would add an imperishable gem to his character."

MEXICO.—The treaty of amity and commerce, negotiated by Mr. Poinsett, between this republick and the United States, has not, that we can learn, been ratified as yet, by the proper authorities of the former—It was said to be still hanging in suspense before the Senate of the Mexican government. The Mexicans, from their neighbourhood to the United States, are far more jealous of our citizens, and the measures of our government, than any of the other republicks in the Southern part of our Continent. To conciliate them, and yet to preserve our own rights unimpaired, is certainly our best policy; but how to reconcile the two parts of this policy, is a pretty difficult problem.

UNITED STATES.—Congress met, and in both houses a quorum appeared, on the day to which the adjournment of the previous session had been made. The President's message was, in our judgment, one of the best we have ever read—clear, dignified, comprehensive, exhibiting the prosperous state of our country, not only in its finances but in its other various interests, in a manner fitted to cheer the heart of every real friend to his country—and recognising, in a manner calculated to gratify every Christian, the obligations we are under to the good providence of God, and the demand which it makes of gratitude, on our part, for the distinguished favours of Heaven. We are glad to learn, by every report we have heard from Washington, that the president contemplates his retirement from office with no apparent regret. We pray that he may go to that retirement under the divine benediction; that it may be peaceful and happy; that it may be spent in still rendering to his country such counsel and services as befit an able statesman in private life; and in those devout exercises which may be happily preparatory to a state of felicity and honour in a future life, in comparison with which, all the possessions and honours of the present fleeting scene, are but dust and shadows. With equal sincerity and earnestness, we pray that the president elect may come into office under the smiles, protection, guidance, and blessing, of Him who ruleth over all; that all the predictions of his enemies may be falsified, and all the anticipations of his friends be realized and exceeded; that he may deserve and possess the confidence and approbation of all parties, in a great republick of enlightened freemen; that his administration may be blessed to promote extensively all the interests of the country, which his heroic valour has so eminently contributed to defend and honour; and that he may at last receive from the Judge of all, the plaudit, in view of which all human applause is emptiness and vanity—"well done good and faithful servant, enter thou into the joy of thy Lord"—Such are the real feelings and prayers of a *Christian Advocate*, in reference to one that is, and one who, if life be spared, will shortly be, the chief magistrate of a Christian community, enjoying, in an unparalleled degree, the favours of the God of providence and grace.

We are glad to find that the members of Congress, of the opposing parties, seem to have laid aside their former asperities, and to have greeted each other as friends and co-patriots—May such a spirit be truly felt and long continued—The details of congressional proceedings, it would be useless for us to recite. There is, perhaps, not a reader in our country, who takes an interest in political concerns, that does not read a newspaper; and congressional proceedings are favourite articles in all newspapers. We must, however, express an earnest hope, that the petitions may be successful which are going to Congress with numerous signatures, from those whose wishes best deserve regard, that the Sabbath may no longer be desecrated by a national act, in permitting the mail to be carried, and the post offices to be opened, on that holy day; and that the nation may no longer be disgraced by the permission of a traffick in slaves, in the district for which the Congress of the Union immediately legislates—May the year on which we have just entered be distinguished by national righteousness and individual virtue and piety, that, not in empty compliment, but in substantial verity, it may be a happy new year to every American citizen.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXVIII.

"The first commandment is—Thou shalt have no other gods before me."

The first commandment requireth us to know, and acknowledge God, to be the only true God, and our God; and to worship and glorify him accordingly."

It may be observed, that all the commandments are delivered in the form of prohibitions, except the fourth and fifth, which would scarcely allow of a negative expression. The reason of this no doubt is, that prohibitions admit of no exceptions; they oblige, as I have heretofore shown, *always* and *at all times*. It is in this form, moreover, that a summary, which the decalogue was intended to be, can most intelligibly and completely be given.

Prohibitions, especially when the subjects of them are highly important, always imply an obligation to perform certain duties, which are their opposites: and in like manner, positive precepts always imply the forbidding of those things which would be a neglect or violation of the duties required. But in addition to these implications, the preface of the ten commandments, which we have already considered, strongly indicates the positive duties of supreme love and gratitude to our Creator and Redeemer, and that to worship him, and to obey him in all that he requires in his revealed will, is, in the highest degree, obligatory on all his rational and moral creatures—Hence the propriety of considering, as the framers of our catechism have done, what is required, and what is forbidden, in each commandment. In the first commandment, moreover, a special consideration of the highest importance is included; and to the four commandments which immediately follow the first, reasons are subjoined by the supreme Law Giver; all of which have justly received the special notice of the authors of this excellent summary of Christian duty.

In duties themselves there is an *order*, which it is of much importance to observe. There is scarcely a greater or more mischievous error, than one which has found advocates, even among some who profess a regard to revealed truth; namely, that the principal service which God requires of us, and which of course we need to be much concerned about, is the performance of *social duties*—the duties of justice and benevolence to our fellow men. Now, that social duties constitute

their shameful fall into idolatry, were again to be received into his favour. A summary expression of all the attributes of the true God, so far as made known to us in his works and in his word, is given in an answer to the question in our catechism, "What is God?" The answer, you recollect, is—"God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." To what was said in the lectures in which this comprehensive answer was discussed, I must refer you, for a more enlarged and particular view of the character of the true God.

We must not however pass from the particular now under consideration, without remarking—and it is with deep concern that I make the remark—that if the one true God has revealed himself to us, as we most firmly believe he has, as existing in three persons, Father, Son, and Holy Ghost, then those who reject this truth, do not know and cannot worship the true God—The being they worship is not the Jehovah revealed in the Holy Scriptures. They do not come to the Father in the only way of access, through the Mediation of the Son, and by the sought and sacred influences of the Holy Spirit. "I am the way and the truth and the life," said the Saviour, "no man cometh unto the Father but by me—He that honoureth not the Son, honoureth not the Father who hath sent him" —Through him, [Jesus Christ] saith the apostle, "we both [Jews and Gentiles] have access, by one Spirit, unto the Father."

Nor must the point we here consider be left without reminding you distinctly, that the knowledge and acknowledgment of the only true God must be *practical*, as well as *speculative*, if we would derive from it the saving benefit which it was intended to convey. It is possible to "hold the truth in unrighteousness." A speculative knowledge of God, however correct, if it consist in barren inefficient notions—nay, even an acknowledgment of him, if it be only carelessly or formally made, will not save or profit our souls: it will only serve, if persisted in, to aggravate our condemnation. The knowledge and acknowledgment of God, in order to be beneficial and saving, must be *practical*. We must have such a lively apprehension of his relation to us, as is accompanied with an habitual conformity to his will in heart and life; and we must own, avouch, and confess him, as the only true God, in our secret and social worship of him, and by an open profession of our attachment and devotion to him, before the world—"With the mouth confession is made unto salvation."

The second particular mentioned in the answer before us, as a requirement of the first commandment, is, the acknowledging of the only true God *as our God*. This has, in a degree, been unavoidably anticipated. Yet a most important consideration remains to be noticed here; which is, that the Lord Jehovah can never be *our God*, in the sense of this answer, and we know and acknowledge him as such, except as he is manifested to us, and as we are reconciled to him, in and through Christ Jesus, the Mediator of the new covenant. The covenant of works was made with man at his creation; and while he retained his primitive rectitude and holiness, man could, without a Mediator, look to Jehovah, as *his* God, in the same manner as the holy angels still do—could see in his Creator a God in covenant, all whose attributes were engaged to insure his happiness. But when the covenant of works was violated on the part of man, Jehovah was no longer *his* God, in any sense implying friendship! The parties respectively were completely at variance. Man had become a rebel, and Jehovah was to him "a con-

suming fire." Hence, in the very announcement of a plan for the reconciliation of the sinful rebel to his rightful and holy Sovereign, a Mediator was promised—promised as a part of the plan itself—"The seed of the woman shall bruise the serpent's head." From that period to the end of time, not an individual of the human race has been, or ever can be, in friendship with Jehovah, but through the intervention of the appointed Mediator, Christ Jesus the righteous. It is only "in Christ," that "God is reconciling the world unto himself, not imputing their trespasses unto them." In order to reconciliation, therefore, man must feel and confess himself a sinner, lost and undone, and justly exposed to the curse of the law which he has broken, and to the wrath of God, of whose law that curse is the penalty. In seeking the unmerited friendship of his Maker, he must cordially approve of the method of reconciliation through a Mediator. Into the hands of this Mediator, as having borne the curse, and satisfied all the demands of the violated law in his room and stead, he must unreservedly commit his soul; sincerely desirous that Christ Jesus may "be made of God unto him wisdom, and righteousness, and sanctification, and redemption." The method of reconciliation appointed by God being thus fully complied with, the believing and penitent sinner may now, with holy confidence and humble assurance, look to God as *his* God—a God truly in covenant with his soul, and engaged to confer on him, in time and in eternity, all the blessings of the covenant—that *new* covenant sealed with the blood of Jesus, the accepted testator and surety. In this way—the only way in which it can ever be done—may you and I, beloved youth, be brought to prefer an humble claim to the Lord Jehovah as *our* God. We shall then be prepared "to worship and *glorify* him accordingly."—This is the third and last thing contained in the answer before us.

A very general and summary statement of what is implied in this clause of the answer, is all that can here be given; for to worship and glorify God *according* to his true character, as the only true God and our God, implies, or comprehends, almost every Christian duty. Let it then suffice, in this place, to say—

1. That we must frequently and most reverently meditate on his being and his glorious attributes—viewing him as the Creator, Preserver, and Benefactor of the universe, and as possessing, in an infinite degree, all conceivable excellence and perfection, both natural and moral. We must think much of his being constantly present with us—knowing us more perfectly than we know ourselves, searching the secrets of our hearts, and marking in the book of his remembrance, every thought, word, and action of our whole lives. He must be much in our thoughts when we rise up, and when we lie down; so that we may be able to say with the Psalmist, "My meditation of him shall be sweet, I will rejoice in the Lord—I remember thee upon my bed, and meditate on thee in the night watches." We ought particularly to meditate much on the infallible truth of God—"His word is truth." Every promise he has made, and every threatening he has uttered, he will assuredly accomplish. "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled."

2. We must possess and cherish a supreme love to God. We must give him the undivided throne of our hearts. With a holy awe of his greatness and glorious majesty, we must mingle the sentiments of filial affection toward him, as the best of fathers. Hence we must trust in him, even when clouds and darkness are round about him, and sub-

mit to all the dispensations of his providence towards us or others, as right, and wise, and good. We must contemplate him much as our chief good, and satisfying portion. We must regard "his favour as life, and his loving kindness as better than life." We must so delight ourselves in God, as to know what it is to say from the heart, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee."

3. We must often look to him as our covenant God in Christ; and frequently renew and call to mind our covenant relation to him. Here especially it is, that we must recognise Jehovah as emphatically *our* God—viewing him as a sin pardoning God, who blotteth out all our transgressions freely, in the atoning blood of Christ; as adopting us as his children, and making us co-heirs with his own son our Saviour; and as engaged to work in our hearts by his Holy Spirit every Christian grace, and to keep us by his almighty power "through faith unto salvation." It is, also, in the glorious plan of redemption by Christ, that the child of God sees the brightest displays of the divine power, wisdom, condescension, goodness, grace, and love—sees, in a word, all the attributes of the blessed God meeting, harmonizing, and shining, in the most resplendent manner. This therefore will be the favourite and delightful theme of his meditations.

4. In all the ways or methods appointed by himself, we must "worship him in spirit and in truth," and find our highest pleasure in communion with him—in prayer and praise—ejaculatory, secret, social, and publick; in all the services of the sanctuary, or house of God—there joining with his people in publick adorations, supplications, thanksgivings, and devotional songs; listening to the messages of *his grace* from his word preached; *and taking the* seals of his covenant, in the sacraments of the New Testament—It is by the service of God in his house, that we do, in an especial manner, before the world, avouch the Lord Jehovah to be *our* God.

5. We must glorify God by a sincere and impartial regard and obedience to all his commandments, whether they relate immediately to him, to our neighbour, or to ourselves; by unreservedly consecrating ourselves, with all that he has given us, to his service and glory; by manifesting a holy zeal for his name, cause, and honour, whatever opposition or suffering we may meet with in so doing; by unfeigned grief and sorrow of heart when he is offended or dishonoured by ourselves or others; by walking humbly before him, under a deep and daily sense of our sins, infirmities, and short comings in duty; by doing all in our power to extend the knowledge of him, in the gospel of his Son, to the heathen, and to all who are destitute of that knowledge, so that others may be brought to love, honour, and obey him, till the earth be filled with his declarative glory—In fine, in all that we do, we should regard the glory of God as our highest aim and object. The apostolick injunction to this effect is explicit—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Thus you perceive, my young friends, that this command of God is "exceeding broad," as well as spiritual in its nature and demands. The right performance of the duties which it requires, will call for the exercise of much grace. Seek it, therefore, earnestly of God. "He giveth his Holy Spirit to them that ask him." Let not the difficulty of keeping this, or any of the commands of God, be pleaded as an excuse for sloth or neglect. Mourn over your short comings, and flee to the blood of cleansing for all your transgressions and imperfections. But make no abate-

ment in your aims or efforts; for through Christ strengthening us, we can do all that he requires. Amen.

HINTS TO SCEPTICS.

The Scriptures must be what they profess—the revealed will of the Creator, or blasphemous fables. Let those who disbelieve them, unveil the imposture, and convince mankind of the delusion.

Divesting their cause of all insinuation, sophistry, and ridicule, let them, with calm benevolent arguments, scatter the mists which the sacred writings have so long spread over the earth; and after they have chased away every shade of error, let them enlighten the world with information, more just and irresistible, respecting their Maker and themselves. Let them discover a deity more pure, wise, powerful, and gracious, account for the origin and connexion of created beings with greater probability, and shew us, on more consistent principles, why we are placed in this mysterious state of existence. Let them publish laws more calculated to civilize and govern society, sanctioned with more powerful and rational motives. Let them vindicate the ways of God to man. Shew,

"Why the good man's share in life is bitterness and gall.

"Why the lone widow, and her pining offspring, starve in solitude;

"Whilst luxury in palaces strain the low thoughts to form unreal wants."

Direct those, who "drag guilt's horrid chain," to certain peace. When all these glorious ends are effected; when their rays have, with meridian lustre, diffused these cheering views through "every nation, kindred, and tongue;" when kings on thrones, and slaves at the oar, are made free from perplexity and sorrow, by the force of their arguments; let them add one glorious discovery more—unveil futurity, and show us life and immortality; or show us, that "Death is nothing, and nothing after death." Let them disarm the monster of his sting; bruise him beneath our feet; convince us, we are not the captives of this "king of terrors." Here, ye lovers of the human race, here unfold the astonishing benevolence of your designs; place yourselves, as in the centre of the sun—"Best image here below of his Creator;" and with the rays he "pours wide from world to world," contemplate myriads of beings shivering on the verge of a dark futurity; see the tremendous misgivings of their minds, and let the sight move you to tears more genuine than those shed over a devoted city;—proclaim to listening worlds the wondrous theme. Let every ear hear, every heart understand, that "death is swallowed up in victory;" when this is done, the Gospel of Jesus Christ will disappear as stars before the rising sun. Truth and peace will spread over the earth; the advocates of revelation will no longer perplex the world with their foolishness—they *will* become your witnesses—they will publish your glad tidings to the ends of the earth—they will not count their lives dear unto them, if by any means they may spread truths so full of consolation to their fellow-creatures. They wait, then, for this pleasing system; but till it is clearly made known; till it is attended with undeniable evidence, they must cleave to Moses and the prophets—to Christ and his apostles; they must make known their sentiments with zeal, proportioned to the greatness of their views, and the opposition they engage.—[*From the Congregational Magazine for February*, 1828.]

EXTRACT FROM AN ESSAY ON "THE APPROPRIATION OF SAVING FAITH."

The mind, in the act of believing, assumes the attitude of obedience to the free invitations of the Saviour. To perceive the truth of this remark, it is only necessary to recal to our recollection the fact, that the reason which prevents the sinner from believing in Christ, is the depravity of his nature. If unbelief proceeded from a defect of intellectual capacities, or from a deficiency of evidence, it would not be a sin. But in the case of those who are denominated unbelievers by the divine word, there is no defect of intellect, but merely a want of disposition to exercise its powers, and no deficiency of evidence, but merely a disinclination to examine what is declared by God, on the all-important subject of salvation. The cause of unbelief exists in the state of the affections and desires, by the influence of which the whole soul is darkened: and, for this reason, genuine faith in the Son of God supposes the renovation of the heart. Now, if it be admitted, that that man only who has been born from above can truly believe the divine testimony, and that his renewed mind esteems the good which the Gospel reveals as really desirable, it must follow, that in the act of believing, he appropriates the blessings of salvation to himself, by the affections and desires of his heart, as well as by the exercise of his rational powers.

It appears, from these observations, that faith may justly be represented as dependence, or reliance, on the word of Christ for salvation. It is true, that *dependence* is not necessarily included in the abstract idea of crediting a testimony; but it is equally undeniable, that there may be particular acts of faith which realize all that this term expresses. If one man, entirely worthy of credit, were to *promise to another*, that he would give him, on a fixed day, a sum of money, the person to this promise is conceived made would certainly depe his friend for its fulfilment; such a case as this, I know thing more that is meant by pending on his friend, than th ple fact, that he believes his f promise. There is, indeed posed, that this promised money is to him, who exp receive it, a desirable objec his dependence is not for th son the less an exercise of In like manner, dependen Christ supposes, that the b he confers are seen to be des but, still, it is to be regar partaking of the nature of cre Every act of believing is n faith of the Gospel; but th of the Gospel is as really be a testimony as any other spe faith.

I am aware that such te dependence, trust, reliance been frequently defined to an effect of faith, rather th exercise of faith itself: bu inclined to hazard the opini this is an erroneous sentime that these terms are only modes of representing that self which the Gospel requi in other words, that belie Christ for salvation, is a b in such circumstances as to tute that state of mind wh designate by these and phrases. That which rend ing faith something peculiar it becomes necessary to dis it from other kinds of assen fact to which I have alre verted, that it can be exerci by one who has become the of regenerating grace. Al requisite to give to the bles salvation a particular dire any individual of the fallen a disposition to receive the as such a disposition cert not posterior to saving faith rather its moving spring.

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Ch. Adv.

rations of the Gospel as applicable to my own case: for I do not understand these declarations, nor do I see my need of the good which they contain.

In conclusion, the subject of saving faith, or the truth believed, is, that Christ is willing actually to deliver the soul from sin and all its effects. This faith is necessary, not only when the sinner first becomes interested in the blessings of the Gospel, but throughout the whole period of the Christian's life on earth. This will appear, if we consider that salvation is progressive, and that never does the time arrive in this world when it is fully enjoyed. But that part which is still unattained must be an object of faith, and can be actually enjoyed only as the gracious reward of faith, and of that obedience with which faith is inseparably connected. Past salvation is a matter of experience and memory: future salvation is a matter of faith and hope. The Christian is required to believe that all things are working together for his good: and for the purpose of strengthening this persuasion, there are promises in the word of God adapted to every condition in which he can be placed, by believing which he advances from strength to strength, till in due time he receives the final end of his faith, the salvation of the soul, including complete deliverance from evil, and admission into the presence and kingdom of God.—*Congregational Magazine.*

EXTRACT FROM "HYMNS FOR INFANT SCHOOLS."

We have been struck with the adaptedness, in thought and language, of the following lines, to the capacity of children in infant schools. We have not seen the collection of Hymns, but take the extract from a notice of the work

in the Congregational Magazine for March last.

"Thoughts for a good Child.

"This is nice, to come to school
Just in time, for that's the rule.
Not to run about and play,
Like bad children on the way.

"This is pleasant, to be good,
Doing every thing we should.
Minding all that we are taught,
Dutiful, as children ought.

"This is right, the truth to tell,
Liars will be sent to hell;
Yes, and those who swear and c
Like bad children in the street.

"This is pretty, to be kind,
That is what we all should mind
Not to quarrel, not to fight,
Quarrelling is never right.

"No, we ought to try and be
For Jesus Christ to see;
He will help us if we try,
'Twas for that he came to die."

Miscellaneous.

STATE OF RELIGION IN THE NORTH OF GERMANY.

In our last number, we published the extract of a letter from Paris, to the editor of *The Evangelical Church Journal*, in Berlin, relative to the state of religion in France. We shall now introduce the translation of a letter from Berlin, to the editor of *The Archives du Christianisme*, relative to the state of religion in the north of Germany. We cannot assert it as a fact, but appearances strongly favour the conjecture, that the editors of these distinguished religious periodicals, intend, by this correspondence, to give to the Christian publick a summary, but just view, of the true state of religion on the European continent. This, we know, has been for a considerable time a great desideratum with many of our most intelligent readers; and we hope, if our own expectations are not disappointed, to be able to afford them gratification, by deriving the desired information from the sources to which we have referred. We regret that our space will not permit us to publish in our present number more than half of the letter we have announced.

To the Editor of the Archives du Christianisme, on the State of Religion in the North of Germany.

Sir,—I have been informed that the details which have been published for some years past, i Repository, respecting the p ing opinions on the subject o gion throughout some of the man states, have been perus a lively interest by your rea I am, on this account, indu believe that fuller and more information on the same s will not prove unacceptab them:—and in laying before such information, I shall c myself to a few particulars have escaped the notice of lers, or which have not yet be hibited in all their fulnes force; and of which, indeed, is scarcely any notice taken books of travels and journal lished in our own country.

The attention of the rel publick has, for several years, turned with deep interest to lin. The influence which th pital exercises over the op and manners of the people north of Germany, and espe in the Prussian dominions, grant, less than that which London, or Vienna possesses, the manners of the inhabita the countries of which they a central points. Still, howeve excitement which has been duced, in that quarter, cann to be attended with very imp results. I shall therefore beg correspondence, by giving you trospective view of the state ligion in Prussia, during th

ears, both on account of the
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he time Frederick the Great
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the credibility *and authority* of the word of God. But in spite of their most desperate efforts, they advanced but slowly in their enterprise, as the following fact will testify. The superintendant of the Literary Gymnasium, *Damm*, who was a distinguished philologist, published, in 1764, a translation of the New Testament, in which he ascribed, in the most unwarrantable manner, his own views to the Apostles, and endeavoured to prove that St. Paul and St. James were irreconcilably opposed to each other in doctrine. Now, in consequence of this outrageous display of critical lore, his pupils were instantly withdrawn by their parents from his school—his deserted gymnasium was shut up, and the king was under the necessity of indemnifying his infidel coadjutor for his loss, by granting him a pension out of his own purse!!

Towards the end of the reign of Frederick the Great, impiety and immorality had attained a preponderating power. The king himself even, began to perceive the hideous consequences with which they were fraught; and a few years before his death, he said, with some emotion, to Baron Carmer, his high chancellor—"What would I not give to be able to restore the morals of my people, to the simplicity which characterized them forty years ago, at the death of my father. We must pass a law against the licentious custom which prevails respecting divorces." At the same time, measures were adopted for the formation of a new code of laws on that subject; and it was completed under the reign of Frederick William II. Among the papers collected by the commissioners entrusted with that measure, there were found some proposals which avowedly sanctioned polygamy. Nay, more than this—In the printed scheme of this code, there was a proposition introduced, which however was afterwards withdrawn, the object of which was, to make it law-

ful for persons of the upper ranks to contract what were called *left-handed marriages:* that is, marriages which excluded the wife and children from the privileges to which the rank of the husband and father entitled them, and which might be dissolved by the simple act of his contracting, at any subsequent period, *a right-handed marriage.* It would be easy to show by other facts, the degraded state of moral sentiment at this time, and the almost total extinction of the benign influence of gospel truth, throughout the kingdom of Prussia. But we go on with our narrative.

Frederick the Great was still living, when Kant, the philosopher of Konigsberg appeared—decidedly one of the most influential men of the age in which he lived. Morality is unquestionably indebted to him, for having been the first to purify it from the multifarious and coarse ingredients which Nicolaï and his followers had mingled with it. He taught the doctrine of disinterested benevolence, or that virtue ought to be loved for her own sake; a doctrine which drew down upon him the furious opposition of the publishers of La Bibliotheque Allemande Universelle. The *effects* of this doctrine, however, were, in their nature, scarcely less atheistical than that which was propagated from the head quarters of infidelity. Kant was the first who gave strength and consistency to what is called *Rationality*, and his disciples have accordingly been designated by the name of *Rationalists.* He did not renounce the authority of Revelation, but formed, on the contrary, a mystical alliance between philosophy and Christianity. By what he called *the science of moral interpretation*, he discovered that Jesus Christ was the prototype of a man according to God's own heart, or of a perfect man—for whom, and, in a certain sense, by whom, the world was *created*, &c. Now, by means of this mystical system, the Rationalists could connect themselves, more or less closely, with the external forms of Christianity, and even adopt, on some occasions, the common phraseology of the Scriptures; while yet they were utter unbelievers in the fundamental doctrines of the Gospel, viz.—the original guilt of man, and the atonement of Christ.

During the reign of Frederick William II., there was a short-lived reaction against the doctrines of the Rationalists. Unfortunately, however, the means employed to effect it, such as a royal edict in defence of religion, and the deposition of the heretical teachers, were not followed by any good effects. The king, whose youth had been spent in dissipation, but whose heart was generous, and susceptible of magnanimous feeling and exalted views, had, at one period of his life, experienced a conviction of the necessity of obtaining some renovation of his affections—which laid him open to the force of religious truth. But if a few sincere Christians found access to his throne, hypocrites and enthusiasts also, resorted there in groups; and before the mind of the king was confirmed in any of his serious and virtuous purposes, his good resolutions were put to flight, and his old infidel opinions assumed the ascendancy over him.

In the early part of his reign, religion continued to decline among the higher ranks of society. The churches were so thinly attended, that even on festival days, the numbers, in many of them, did not exceed fifty or sixty. If a man of education, and of any influence in the world, partook of the Holy Sacrament, the circumstance was set down as remarkable, and made the subject of general gossiping. In proportion as the churches were deserted, the theatres were crowded. It is true, that gross vices and open profligacy were not common: but a superficial morality, and

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(*To be continued.*)

BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. I.

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lay before the readers of the
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interesting subject—We are
to redeem our pledge.

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distant, when Satan "shall be
nd for a thousand years;" when
heathen "shall be given to
isiah for his inheritance, and
uttermost parts of the earth for
possession;" when the Jews
l be reingraffed into "the good
e tree" from which "they have
n broken off by unbelief;" when
alse religion, *fanaticism, heresy,*
r, and delusion, shall give way
and disappear, before the influence of "the truth as it is in Jesus;" and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." That the *instrumentality* to be employed in this work ("the excellency of the power" being always and altogether of God) will be the instrumentality of those who are already the friends of the truth, and members of the church of God, is as clear as that the great adversary of souls, and his agents in our unhappy world, will not be willingly employed in subverting their own cause, and in establishing that which they hate: and that there must be some union of effort among the friends of truth, in prosecuting this great work, no one who considers the nature of that work, and the effects to be produced, will for a moment hesitate to admit. It seems also to be too evident to need proof, that all the friends of truth now on the earth, widely separated as they are from each other, cannot be united in one and the same association, in making the necessary effort, or in prosecuting the great work of evangelizing the world; since, according to our Confession of Faith (Chap. xv. Sec. II.) "The visible church, which is also Catholick or universal under the gospel, (not confined to one nation as before under the law) consists of all those throughout the world, that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

We shall enter into no lengthened inquiry, who, among those denominations styling themselves *Christians*, may, or may not, rightfully be considered as constituting, or belonging to, *the true church of Christ*. The Romanists, it is known, *exclude* all but themselves; and we are willing to include all who hold the great leading doctrines of the

Protestant reformation. The most of these are now actually engaged, some in a greater and some in a less degree, in the prosecution of missionary operations. In our own country, we know that the Moravians, the Presbyterians, the Congregationalists, the Baptists, the Methodists, the Episcopalians, the Dutch Church, the Lutherans, and the German Calvinists, are, to some extent, engaged in this blessed work, either at home or abroad, or both. Doubtless the members of these different sects consider the creed, and the form of church government, which they have severally adopted, as more scriptural than any other. Be it so—having some peculiarities of our own, which we regard as not altogether unimportant, we do not refuse to concede to others what we claim for ourselves, and are willing to consider all the sects we have named, as embracing enough of genuine gospel truth to entitle them to be regarded as churches of Christ. Now, as we are about to speak of *the church acting in its distinctive character*, and wish to be clearly understood when we use this language, we have, for this purpose chiefly, yet not exclusively, offered the remarks which have hitherto been made; and will beg the indulgence of our readers to repeat the substance of them in the following summary—We believe, and wish it may be kept in mind, that the church of Christ is a community, not of man's device, but of God's appointment, bound to maintain his truth, and to be governed by his laws; that the gospel is to be propagated throughout the world by the instrumentality of its friends, who belong to this church; that it is utterly impracticable for all these friends to act together in one association, for conducting missionary operations; that the friends of the essential truths of the gospel are, in fact, divided into no inconsiderable number *of different* sects, each holding some peculiarities, which its members deem of sufficient importance to keep them in a measure separate from other denominations; and that when we speak of *the church acting in her distinctive character*, we do not refer to any one of these sects as *the church* EXCLUSIVELY, but we mean that all we say should be considered as applicable, and equally applicable, to any of the denominations specified—that each may be considered as *the church*, in the whole sense in which we use these words.

We shall now endeavour to show briefly—1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations. 2. For what purposes, and to what extent, voluntary associations for missionary purposes are lawful and expedient. 3. How far the union of different churches, in the prosecution of missionary operations, may be proper and advisable. 4. How a hurtful interference in missionary concerns may best be avoided or prevented. 5. What is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day. —It is foreseen that these particulars are too closely connected to be kept perfectly distinct in the treatment, and yet it is believed there may be an advantage in saying something on each separately.

1. That the evangelizing of the world should be conducted by the church in its distinctive character, and not be mainly left to the management of voluntary associations, is, to our apprehension, palpably evident, both from Scripture and reason. The church, as we have seen, is a divinely constituted and organized body, and therefore, doubtless, more fit for any purpose for which it was *intended* by God, its author, than voluntary associations, which are the device of man —however distinguished those men

for sagacity and piety—
oolishness of God is wiser
ıen." Now, it should be
ınd remembered, that the
urpose for which God con-
and organized his church
'orld was, that it might assi-
the world to itself—might
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believed by all the friends
ons in the present day; and
evident from the great com-
'hich the risen Saviour gave
ıpostles, and through them
ministers of the gospel, in
ge of the church and of the
-"Jesus came and spake
ıem, saying, all power is
ınto me in heaven and in
Go ye, therefore, and teach
ons,* baptizing them in the
the Father, and of the Son,
the Holy Ghost; teaching
observe all things whatso-
have commanded you; and
ı with you alway even to
of the world." The apos-
this time, were certainly the
ıtatives of the church, and
ıage could express a design
listinctly or emphatically
t which is here used, to show
great purpose to which they
t apart was, "to make disci-
Christians, of all nations."
ingly, the sacred records
at the apostles and primi-
ristians took their measures
t conformity to this injunc-
their Lord and Master;
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ed, distinctively, as a church.
ually, indeed, they acted as
ıal Christians ought now
r to act—they endeavoured,

ıany instances, our translators of
e have put a better reading in
in than in the text. Instead of
all nations," the margin here
make disciples," or "Christians,
ions;" and that this is the proper
; of the original words μαθητευ-
α τα εθνη, is known to every one
a knowledge of the Greek lan-

wherever they went, to persuade men to embrace the gospel. But whenever any thing like organized missionary operations was contemplated, their distinctive ecclesiastical capacity, or character, was assumed and preserved. "All the examples of Scriptural missions exhibit them as sent forth originally by the church *as such*, and as returning to the church to make their report—unless where single apostles, under the immediate guidance of the Holy Ghost, acted for themselves, or gave direction to others, in relation to this high concern. But it appears that even the apostles were sent forth *immediately* by their apostolical brethren, or by the whole church—Thus we read (Acts viii. 14), that 'when the apostles which were at Jerusalem heard that Samaria had received the word of God [by the preaching of Philip, driven there by persecution] they *sent* unto them Peter and John;' and v. 25, that 'when they had testified and preached the word of the Lord, they returned to Jerusalem'—and although it is not put on record, there can be no doubt that they reported the effect of their mission to those who sent them. In like manner, we find that when the first mission to the heathen was sent forth, although the missionaries were no other than the great apostle of the Gentiles, and 'Barnabas, a man full of the Holy Ghost and of faith,' yet of them it is recorded (Acts xiii. 3), that *the church* at Antioch 'fasted and prayed, and laid their hands on them, and *sent* them away.' And to those who sent them they made their report; for we are told (Acts xiv. 26, 27,) that they 'sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled; and when they had come and *gathered the church together, they rehearsed all that God had done with them*, and how he had opened the door of faith unto the Gentiles.' Such, it appears, was the manner

in which missions, both at home and abroad, were managed by the primitive apostolick church. By the church, in its distinctive character, were they sent forth, and to the church, in the same character, was the report of the missionaries made."* Now, if it be admitted that the example of the apostles, under the infallible guidance of the Spirit of God, is to be our "pattern" in this great concern—if what they have left on record in relation to this matter, was "written for our learning," then it is beyond a question, that the church, in its distinctive character, ought to appoint missionaries, to instruct them, to superintend them, and to receive their reports.

It is not pretended that the church can, in the business of missions, any more than in almost every other business, act without representative agents. But what she does by these, she virtually does by herself; † for she appoints them, instructs them, makes them responsible to herself, hears their reports, approves or disapproves of their measures, and sanctions or disannuls their proceedings. Here, precisely, lies the difference between the agents of the church, and all merely voluntary missionary associations, and their agents. The latter are not appointed, nor instructed, by the church, are not responsible to her, do not report to her, and she cannot control or influence their measures, in any other than in an *indirect* manner. We shall presently offer our views, somewhat particularly, of voluntary missionary associations; but in the mean time, admitting them to be in a very high degree useful, it remains to be candidly and solemnly considered, whether the church, a body *divinely* constituted, can, without great criminality, leave a *principal* concern for which she was specially set apart—for such unquestionably is the missionary concern—to be chiefly managed by associations of merely human devising, not having, and not pretending to have, the attributes or character of a church—and whether, admitting that the church has a great *indirect* influence on these associations, she ought to carry on her missionary operations *chiefly* in an *indirect* manner, rather than in one which is *direct*. We cannot but think that a serious and impartial consideration of these inquiries must result in a deep conviction that the church is sacredly bound—bound by her responsibility to her glorified Head, from whom she received the command to evangelize the world—to hold the missionary concern, as much as possible, immediately in her own hands—to act in it, *directly and chiefly*, in her distinctive character.

2. We shall now attempt to shew for what purposes, and to what extent, voluntary missionary associations are lawful and expedient.—That they are so to a certain extent, and for certain purposes, we fully and freely admit. But to give our views of them as perspicuously as we can, we shall take an illustration from the civil constitution under which we live: and it may be observed, that in doing so, we only follow the example of Christ and his apostles, who often took illustrations of sacred things from the known institutions of the countries in which they, or those whom they addressed, had their residence. In every free state, voluntary associations, not inconsistent with the constitution and laws of that state, are permitted, and are often highly useful. In our own country, voluntary associations, which we think are extremely beneficial, and to several of which we belong, now exist—Such, among others, are the

* See an Overture to the General Assembly of 1828. Christian Advocate, Vol. VI. p. 255.

† It has passed into a well known maxim, both in reference to an individual and an association, *Quod facit per alium facit per se.*

ations for colonizing our co-
l population in Africa; for the
ession of intemperance; and
omoting a due observance of
ord's day. We must, how-
remark, that a civil commu-
i always best organized, when
t needs the aid of voluntary
ations, to supply its defects,
promote the welfare of its
ers. We further remark, that
voluntary associations may be
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at the constituted authorities
to control them, as they do
control them, whenever they
lieved to be injurious. We
emember the time when the
of our country, in a commu-
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ome of whom had been dis-
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in the church, very much as
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often lawful and useful, and
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At best, moreover, they are
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or the *principal part* of the
ary concern, is, in our view,
wrong and as absurd, as it
be for the constituted autho-
f our country, to commit the
interests of the American
, *wholly or chiefly*, to volun-
sociations, of a civil or poli-
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principal reason why volun-
eligious associations some-
become noxious, is, in our ap-
sion, that they usually are
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which they feel bound to re-
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rules which their founders, or original members, have thought proper to adopt, and which may at any time be changed, and are actually changed, according to the inclinations or views of a majority of those who belong to them for the time being. Hence, if they become corrupt, there is little hindrance to their becoming the promoters of false doctrine and ecclesiastical disorder, and thus of injuring, instead of aiding, the cause of evangelical truth, and the peace and welfare of the church. It is again admitted, that the church has no inconsiderable influence, of an *indirect* kind, on these associations—through the medium of those good men who commonly belong to them, and by being able to withhold that countenance and support on which their operations must depend. But it is also true, that their influence may gradually become such, before any apprehension of inconvenience is indulged, that they may be able to control the church, instead of the church controlling them: and we greatly mistake, if we have not already seen indications of a strong tendency to this issue, in the church to which we belong. To recur once more, for illustration, to secular institutions—It may be recollected, that voluntary political associations in France, absolutely prostrated all *regular government* in that country, for a number of years in succession; and produced all the most shocking effects of anarchy and misrule. We trust that no similar effects will ever result to our church from voluntary religious associations now existing, or likely to exist; but their liability to abuse, is a powerful reason why their operations and tendency should be vigilantly observed; and a powerful reason, also, why the church should not only be careful to retain the power of controlling them, but keep in her own hands the chief management of missionary operations—operations which de-

servedly possess, and which will therefore carry along with them, the affections of the Christian publick. We think we hazard nothing in affirming, that in the present state of religious feeling in this country, the church will in fact, if not in form, be governed by that body, be its organization what it may, that promotes and manages missionary concerns.

A principal use of voluntary religious associations is, to awaken the church to a sense of her duty; and by proving the practicability of new plans and energetick measures, to engage eventually her children generally, to unite and co-operate, in carrying these measures into effect. It is a mournful fact, that, in every age, the church has tended to supineness, formality, and a neglect of her duty—In every age, however, it has pleased a gracious God to raise up, and preserve in the church, some men endued at once with enlightened minds and holy zeal; and with them the work of reformation has always commenced. They have seen what good might be done, and what ought to be done, long before the most of their brethren have perceived the demands of duty at all, or were ready to believe in the propriety or expediency of the measures contemplated—even after they had been explained and urged on their attention. But at length a few, and then more, have become enlightened and animated, till at length voluntary associations have been formed, sufficient in strength to put the measures devised to the test of experiment; and the success has, in the issue, roused the church, to awake from her criminal lethargy, and to put forth her strength in the service of her Lord and Master. The extensive missionary operations of the present day have certainly been brought about in this manner, as must be known to all who are acquainted with their origin. Not only so, but we believe *that the oldest* missionary establishments in the churches land and Scotland, and w now (in fact if not in form) under the direct influence churches, originated in the ened zeal and Christian l of a few individuals.

We are therefore so being disposed to decry all ry associations of a mission that we think the church world are greatly indebted for the awakening and cher that blessed spirit of m enterprise, which, in its and increase, we doubt no tined to evangelize th Will it then be asked— leave this holy enterprise t secuted in the way in whi commenced, and by the r commenced it? We ans the men who commenced live for ever; and it is by certain that their succes always possess their spi answer farther, and more e that measures are often one time, which are not another. Necessity mak laws for itself, both in th and in the state. In our c py country, certain measu once indispensable to the tion of our liberties, whi now be even treason ag country. When voluntar ties of a missionary chara roused the church to wha ways her sacred duty, a was committed to her by fied Head, they have then principal use; and thei should be willing, and eve to take their place in th and co-operate with her cuting those plans, struck haps by themselves, which now adopted as her own. much impressed at the las of the American Board of sioners for Foreign Missio conduct of a most worthy who then relinquished his ion with that Board. H

belonged to the Protestant
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ntry, rendered to the Ame-
oard very important ser-
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it cordially wished success
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through God to the pulling
f strong holds," to do va-
in making inroads *into the* kingdom of Satan, and in winning trophies and triumphs for Immanuel, till he shall "reign king of nations, as he is king of saints."

But we sincerely wish that neither compulsion nor undue persuasion should be used, to produce this effect. Let it be produced by seeing those who are already enlisted under the banner of our church, exerting themselves strenuously and efficiently; and by so doing affording evidence that the church is really awake, and in earnest in this business—so in earnest as to give assurance to the members of voluntary associations, that by leaving their present connexions they will not hurt the good cause; will not do *less*, but *more*, for sending the gospel to the destitute. This is honestly our wish and our aim. The voluntary associations deserve great praise for what they have already done, and are still doing. They have made arrangements which may not easily and speedily admit of a new modification. Many of their members are greatly attached to them, and to each other. The missionaries they employ are good men, and the doctrines they teach are in general sound, salutary, and we trust saving. While they continue thus, we say, may God speed them. Let them, while they continue thus, be gratified in pursuing the method that best pleases themselves, in winning souls to Christ. But, satisfied as we are that most of their members are both enlightened and pious, we have no fear that when they see the church obeying in good earnest the command which the Saviour gave her, "to disciple the nations, and preach the gospel to every creature," they will (about as fast as they ought to do it) come into the measures of the church, and labour with their brethren to effect that, through a divinely constituted organ, which they have been compelled to attempt by a voluntary association

with men whose laudable zeal outwent that of the church, but which stimulated her at length to the discharge of her duty.

(*To be continued.*)

A MISSIONARY SEA JOURNAL.

We are indebted to a clerical brother, the Rev. George W. Janvier, for sending us the following communication to him, from Miss Maria Ogden, one of the last company of missionaries sent to the Sandwich Islands. There is a moral sublimity, in some of the sentiments which she expresses, calculated to exhibit the Christian spirit and character in a most favourable and striking light. We have hesitated whether we should insert, or omit, some of the incidents, not of the most important kind, which she introduces. But her letter is in fact a Sea Journal; and we thought it would be most gratifying to our readers to see the whole as it was written; but written certainly without any view to publication—a circumstance which, in our opinion, renders it the more valuable.

Ship Parthian,
Pacific Ocean, Feb. 12, 1829.

Dear Friends,—I feel thankful that I am permitted to address you, under circumstances so solemn and interesting as those in which I am placed. Several thousand miles from my native land, separated from those friends whom I dearly love, with whom I have often taken "sweet counsel," and whose faces I shall see no more in the flesh—here, on the wide ocean, I erect my Ebenezer, for hitherto hath the Lord helped me. Often do my thoughts, quick as the lightning's flash, fly over the mountains which rise and the oceans which roll between us; and I find myself, in imagination, in the society of some of my dear friends, either in Woodbury or Pittsgrove. Often do I retrace my steps over the well known path leading from the parsonage to Mr. Dare's; and many a tear flows, and many a sigh is sent back to the beloved spot, where I first found a Saviour precious! Do not infer from this, my dear friends, that I am discontented, or unhappy. No; I can truly say I never felt so happy, never so entirely satisfied with the allotments of Providence, never so firm a reliance on the precious promises of God, as at present.

My feelings on that memorable day when I embarked on board the Parthian, and found myself surrounded by strangers, and the shores of my beloved country fading from my view, can better be imagined than described. But among a variety of contending emotions, there was not mingled one feeling of regret, that I was parting with all for my dear Redeemer's sake. No, I rejoiced that I was permitted to unite myself to this dear little band, bearing the messages of mercy to the heathen. Yes, my friends, and I still rejoice. Though I have been in perils on the deep, and during the whole of the first month of my voyage, suffered from sea sickness, and was so reduced that I was unable to rise from my berth without assistance, and though I am obliged to submit to all the inconveniences of a crowded vessel, and to many other trials which I had not anticipated, yet none of these things move me. The promise "when thou passest through the waters I will be with thee, and the rivers they shall not overflow thee," has been verified. The Lord has been "my refuge and strength, a very present help in trouble."

In a few hours after we sailed, all the family, except Mrs. Green, were taken sick. She, dear woman, remained well, and proved a daughter of consolation to us all. The next day, being Sabbath, was certainly the most dreary one I ever spent—nothing but sighs and groans were responded from one side of the

to the other. On the evening 8th, the family altar was for st time erected, and all, ex- Miss Stane and myself, were o attend. The evening be- re had a violent gale, such as ptain said he had not known n years. A part of the bul- were broken in, and the deck danger of being swept. The boat attached to the vessel, contained eleven of our , was carried off, and the men prepared with axes to cut the masts, in case the vessel l capsize. It pleased the Lord er, who had given the com- and raised the stormy wind, to speak the word, and there a calm. The next Sabbath was publick worship in the

three weeks we had some or- stablished, family worship was ated morning and evening, r meeting on Saturday even- nd preaching on the Sabbath. s recommended by the com- , that we should observe a f thanksgiving, on our recove- m sickness; and the 21st was art for that purpose. All the men addressed the throne of , in thanksgiving for benefits ed, and prayer for a prosper- yage, and the blessing of God great and important work in we were engaged. Much aid to encourage and animate d also to excite to the impor- luty of self examination. One e Sandwich island brethren, el J. Mills, assisted in the devo- in a very fervent, solemn and ssive manner. On the second cember, the monthly concert bserved, for the first time. Green, Mr. Gulick, and Mr. erd, made some remarks and prayer, and also Mills. It ruly affecting to hear *him* fer- pleading for *heathen in a tian land.* It is comforting to , that on the mighty ocean and far distant isles *of the sea, as* well as in a land of gospel privileges, we have the same almighty Friend, who is ever ready to listen to the prayers of his children, and has promised his blessing wherever two or three are met in his name.

We have seen several vessels since we sailed. On the 9th of January, we spoke the Galatea, bound for New Bedford. We hoped to have sent letters to our friends in America by her, but she passed before we had time to prepare them. A tame pigeon left that vessel and came to us, and remained a few days, when unfortunately it was shaken from some of the rigging into the ocean and drowned—this we regretted very much, as we had hoped to take it to the Islands. The weather, as we drew near Cape Horn, became cool, and we had about five weeks in which we found warm clothing necessary, particularly as we had no fire in the cabin —our captain fearing that there was not a sufficient supply of wood. This I have found not injurious, but on the contrary very beneficial to my health, which had been much impaired from the warm weather, the confined air of our state room, and want of exercise. On the 18th we were gratified with the sight of land. The lofty hills of Statten Island appeared in view, Lat. 54° 40′. We had also a visiter; a little yellow bird alighted on our vessel, to rest its weary wings. For three weeks from the time we first saw land, we were obliged to contend with a head wind, which drove us out of our course. On the evening of the 22d (Statten Island still in sight), the motion of the vessel and the noise on deck gave us warning that a gale had commenced. Miss Patton and myself went up to the head of the stairs. The scene was presented to our [illegible] once grand and terrific [illegible] which I cannot but [illegible] convey any adequate [illegible] moment we appeared [illegible] the very heavens [illegible]

the very unpleasant circumstances in which we were left, in consequence of some misunderstanding between the committee and the owner of the vessel. Instead of having our work done and our meals prepared for us, as we expected, and as the Board also expected, we are obliged to do our own work, in a small cabin, not more than ten feet square.*

(*To be continued.*)

KING GEORGE IV. AND OLD MODERATION.

We do not often make extracts from Newspapers, but we think there is a pithy moral in the following, taken from "The American Daily Advertiser," of Jan. 20th, 1829, which renders it not improper to form an article for the Christian Advocate.

—

Mr. Poulson—It was a very rainy day, I could not take my usual walk. Looking over the Quebeck Gazette, I found the following articles, taken from the London Morning Herald:

"It is true, that his Majesty seldom ascends or descends the stairs at the Royal Lodge, otherwise than by a chair borne by servants. But it is said this is not adopted from any inability to walk, but from a fear of over exertion.

"One of the new beds in Windsor Castle, including the furniture, cost one thousand pounds (four thousand, four hundred and forty-four dollars, forty-four cents), and it is to be still further ornamented, with costly and rare feathers, displayed on the canopy.—This, however, is not the state bed."—*Quebeck Gazette.*

Now let us imagine his majesty laid on his five thousand dollar bed, with one of his nobles entertaining him with Virtue's description of her favourite sons:

"Thro' health, thro' joy, thro' pleasure and renown,
They tread my steps, and by a soft descent,
At length to age all gently sinking down,
Look back with transport on a life well spent,
In which no hour flew unimproved away,
In which some virtuous deed distinguished every day."

This, may it please your majesty, is happiness.

Now, Mr. Poulson, when his majesty was born, the writer of this was nearly twelve years old; and he can now trip it up and down stairs on a "light fantastick toe," and take his walk of four or five miles in the country, to preclude the necessity of stimulants to provoke an appetite for dinner, or opiates to invite sleep.

"Better to search the fields for health unbought,
Than pay the doctor for a nauseous draught.
The wise for health on exercise depend."

At ten o'clock, in the evening, he retires to his comfortable chamber, where his mattress, feather bed, bedding, silk counterpane and canopy, might be bought for one hundred dollars; here he lays himself down to rest, without pain, without want, free from care and free from anxiety: and although it has pleased the Divine Disposer of events to remove the long beloved occupant of one pillow, he has bestowed on the occupant of the other, blessings that demand resignation, and more gratitude than he has a heart to give—What part of mankind would wish to be King, and be carried up to the five thousand dollar bed, and what part would prefer the one hundred dollar bed of

OLD MODERATION!!

* In the Missionary Herald for the last month, the want of fidelity to his engagements, in the captain of the Parthian, which appears to have been the sole cause of the inconvenience here complained of, was strongly, and we doubt not justly stated. It is gratifying to observe in what terms of reserve Miss Ogden speaks of this occurrence, of which many would have bitterly complained; and for which there was indeed great cause of *complaint.—Ed.*

Review.

ON CHRISTIAN BAPTISM.

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Concerning the Bohemian
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l.—Ch. Adv.

vocation of Saints. 2. *The Authority of Scripture.* 3. *Concerning Councils.* 4. *Of the Celibacy of the Clergy.* But still no one would offer himself to dispute with Zuingle. Whereupon, the senate of Zurich made the following decree. "Whereas, many persons having hitherto circulated, privately, reports against Zuingle, the Rev. pastor and president of our church; and now he having openly declared his opinions, and all being earnestly requested to come forward and convince him of his errors; but no one having attempted to do this, therefore it is decreed by the consuls and senate of Zurich, that the said Zuingle shall go on to teach and preach the sound doctrines of the gospel, as he has heretofore done. And, moreover, it is ordered, that all other ministers of the word, whether in the town or country, shall not hereafter teach or preach any doctrine which they are unable to prove by the authority of holy Scripture. And all persons are hereby charged to desist from all accusations of heresy, against such ministers as proceed, in an orderly manner, in the discharge of the duties of their office; and in case any persons shall presume to violate this our order, condign punishment shall be inflicted on them.

"Given under our seal, this 29th of January, 1523."

Perhaps no publick conference, on disputed points of religion, was ever conducted with more order, or attended with a happier issue, than this. It was followed by the complete establishment of the reformed religion, in this important city. Faber, who was to have been the antagonist of Zuingle, declined on pretence that it was not lawful for him to dispute any where else but in a university, and proposed

Paris or Cologne. Zuingle asked him, if he would be willing to dispute at Wittenberg or Erfurt. He said, not at all;—that these places were too near to Luther. Faber, moreover said, that he would dispute with Zuingle in writing; but as he expected a general council would be called, the next year, he did not wish to anticipate the discussion of subjects, which would then be taken up and decided.

However, after the assembly was dismissed, he brought forward some texts of Scripture, in favour of ecclesiastical traditions, which Zuingle answered, without difficulty. Zuingle again insisted that Faber would attempt to answer any one of the *theses*, which he had laid down; but he would not consent. The state of his mind, however, at the conclusion of this conference, may be conjectured from the last words which he spoke, before his departure. "We might," said he, "live together in a peaceable and friendly manner, even if no gospel existed."

While Zuingle, in one of his addresses, was insisting on the propriety and necessity of appealing to the Scriptures for all our doctrines, a poor priest, who was present, said, "What must he do, whose finances will not admit of his purchasing books of this sort? I say this," continued he, "because it is a fact, that I am not able to buy the New Testament."

The people of Zurich not satisfied merely with having the pure gospel, in the place of useless traditions, resolved that they would put down idolatry, and overthrow every stumbling block of superstition. But not being willing to take a step so important, without due deliberation, they determined to institute another publick disputation, in their city. This was accordingly done, and the meeting was more numerous and solemn than *the first*. Invitations were sent to *the bishops* of Constance, Basil, and Curia, and their respective clergy; the university of Basil was also invited, and other persons, in the surrounding towns and villages, to the number of six hundred. The dignitaries of the church, however, did not think proper to attend, nor to send deputies to the meeting. The disputation, nevertheless, took place, and continued three whole days. The principal subjects of discussion were, whether images should be removed from the churches; and whether the mass should be abolished.

Vadianus presided at this conference, supported by two assistants. As soon as the discussions were closed, the president entreated every person present, who was not fully satisfied, freely to express his doubts: but when no one appeared to oppose what had been delivered, addresses were made to the audience by Zuingle, Leo Juda, Vadianus, and one of the consuls. Thus the business ended. During the whole period of the conference, the most perfect order was preserved. From this time the reformation was fully established in the city of Zurich, and in all the country subject to its jurisdiction.

In this same year (1523), a publick disputation was held at Groningen, between the Lutherans and Dominicans; *concerning the monarchical power of the pope.* The disputants on the Protestant side were, Laurentius, and his brother Ludolph; and on the part of the Romanists, Abringius, Lisdorf, and several others.

In the year 1526, a publick disputation was held in Switzerland, between John Comandrus, a Lutheran minister, and the vicar of the bishop of Curia. Comandrus proposed eighteen *theses*, as the subjects of discussion. These related *to the church; to purgatory;* and *to the sacraments.* But in this meeting, the same order was not observed, as in those which had taken place at Zurich; for, after

ime, the dispute degenera-
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agistrates judged it expe-
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people of Zurich having now
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time, been accused of heresy,
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gth Baden was fixed on by
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ace, sent deputies with writ-
wers to the *theses* of Eckius.
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s were Eckius, Faber, Mar-
d the deputies of the bishops
nstance, Basil, Curia, and
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Francis Lambert, who was
ted to dispute in Latin, and
Crator, to answer in Ger-
any of the opponents should
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as to be subject to discus-
The names of the Romanists,
tered the lists, were, Nicho-
rboen, a Minorite, Guardian
rg, and John Sperber. These

priests, after some vaunting, were confounded, and went off: the result was, that the Reformation was established in all the churches of Hesse; and the monasteries were suppressed, and their revenues transferred to the university and hospital of Marpurg.

A. D. 1527, a controversy took place, in East Friesland, in the presence of a great concourse of people of all orders, between Resius and Gerhard Synellus: in this disputation, Synellus being refuted and confounded, became silent, and never afterwards renewed the controversy. Upon which Resius, who defended the truth on that day, being still in the habit of a monk, took off his cowl before the whole assembly, and abjured monasticism, and the whole system of popery. The consequence of this controversy was, that the whole of that province embraced the Reformation.

In the same year, M. Olans, a disciple of Luther, disputed with Peter Gallius, professor of the university of Upsal, in Sweden, in the Swedish language. They also disputed in Latin; and truth was triumphant. From that time, Gustavus, the king, began strenuously to support the Reformation; and to purge his dominions from idolatry and superstition; and made a decree, that divine worship should be celebrated in the vernacular tongue, agreeably to the pure doctrines of the gospel.

At the close of this year, (1527) a celebrated disputation was held in the city of Berne, in Switzerland. Invitations were sent to all the neighbouring bishops and clergy; and ten *theses*, which were to be the subject of discussion, were printed and published beforehand. The doctrines of the reformation were defended, in this conference, by F. Colbius and B. Haller, ministers of Berne. The result was, that the reformation which had been overthrown in this city, the pre-

Vid. Annal. Ecc. *Schulteti.*

ceding year, was re-established, and popery abjured. And to perpetuate the memory of this transaction, the day on which it occurred was inscribed on a pillar, in letters of gold.

In 1531, the magistrates of Ulm, having heard the pure gospel preached in their city for seven years, with a view of promoting a more thorough reformation, invited Œcolampadius, Bucer, Blaurerus, and other learned men, to draw up the heads of the reformed doctrine, for consideration and publick discussion. This they did in eighteen *theses*. The magistrates then invited one hundred and twenty persons, priests and pastors, from the adjacent country and neighbouring towns, to examine and discuss these points. One and another came forward in opposition; but were unable to advance any thing subversive of the doctrines proposed. Whereupon, the magistrates decreed—the people consenting—that the *mass, images, festivals*, and other superstitions of popery, should be abolished: and by their order, a publick document was prepared, containing the reasons which led to the adoption of these measures.

In the city of Geneva, A. D. 1534, at the instigation of the magistrates of Berne, a publick disputation was held, between Farrell and Viret on the part of the Reformed, and Fabritius, a Dominican, for the Papists. This controversy took place before a full meeting of the senate, and in the presence of the deputies from Berne. The subjects of discussion were, *The power of the church to make laws—The authority of the Roman Pontiff—Traditions of the church, and other like matters.* Fabritius, being foiled, was condemned to recant, which he declined to do; whereupon, by order of the senate, he was cast into prison.

In the following year, (1535) Bernard, a converted Franciscan monk, obtained leave—Viret and Farrell patronizing him—to hold a publick disputation at Geneva, to which were invited, not only the inhabitants of that city, but of Lyons and Gratianopolis, and as many others as felt a desire to hear the truth investigated. On the part of the priests, Carolus, a Sorbonist, and Chapucinas, a Dominican, came forward as disputants. This polemical discussion was protracted for many weeks, and the issue was not only happy, but very unusual: for they who had undertaken to dispute against the truth, by a rare example of candour, embraced it, and openly confessed that they were convinced of their errors; and afterwards willingly devoted themselves to the preaching of the pure gospel. On this the reformation was introduced, by common consent; and in commemoration of the event, the senate took care that a monument should be erected before the senate house, on which the event was inscribed in large letters, cut in brass.*

In the year 1541, there was a confesence held at Worms, between Melancthon and John Eckius, *concerning original sin*, which lasted four days. This discussion was in the presence of the Emperor, who, after the period specified, ordered it to be broken off, and the subject referred to the Diet at Ratisbon.†

The moderator of that conference was Nicholas Pernotus de Granville, a man of an exceedingly subtle genius, and one very desirous of promoting peace: of whom Melancthon, in a letter to Camerarius, says, "If he had not hoped to draw us over, or to have put an end to the controversy, he would never have agreed to preside in such a transaction." There is now extant, an oration of this man, delivered on this occasion, the whole argument of which is, a persuasion to

* Oratio Spanhemii De B. Turretino. Annal. Ecc. Sculteti.

† Vide Opera Melanct. Vol. IV.

and concord. But Melanc- was of opinion, that nothing much to be dreaded, as these es of conciliation with the nists. Granville, for fear of ing the breach, refused to he principal points in dispute sed, and insisted that every nce might be easily recon-

In the mean time the report abroad, that Eckius, on the s of *original sin* and *justifi-*, agreed with the Protestants. conference being transferred tisbon, there, on the part of nperor, appeared Julius Plug, s, and Gropper; and for the tants, Melancthon, Bucer, idanus. The presidents were rick, duke of the Palatinate, ranville, before mentioned, everal assistants. The Pro- ts were anxious to discuss the points of difference, but the ror refused, and directed them k of nothing but the means ducing concord. A book con- g all the articles of faith was fore the conference, that each might mark what they ap- d, and also what they disap- d, that it might be seen what ct of agreement there was. n several important articles, ok was unsatisfactory to both s. For example, the doctrine tification was so expressed, either was willing to adopt it. fore, laying aside the book, ook up this subject—the other s being postponed—and the ion was discussed in this form, we justified by faith, freely, e sake of Christ, or on account own virtuous actions?"

e result of this conference division among the Papists, cting the Emperor's scheme of rd. Most of the bishops in iet, and the Bavarian deputies, ed it, whereupon the emperor off the conference. The bi- l Papists were much disap- d that their bloody *designs*, against the Protestants, were disappointed.*

In the year 1546, another conference was held at Ratisbon, the object of which was, to see whether any plan of concord could possibly be devised. This meeting also took place, by an order of the Emperor issued the preceding year, in which he says, "As at the present moment we have not the opportunity of attending to matters of conciliation in religion—a thing which we have greatly at heart—it has appeared good unto us, again to institute, and permit, a conference between a few men, distinguished for probity, the fear of God, justice, and the love of peace." This was the fourth meeting ordered by the Emperor, with the view of reconciling the contending parties: the first was held at Ratisbon, A. D. 1541; the second at Spire, 1544; the third at Worms, 1545; and the fourth, of which we are now treating, at Augusta, 1548. On the side of the Protestants, the speakers were Bucer, Sneppius, Brentius, and George Major; and for the Pontiffs, Malvenda, Cochlœus, Billikins, and Hofmeister. It was directed by the Emperor, that the order of the articles in the Augustan Confession should determine the order of discussion—the three first being passed over as not being in dispute. But this order was not observed; for concerning justification, the first article, it was earnestly disputed. Much discussion, however, first took place respecting the method of conducting the conference—then they proceeded to dispute respecting *justification, the merit of good works, the assurance of faith, &c.* But some of the disputants being called home by their respective princes, an end was put to the conference, before the discussion was completed.†

* Acta Colloq. Buceri. Opera Melanct. tom. IV.

† Buceri Vita a Melch. Adamo

A horrid transaction took place, connected with this conference, which it may not be improper to relate. John Diazzius, who had lately been converted from popery, and accompanied Bucer to Augusta, by the permission of the senate of Argentum, was soon afterwards cruelly murdered, in the Upper Palatinate, by his own brother Alphonso, on account of his change in religion.

In 1549, there was a disputation held at Oxford, in England, between Peter Martyr and some priests, the chief of whom was one Smyth; whose servant was sent to deliver a challenge to Martyr to dispute, one day, just as he was going to deliver a lecture. But he declining the controversy on that day, as unseasonable, afterwards every thing was arranged for a publick disputation, and the royal commissioners attended; but Smyth ran away, first into Scotland, and thence to Brabant: nevertheless, the controversy took place, and lasted four days, in which Peter Martyr was opposed by three Popish theologians. The record of this disputation, approved by the commissioners, is still extant.

Another disputation was held in England, A. D. 1550, Aug. 4, between Martin Bucer, for the Protestants, and John Young, Sedgwick, and Perr, for the Romanists. The discussion related to *the canonical books of Scripture; the infallibility of the church;* and *works of the unregenerate.* An account of this controversy may be seen in the writings of Bucer.

A. D. 1554, there was a constrained dispute held, by order of queen Mary, between Cranmer, Latimer, and Ridley, then under close confinement, and certain chosen men of the Romanists: the only object of which was, to find occasion to treat these men with the greater cruelty.*

Thuanus mentions a dispute of a similar kind which occurred, A. D. 1556, in the valleys of Piedmont, in which some of the persecuted inhabitants were forced to dispute with a chosen polemick of the Papists.

In the year 1557, a scheme of concord, so often attempted in vain, was again set on foot at Worms. A meeting was appointed under the direction of Julius Plug—a man celebrated for his equity and moderation, even by Protestants. At this conference, there appeared on the side of the Protestants, Melancthon, Brentius, Andræas, Pistorius, and others; and on the part of the Pontiffs, Michael, bishop of Mersburg, Canisius, Staphylus, &c. In the first place, it was disputed *concerning the rule and judge of controversies; whether the Holy Scriptures or the church.* But the Papists, availing themselves of the unhappy difference which existed among Protestants, proposed that the Zuinglians should be condemned, to which some of the Lutherans, whose minds were embittered by controversy, were strongly inclined: and the theologians of Jena exhibited a paper to that effect, which was read; upon which the Protestants fell into dissentions among themselves, and the conference was dissolved.

(*To be continued.*)

* See Burnet's History of the Reformation.

SHORT NOTICES OF RECENT PUBLICATIONS.

A Summary of Biblical Antiquities, *Compiled for the use of Sunday School Teachers and for the Benefit of Families. By John W. Nevin, Assistant Teacher in the Theological Seminary of Princeton. In two volumes. Utica: Western Sunday School Union. J. Colwell, Printer.*

The design of these neat little volumes is so well explained in the two first sec-

the preface, that we have little do than to quote them.

following little work was under- niefly with a view of contributing lp to the great cause of Sunday education. That something of the much wanted, for the use of con- tructors, in the work of such edu- cannot be doubted. The books such information as it is intended in is to be found, are not within h of most of those who are called upon them this character; and if re, they are not adapted to an- fectually the want that is felt in sent case. Most of them have itten for the use of such as have than common advantages of edu- nd learning, whose business leads much reading, and whose minds ned to diligence and patience in uit of knowledge. Even the few ave been designed for more popu- common use, are such that their es can never extend to the great of those who read the Bible: too large, and, of course, too ex- to be generally procured; they diffuse, and too much elevated in darkened with learning, to be ge- ead or understood. Since the es- ent of Sunday Schools, various tches of information on some par- oints of Jewish Antiquities, have pplied in different publications for their use, which have, no nswered a valuable purpose, as ey extended; but all the advan- ich such scattered fragments can must manifestly be very limited erfect, in comparison with what e, and ought to be, derived from ter of scripture illustration. Evi- short, simple, systematic compi- ringing together, without techni- se or learned discussion, the most points of the whole subject in order, into small and convenient , is the only thing which can ade- meet the necessity that is expe- in this matter.

hoped that this present attempt be without something of its in- se, in furnishing such a compila- y to be procured and easy to be the assistance of teachers in Sun- ools. If it should in any measure his design, it will accomplish an f vast usefulness. If, however, the which have been already made founded, a work of this kind may nably expected to be yet more ely useful. As a help to the in- reading of the Scriptures, such ation, if not *greatly defective in is, no doubt, better suited for the* use of *all* common readers, than any larger work. It is trusted, therefore, that this may be found an important assistant to many who wish to understand the Bible for their own private satisfaction; and that, by finding admittance into families and receiving common examination, it may disseminate the information it con- tains, among multitudes who otherwise would never know the benefit of such in- formation in any degree."

We have not been able to find time for a careful perusal of the whole of this work; but from the portion of it which we have examined, as well as from our knowledge of the author, we are satisfied that it is ably executed; and as there can be no question that such a work was much wanted, we cheerfully and cordially re- commend it to our readers, especially to those who are engaged in the teaching of Sabbath schools. They will find it an in- teresting as well as useful auxiliary. We add the titles of the chapters in the first volume, that the nature of the subjects treated may be seen:

"Geography and Climate—Natural His- tory—Dwellings and Household Accom- modations—Occupations—Dress, Meals, Social Intercourse—Domestick Customs and Habits—Diseases and Funeral Cus- toms—Miscellaneous Matter—Political In- stitutions."

SEVENTEEN LETTERS, OFFICIAL AND PRI- VATE, FROM THE REV DR. CAREY, *rela- tive to certain Statements given in these Pamphlets lately published by the Rev. J. Dyer, Secretary to the Baptist Mission- ary Society; W. Johns, M. D.; and the Rev. E. Carey and W. Yates.*

These letters have been sent us by an unknown hand, and we have read them with an intense interest—not only on ac- count of the main subject of them, the late unhappy separation of the original missionaries of the Baptist church in India from "The Baptist Missionary Society in Britain," but likewise, and not less, as laying open the anxieties, and trials, and labours, and hopes, and fears, of those who occupy the missionary field. The communications of such men as Carey and Marshman, on any subject, but espe- cially on the subject of missions, ought to be read and heard with reverence and confidence. We looked earnestly, in the perusal of these letters, to find a state- ment of the original contract or mutual understanding of the Baptist missionaries, and the Society that sent them; for by this, it appeared to us, the matter in con- troversy (which principally relates to pro- perty in India) ought, in justice and equity, to be decided. The following quotation from the 13th letter, addressed to the Baptist Missionary Society, relates

to this point; and we insert it the rather because it contains information and observations of great importance, in our view, in relation to all foreign missionary operations; especially in climates unfavourable to the health of missionaries who are not natives.

"Dr. Carey, and after him, Dr. Marshman and Mr. Ward, were, as you know, sent out soon after the formation of the Baptist Missionary Society, by the Committee, to plant the Gospel in India, with this express stipulation, that they should without delay, make exertions for their own support, and should receive assistance from the Society *only* till they were able thus to support themselves. Within eighteen months respectively of their arrival they were enabled to fulfil this stipulation, and to relinquish all support from England. Thus was the pecuniary connexion between the two bodies dissolved, in the earliest stage of the mission.

"Though thus disconnected in a pecuniary sense, they were still bound to the Committee, more especially to Mr. Fuller, by the most intimate ties which can unite men together, by a common cooperative interest in one of the most illustrious objects of human pursuit. It would be idle to institute any comparison between the strength of union thus created, and any other in which pecuniary dependence must constitute a prominent ingredient. The full and free communion of soul which characterized the first association between Fuller, Sutcliff, and Ryland, the three chief men who presided over the Society at home, and their Colleagues in India, was the offspring of those peculiar circumstances which fall but once within the history of a Society. With the death of Mr. Fuller, this bond of union which had subsisted for nearly a quarter of a century, was weakened. Subsequent events combined, with the death of Dr. Ryland, to dissolve it altogether.

"It is a fact, that no stipulation was made with the Serampore missionaries regarding the disposal of their private funds. But the principles of natural equity, which were admitted by both parties, and which give every free-born man the absolute control of his own property, supplied the deficiency. The Society, as a body created to receive and disburse publick subscriptions, could not interfere with funds not thus received, without departing from the spirit of its Institution. Hence, Mr. Fuller required accounts only of the publick subscriptions with which he entrusted us as the corresponding Committee of the Society; and we confined our annual returns of receipts and disbursements to these specifick sums.

"As our private income gradually increased so as to exceed the necessi the three families, we expended tl plus in the formation of missionary s around us. We superintended the selves, but sent the missionary intell from them to the Committee to be porated with the annual Report Society.

"With the multiplication of the s the efficiency of *missionaries raise the country*, became more appare we determined to bend our attentio ly to this object. The native Ch population had also increased, a quired increasing care. We theref termined in 1818, to establish a C which might in its gradual develo provide means for more extensive fusing religion and knowledge in Hi than. Convinced that it would be d to raise funds for the College buildin determined to attempt the erect them ourselves, and though we thereby involved in debt for many we have now the happiness of kn that about £3000 more will compl undertaking. We need scarcely ad for this sum also we *do not* intend to to the publick.

"The course of circumstances h led us first to the establishment of for our own support—then to the e ment of a portion of our surplus inc the extension of the cause by missi raised up in the country—after t provide for the education of Native tian youth—and finally to conc every plan in one institution, in th that it might survive the transient c stances of our private union.

"Of the three objects connecte the College, the education of non-r heathen students, the education of r Christian students, and the prepara missionaries from those born in the try, the first is not strictly a miss object, the two latter are intimatel nected with the progress of the cause.

"The preparation of missionaries country, was not so much recomm *as enforced* by the great expense wh tends the despatch of missionarie Europe. That the number of lab in this country must be greatly aug ed, before the work of evangelizi heathen, can be said to have effe commenced, can admit of no doubt. the prospect of adequately supplyi missionary exigencies of the countr Europe, is altogether hopeless. every European missionary has, average, cost the publick in his edu outfit, and passage, £700. The eighteen months of his residence, s cessarily devoted to the acquisition

If we estimate the expense of
d at £300, a charge of £1000
l, before he can be said to have
ed his missionary career. After
xpenditure, it will not be found
ords of any Society, that more
the number of missionaries sent
be found at their post, at the
en years; so hostile is this cli-
uropean constitutions.
xpense of Asiatic missionaries
at Serampore College, during
ears of study, amounts to nearly
h, including their clothes, &c.
board through the whole year.
uitive knowledge of the lan-
ables them to enter on their
out delay; their widows fall
the society of their relatives,
re but a slender support. If at-
th disease, no long sea voyages
red to restore them to health;
efficient as missionaries, they
vered from the body with little
Their constitutions are more-
similated to the climate, that of
naries thus employed by us,
e last fifteen years (some of
a shorter period,) we have lost
by disease. All that is required
for labour, is the grace of God,
equate education, and we were
led to think that we could not
more acceptable service to the
n to assemble in the College
fty for their tuition."
tter concludes in the following

g the last ten years of entire in-
ce, the missionary cause has re-
en the product of our labour, in
on of the College buildings, in
rt of stations and schools, and
sting of tracts, much more than
The unceasing calumny with
have been assailed, for what has
d 'our declaration of indepen-
which by the bye Mr. Fuller ap-
our issuing, almost with his dy-
,) it is beneath us to notice, but
convinced us of the propriety
tep. This calumny is so un-
that we confidently appeal
decision of the present age to
ent of posterity. If the whole
publick money ever expended
hape by the Society on the
three senior missionaries, never exceeded £1500, and if this sum has been repaid with far more than a twenty-fold addition, is not that judgment harsh, which condemns us? If, when we found it necessary for our own security ten years ago, to dissolve whatever pecuniary connexion was supposed to subsist between us and the society, we conscientiously respected every preceding gift—and simply determined that we would not give our *future* income to a body we knew not, and who knew us not—what individual would not have acted in the same manner under similar circumstances?

"We fervently join in the prayer with which your Report concludes, that it may please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son, and remain,

"Dear brethren,
"Yours faithfully,
"W. CAREY,
"JOHN MARSHMAN.

"*Serampore College, Nov. 15th*, 1827."

Audi alteram partem is, we are sensible, a maxim which ought to be regarded in all publick controversies, and on the present occasion we have not heard the other party fully—having only, some time since, seen a statement made by them in a publick paper. We therefore wish to be regarded as delivering no decided opinion on the question in controversy, although we confess we lean pretty strongly to the side of the missionaries We may be allowed, however, to express our deep regret, that this unhappy controversy should have arisen, and to join in the prayer with which the preceding quotation closes. Paul and Barnabas had "a sharp contention," and separated from each other; but neither of them abandoned the missionary cause, or relaxed his endeavours to promote it—So may it be among our Baptist brethren, in prosecuting their East India missions, which, in more modern times, they were the first to institute in that immensely populous region of the earth; and in which their labours have been attended with signal success. The services rendered by the Rev. Drs. Carey and Marshman to the whole missionary cause, will embalm their memory among the friends of the Redeemer, till the end of time.

Literary and Philosophical Intelligence, etc.

lowing interesting account of the
l Whirlpool, on the coast of
was communicated in a letter
ain Doane, in 1825, *to the late*
VII.—Ch. Adv.

Hon. A. B Woodward, judge of Middle Florida, and has been found among many other curious papers on file:

The Maelstrom Whirlpool.—This was

derful phenomena, that has excited the wonder and astonishment of the world, I have seen. There are few of my countrymen who have had the opportunity, in consequence of its situation being remote from any port of commerce. Its latitude and longitude I do not exactly recollect It is situated between two islands belonging to a group, off the coast of Norway, called the Lovinstaff Islands, between Drontheim, (being the most northern port of commerce) and the North Cape. I suppose the latitude to be about 69° north; but will not be certain. I had occasion some time since to navigate a ship from the North Cape to Drontheim, nearly all the way between the islands or rocks and the main. On inquiring of my Norway pilot about the practicability of running the whirlpool, he told me that with a good breeze it could be approached without danger. I at once determined to satisfy myself. We began to near it about 10 A. M. in the month of September, with a fine trading wind at north-west. Two good seamen were placed at the helm—the mate on the quarter deck, and all hands at their stations for working ship, and the pilot standing on the bowsprit, between the night heads.

I went on the maintopsail yard with a good glass. I had been seated but a few moments, when my ship entered the dish of the whirlpool—the velocity of the water altered her course three points towards the centre, although she was going eight knots through the water. This alarmed me extremely. For a moment, I thought that destruction was inevitable. She, however, answered her helm sweetly, and we run along the edge—the waves foaming round us in every form, while she was dancing gaily over them. The sensations I experienced are difficult to describe. Imagine to yourself an immense circle running round, of a diamater of one and a half miles, the velocity increasing as it approximated towards the centre, and gradually changing its dark blue colour to white—foaming, tumbling, and rushing to its vortex—very much concave, as much so as the water in a funnel when half run out. The noise, too, hissing, roaring, and dashing—all pressing on the mind at once—presented the most awful, grand, and solemn sight I ever experienced. We were near it about eighteen minutes, and in sight of it two hours. It is evidently a subterranean passage, that leads—the Lord knows where. From its magnitude, I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says, that several vessels have been sucked down, and that whales have also been destroyed: the first I think probable enough, but I rather doubt the latter. I have thus, Sir, given you a lame but a true account.

Mr. Champollion the younger, who heads the French literary expedition to Egypt, arrived at Grand Cairo on the 19th of September last, and wrote letters to his friends in Paris to the 27th, of the same month. He remained for a day on the site of the ancient Sais, whose cemetery or necropolis he discovered and examined. It is a parallelogram, having the smaller sides 1,440 feet, and the greater 2,160 feet long. The walls are 54 feet in thickness, and 80 feet high.

Liverpool, Dec. 1.

Remarkable Occurrence.—About midday on Saturday week, as William Robinson, the manager of the gas-works at Messrs. Wilkeson's factory, near Chorley, was about to fit on a gas-cock in one of the apartments, he was suddenly struck down by the powerful effluvium emitted from the pipe, and died almost immediately. The deceased was perfectly well in health a few minutes before.

A letter from Philadelphia, dated January 26th, to the Editor of the New York Commercial Advertiser, says:—

"I have lately been very much interested in viewing the celebrated Orrery constructed by Rittenhouse about sixty years ago, which has lain amongst rubbish and dust in the rooms of the college for some thirty years past. The trustees lately voted a loan of it to Mr. Joseph Roberts, the amiable and scientific master of the Quaker academy here, who has put it together in a most masterly manner. It is unquestionably the most wonderful production of the kind ever made by man, and well worth a journey to see. Mr. Roberts informed me, it would show the motions of the planets for *two thousand years* to come, without any material variation from the most correct table. The whole is an admirable piece of workmanship, and with its recent brushing up will be one of the chief ornaments of the university."

Silk.—We have received from Alexander Reed, Esq. of Washington, Pa. a piece of manufactured silk, made, *from the silk worm to the loom*, by a young lady, a member of that industrious and enterprising people, the "Harmony Society." This young lady appeared at the Fair held in Washington last fall, clad in an elegant silk dress of her own manufacture. This silk dress was of a quality far superior to the specimen sent us; but as it was all made use of, our friend was only able to send us some of the latter description—this, however, being her first attempt, is probably even more precious in the eye

agriculturist than that to which xperience contributed its powerful t shows to the new beginner, *what done* at the commencement. The of the specimen of silk sent us, is erior to any thing we had imagined en arrived at in our country. It is o that of many ladies' dresses, and no lady would be ashamed to wear occasion. This silk is the product w eggs sent the young lady three go, in a letter, by Mr. Reed, who, eaders have had occasion to know, elligent encourager of agricultural ement. In his letter, he says that es in Washington are selling sew- k made in Washington county, four or five years ago such an idea ghed at. Mr. Reed bestows a well eulogium on the Hon. Charles member of Congress, from West , Pa. who brought the subject be- ongress, and adds—"I have no t would afford him pleasure to hat we in the 'back woods' are o make silk." [*Amer. Farmer.*

f the Whale.—The substance con- the surface of, and surrounding ity which encloses the crystalline in the eye of this animal, is so t and strong, that it is difficult to with the sharpest knife. But for dity it would be unable to sustain rmous pressure to which it is sub- at great depths in the ocean. Sup- the part of the eye-ball exposed to er to contain six square inches su- l, the pressure upon it, at a depth feet (to which whales have been to dive,) is equal to *twenty-three d one hundred pounds weight.*

as was the last winter in the U. it is said to have been in the east- ts of the Russian Empire one of the were ever remembered.—We find French papers a series of observa- n the temperature of that season, t Irkutsh, the capital of one of the ments of Siberia. As early as Oc- 0th, the thermometer (Reaumur) len to 29 degrees below the freez- nt, and after Nov. 25, it descended to 32 degrees. This extraordinary frost continued with little variation to the sixth of March. On the 23d and 25th of January the spirits of wine fell to below 44 degrees, where the scale of the thermometer ends.

Cure for a Cold.—Take 1 tea-spoonful of flax seed, with two penny worth of stick liquorice, and a quarter of a pound of sun raisins. Put them into two quarts of soft water; and let it simmer over a slow fire, till it is reduced to one; then add to it a quarter of a pound of brown sugar candy, pounded—a table spoonful of white wine vinegar or lemon juice.

Note. The vinegar is best to be added only to that quantity you are going immediately to take; for if it be put into the whole, it is liable in a little time, to grow flat.

Directions.—Drink half a pint at going to bed, and take a little when the cough is troublesome.

This recipe generally cures the worst of colds in two or three days, and if taken in time, may be said to be almost an infallible remedy? It is a sovereign balsamic cordial for the lungs, without the opening qualities, which endanger fresh colds on going out. It has been known to cure colds, that have almost been settled into consumption, in less than three weeks.

The preparation is a tea spoonful of vinegar to half a pint of the medicine. [*U. S. Telegraph.*

Bookselling Enterprise.—It is stated that Messrs. Carey, Lea & Carey, have disbursed to authors and editors during the last year, upwards of $20,000, and that they, during the current one, will exceed that amount of expenditures, eight or ten thousand dollars.

Earthquake.—A note written upon the margin of the Portsmouth, N. H. Journal states that a slight shock of an earthquake was felt in that town on Friday night at a quarter before eleven o clock.

It is ascertained that oil, filtered through charcoal, will burn equal in brightness to the best gas.

Religious Intelligence.

ONS OF THE GENERAL ASSEMBLY THE PRESBYTERIAN CHURCH.

accommodate ourselves to our , we were compelled in our umber to divide THE PLAN *for ring Sessions Auxiliary Societies to the General Assembly's Board of Missions.* The following is

Continued from p. 48.

Auxiliary societies in missionary operations are always chiefly employed in collecting funds for the use of a parent society, or Missionary board, by which mis-

sions are planned and Missionaries selected and sent forth. Now the Supreme Judicatory of the Presbyterian Church have appointed a Missionary Board, the funds of which may easily and most effectually be aided by Sessions in the following ways

1. It has been proposed by the Board to endeavour to obtain a voluntary subscription of 50 cents annually, from each communicating member in the Presbyterian Churches, and from all noncommunicating members in every congregation, who may be willing to make such a contribution. On the funds to be derived from this measure much reliance is placed; and to execute this measure the session of each congregation is manifestly the natural and proper organ. Let the session point out the most proper and practicable method of obtaining subscribers, let them appoint a treasurer (one of their own number or any other suitable person) to receive all monies collected in the congregation, and forward them as speedily as practicable to the treasurer of the trustees of the General Assembly; let a particular day in the year—say Christmas or New Year's day—be appointed on or before which the 50 cent contribution should be paid; and when the appointed day is near at hand, let the pastor be requested to remind the people from the pulpit of their engagements, and say something calculated to excite and cherish among them a missionary spirit; let some suitable person be appointed to call on those who may not have deposited their subscriptions on or before the appointed day, to collect and deliver them to the treasurer; let an accurate list be kept of all subscribers, and let their names be forwarded to the Corresponding Secretary of the Board that their names may be made publick.

2. The Session may promote the keeping of mission boxes in the houses of those who are friendly to the Missionary cause, the contents of which may occasionally be deposited with the treasurer of the Session.

3 The Session may take order that collections for the support of Missions be taken up at the Monthly Concerts for prayer, and appropriate the sums collected in such manner as they may judge to be most equitable: and at these concerts information may be given, as indeed it ought to be given, to the people relative to Missionary concerns, and their minds stirred up to pray for and contribute to the support of the Missionary cause.

4. The members of Session can also receive, and in a proper way solicit donations of a larger amount than the annual 50 or 25 cent contribution, from those who may *be able and willing* to make such donations: and if any of the members are acquainted with individuals likely to favour the Missionary cause by testamentary bequests, they may, in a discreet and delicate manner, remind such individuals of the importance of aiding in sending the gospel to the heathen, and to the destitute in our own land.

The foregoing presents a simple plan of execution; and if it be followed up with spirit, the whole Presbyterian Church may in a few years be, as it is most desirable that it should be, actively engaged in Missionary operations. But to produce this effect, the Sessions must make and continue some active exertions. Now as *personal responsibility* affords the best security for a careful and persevering attention to any business, especially if it be of a publick nature, it may be well that each Session fix on *some individual*, who may attend to the collection of their Missionary funds, and be charged with superintending the whole concern in the congregation. If this office be found burdensome, it may be, after a fixed period, passed from one individual to another. It may also be well if the Session should make it a standing rule to have two meetings at least in a year, expressly for the purpose of attending to Missionary concerns. As the minister of every congregation is always the Moderator of its Session, much—very much—will depend on his taking the lead, cordially co-operating, and discreetly and zealously urging forward an attention to Missionary concerns, both in the Session, and generally among the people of his charge: and it is hoped that no minister in the Presbyterian Church will refuse his aid, in a matter of such high importance to the Christian Church, and the salvation of immortal souls, as the sending of the gospel to those who are perishing in ignorance and sin.

SIXTEENTH COMMUNICATION.

The Executive Committee, have received from the Monthly Concert in the Third church, $7; from the Monthly Concert in the Eighth church in Philadelphia, $6.15; from annual contributors in the Rev. John Coulter's congregation of Tuscarora, $12; from annual contributors in the Rev. James Linn's congregation, at Bellefonte, $31.78; from Mr. J. A. Minet, $35, a part of advance returned; from Mr. John M. Dickey, cash paid him at Wyalusing, $7.37½; at Smithport $5; at Warren, Pa. $10; by a Baptist 37½ cents; from Mrs. Bryson, on account of her son Samuel Bryson, in full $20; from the churches at Mifflintown, and Lost Creek, under the pastoral care of the Rev. John Hutchinson, $20; and from the congregations of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel, and Little Peedee, by

the Rev. Colin M'Iver, following additional con- ›een returned from Belle- Vm. Patten, Mrs. Vandyke, Miles.

›g names of contributors ›m Mifflin and Lost Creek f $1; John M'Alister, Esq. Mrs. Sarah Sharon, Miss rs, Miss Jane Jaimeson, Calderwood, Mr. John Samuel B. Wilson:—of 50 s. Jane Elder, Miss Mary ırah M'Alister, jr. Miss Sa- lrs. Martha Wilson, Miss Miss Eleanor M'Meen, Sharon, Hugh M'Alister, lister, Joseph Sellers, Tho- gh M'Alister, jr. Wm. Sha- ilson, Moses Burge, Wm. and John Stuart, Esq.

Dec. the General Agent e 1st, 2d, and 3d churches 'ork, which are now under re of the Rev. Henry R. Dr. John Chester, and the H. Williams. On the 8th in the church at Green- he Rev. Thomas S. Wickes the 9th he preached at the nstallation of Mr. Williams, ıurch in Albany. On the hed in the 2d church in e pastoral care of the Rev. in which place J. W. Par- nglish gentleman, paid the ıying that he would be a twenty years, and pay in the 11th he preached in n the congregation lately he Rev. Dr. Samuel Blatch- of the Rev. Wm. B. M'Il- the evening of the same church in Troy, in which S. Beman is pastor. On reached in the congrega- , over which the Rev. Wil- ›resides; and on the 14th ations of the Rev. Messrs. lgrass, and M'Elroy, in the rk.

is confined by sickness in but his spirit went with his ministry, on his visit to the his flock and they recipro- ıment to our cause of mis- her brethren named gave countenance to the repre- e Board of Missions; and their people manifested ın to render the fifty cent niversal as possible. To ıe renders his thanks for reception of him; and to sessions, under God, must for the furtherance of their cause, and the continuance of any favourable impressions which may have been produced.

E. S. Ely, *Gen. Agent.*

The following report of a missionary appointed to labour for two months within the bounds of the Presbytery of North River, is so fair a sample of communications of the kind frequently received by the Executive Committee: and so accurately depicts the situation of many hundreds of feeble churches within our bounds, that we shall publish it entire. Names of persons and places being altered, it would suit for a report from nearly half of our 57 missionaries.

REPORT.

As I was detained by providential circumstances from commencing my labours on the 12th, I started on Wednesday the 13th for

Pleasant Valley West. Here is a little congregation and church presenting a picture of moral desolation, not more than 32 families, most of them in very moderate circumstances, are friendly to the Presbyterian order. Included in these are 19 members of the church. Two only of this number, however, are males, and one of these conducts in a manner hardly consistent with his Christian profession. Scattered over a considerable extent of country, scarcely seeing each other, generally destitute of preaching unless they go to other towns, and having thus but few opportunities to "stir up each other's minds by way of remembrance," religion is exceedingly low among them. They see those around them too generally devoting the Sabbath's sacred hours to business or amusement, and mourn over the desolations of Zion. In this unpromising spot, I commenced my labours by attending a funeral. I spent 6 days among them, visiting from house to house, distributing Religious Tracts, and preaching the gospel. I was every where received by them with kindness, and was deeply interested with my visits, observing among some of the members of the church, marks of fervent piety, and among those who were unconverted, some instances of anxiety for the salvation of their souls. During my stay here, I visited 31 families, preached 6 sermons, one of which was on a funeral occasion, and distributed upwards of 600 pages of Tracts. On the Sabbath a collection was taken and $1.33 collected for the Missionary Fund of the General Assembly.

Tuesday, Aug. 19th. Rode to New Paltz, another vacant congregation. Though the church here is indeed considerably large, consisting of upwards of

100 members, still the circumstances of the people render it difficult for them to support a minister all the time. After attending a deeply interesting Conference of the churches here, during which I attended prayer meeting in the evening of Tuesday, I was directed by the committee to spend the remainder of the week there, till Saturday morning. I accordingly commenced, as usual, a course of visiting from house to house. On the next day, I was requested to attend the funeral of a mother and her infant child, who had on the day before been called from time into eternity.

I complied and preached on the occasion, and distributed about 600 pages of Tracts to those who had been spectators of the scene. In addition to this sermon I preached two others, while I tarried there, visited 16 families and distributed about 600 more pages of Tracts. In one of the meetings, particularly, very deep and solemn attention was given, and some feeling was manifested.

Saturday, Aug. 23d. Went to Poughkeepsie early in the morning, and preached one sermon on the Sabbath, while Brother Walton preached two at Holbrook's Corner, Northeast. Tarried in that place till Wednesday, visiting the sick, and attending religious meetings of one kind or another for that day—road to

Freedom. Here I found a little church in an interesting state. During the last winter, the Rev. Mr. Patterson had been directed in Providence to this place, and an interesting revival of religion had been the result of his labours under the influences of the Holy Spirit, in which about 30 became the hopeful subjects of renewing grace. These, uniting with some of the members of the church at Pleasant Valley, had been regularly organized into a church, and were then engaged in the interesting labour of erecting a house for the worship of God. In this employment they were busily engaged when I visited them, and their attention was so much engrossed with this, that they seemed to have lost in some degree, their anxiety for the salvation of sinners. Still I was deeply interested with my visit there; tarried among them 10 days, visited 41 families, attended 2 prayer meetings besides the Monthly concert, and preached 4 sermons. One other meeting was appointed in which I had intended to have preached, but a powerful rain, for almost three days in succession, prevented any from attending. On the whole, though the attention of the church was engrossed with the business in which they were engaged, I was happy to see the union that prevailed among them, and to behold them enjoying to so great a degree the comforts of

After spending 10 days there, I

Pleasant Valley; and preached Clark 2 sermons, while he supp people in Freedom.

Tuesday, Sept. 9th. Rode to North, on my way to Holbrook's This is situated in one of the mos ful countries that I ever beheld moral state, unhappily furnishes a ing contrast to the beauty of its scenery. The church consists 30 members, considerably scatte most of them females. On stopp public house, I found three of th bers of this little church, and wa interested with my visit. On the n I visited one family, left an appo to preach at Paine's in Amenia Sabbath evening following, an noon started for

Holbrook's Corner, Northeast. found in an interesting state. year ago, some of the member churches in Sharon and Salisbu who resided in Northeast, togethe considerable number who were to the doctrines and governmen Presbyterian church, thinking th brook's Corner was an eligible erect a meeting house, associated t for this purpose, though strongly o and with great unanimity, proce erect a handsome edifice, and ha nearly completed it. Among this at the first time, I spent 4½ days, vi families, and preached 3 sermons. tention of some seemed to be a and though now some difficulties is probable that they will soon be r and that ere long a minister will b there. The church seem to be to witness a revival among them interested with my visit, and hop not in vain.

After preaching one sermon in I spent the most of the week in a the meeting of the Presbytery at east, and on Friday went to Pit Hollow. Here is a church which sisted of nearly 100 members, bu movals and deaths their number less than 50. Being generally o of preaching, they have sunk into of apathy, though some manifest sire to enjoy the ordinances of Though I had caused notice to b nearly 2 weeks before of preachin still very few indeed attended. tention was to preach there on S and at the meeting house at t neighbourhood, on the next; but ter being preoccupied by the M brethren, at the request of some w anxious to have preaching, I sp week among them, visited there

neighbourhood 32 families, and
d 8 sermons, and attended prayer
. On the Monday following I

North, where I spent 3 days,
families, and preached one ser-

d. Set out for North East. Busi-
ling me to Poughkeepsie, I was
wo days, but while at Holbrook's
I visited 6 families, preached 5
there; and within that time,
d 3 sermons for Mr. Armstrong,
for Mr. Bronson. I tarried at North
Friday the 16th of October, preach-
visiting and attended one prayer
. Some feeling manifested itself,
of the members there, Mr. Elihu
resented me with a dollar for the
ary fund.

um up the whole, I have been
with remarkable health, made 161
isits, preached 33 sermons, and at-
3 prayer meetings, besides two
concerts; and, including 10 cents
e to cross the river, have collected
for the missionary fund, and dis-
l about 3000 pages of Tracts. Al-
conscious of much unfaithfulness,
ankful that God in his providence,
d me to this station. With my sin-
ayer that the blessing of God may
company you in your labours,
ain brethren, respectfully yours,

JOHN A. HEMPSTED.

South, October 20th, 1828.

*of Mr. John M. Dickey, to the
d of Missions, presented Dec.* 22,

e to report, that I have spent four
as a missionary, in the northern
s of Pennsylvania. My intentions
have continued six months, agreea-
our directions, but from unforeseen
tances, have been prevented. The
s in which I laboured, were Brad-
ioga, Potter, M'Kean and Warren.
f these are thickly settled. Potter
Kean, have but few inhabitants,
yet in a wilderness state. Most
people are from New England, and
Presbyterians in their principles,
surable to Presbyterian preaching.
re very destitute of the means of
and in every place received me
and often on parting, I was re-
l to thank you for remembering
ants. They gave as a reason for
missionaries, and sending them
at the country contains a number
l congregations, which are kept to-
even without preaching. Many
New England settlers were mem-
the church before coming into
lderness; and they have *pitched*
their little tabernacles in most of these settlements, so that there are now foundations laid, which if not occupied, will be swept away with those who first emigrated to the country. Religion is stationary, although the population is rapidly increasing; and *one* missionary will be of more service now, (humanly speaking,) than *ten* some years hence.—Agreeably to their desire, I would recommend to your notice, Ornell and Wyalusing, Bradford county, Lawrenceville, Tioga county, Smithport, M'Kean county, and Warren, Warren county.

During the four months, I preached 75 sermons, attended a number of prayer meetings, visited 8 schools, formed one missionary society, and received $22.75.

SEVENTEENTH COMMUNICATION.

The Missionary Society of North Carolina, auxiliary to the Board of Missions, met at Raleigh on the 7th of November, and adopted the following:—

1. Resolved, That an Executive Committee shall, as soon as may be, after the adoption of these resolutions, be appointed for the Presbytery of Concord, from their own body, to be denominated "The Western Executive Committee of the Presbyterian Missionary Society of North Carolina," whose business it shall be, exclusively to manage the affairs of missions within the bounds of the Presbytery of Concord.

2. That another Executive Committee, for the Presbyteries of Orange and Fayetteville, be appointed, to be styled "The Eastern Executive Committee;" and that, to this Committee shall be committed, for management, the business of Missions within the limits of these two Presbyteries.

3. That these Executive Committees draw of the proceeds of the permanent fund, according to the amount heretofore contributed in the district of country occupied by these committees respectively.

4. That these Executive Committees shall consist of five members; of whom, one shall be Chairman; one Treasurer; one Corresponding Secretary and General Agent; and one Recording Secretary; any three of whom shall be a quorum.

5. That it be the duty of each of these Committees to make report of their proceedings, to the Society, at its annual meeting.

6. That all monies, hereafter collected, be appropriated to the Committee, within the bounds of which they have been collected.

It was on motion,

Resolved, That the thanks of this Society be given to the Rev. Mr. Plumer,

for the sermon which, by their appointment, he delivered this morning.

The Rev. John Robinson was appointed to preach the next annual sermon; and the Rev. Mr. Goodrich his alternate.

The following persons were then elected officers for the ensuing year.

Hon. Henry Potter, President.
Rev. J. Robinson, 1st Vice President.
J. Caldwell, D. D. 2d Vice President.
C. M'Iver, 3d Vice President.
Wm. M'Pheeters, D. D. Treasurer.
S. F. Graham, Secretary.

Western Executive Committee.—Rev. J. Robinson, Chairman, Cabarrus Co.—Rev. R. H. Morrison, Secretary, Charlotte, Mecklenburg Co.—Rev. Jas. Stafford, Rowan Co.—Rev. R. H. Chapman, D. D. do.—Rev. J. M. Wilson.

Eastern Executive Committee.—Hon. Henry Potter, Chairman, Fayetteville.—Rev. Colin M'Iver, Recording Secretary, Fayetteville.—Rev. Jos. Labaree, Granville Co.—S. S. Dawney, Esq. Treasurer, Granville Co.—Rev. S. L. Graham, Corresponding Secretary and General Agent.

Those wishing employment as Missionaries, west of the Yadkin river, may make application to the Rev. R. H. Morrison, Charlotte, Mecklenburg Co., N. C. Those wishing employment in any part of the state, east of the Yadkin, may make application to the Rev. Samuel L. Graham, Oxford, Granville Co. N. Carolina.

The Executive Committee, for the eastern part of the state, are convinced that a number of Missionaries could be immediately employed by them, if suitable ones could be obtained.

The following is an extract from a letter to our Corresponding Secretary, by the Rev. Samuel L. Graham, above named; dated

"*Brownsville, Granville County,*
"*N. Carolina, Dec. 11th,* 1828.

"Sir,—You are probably aware that, for a number of years, the Presbyterian Missionary Society of North Carolina, has been auxiliary to the 'General Assembly's Board of Missions.' No correspondence, however, has taken place between our Society and your Board for several years, if ever. Is it not time that this relation should be something more than nominal?

"Perhaps it may be gratifying to you to learn something of our Missionary Society, and its operations. It embraces the whole state of North Carolina, and ought to receive the united contributions and prayers of about seven thousand communicants, and sixty ministers, although, as yet, it has enjoyed the zealous co-operation of but a small portion of our Presbyterian population. It has a permanent fund of about 3000 dollars what in debt for Missions ready performed. The E tive Committee have two M employed, and would gl more, if they had the m ascertain where they we We have a most destitute supply with the means of county alone, as enlighten ligious as most others, it i certained, that there are at sand adult persons, who dying without the hope of this is considered a very fa the whole state; at least a the fact would prove to pains were taken in other certain the spiritual conditi ple. There are *thirty* c state without a single Pres ter or congregation. Jud past, I have no hesitation i in all these places, and in where there is scarcely an any kind, good congregatic be built up, if we had th the zeal, self-denial, and f such situations.

"Now, Sir, after the f and hasty sketch of the des state, will it be necessary to you that, if you can se sionaries they will be most thankfully received. And and assistance which the E mittee, of which I am a give, shall be most cheer At all events, we should b from you on the subject.

"There was no regular fore our society at its pre Within the last seven years in the building up of ten gregations, the most of wh port their ministers withou society: at least the minist ed, either altogether by tion, or in a way that doe necessary that he should tion of his support from us

By a letter from the Rev. at Buenos Ayres, dated Se the Executive Committee learn, that the articles of c church furniture, forward Capt. Denton, had arrived that in all probability, sinc peace, Protestant Mission country would soon be able own expenses.

After having failed in s the committee are now h that they have succeeded Missionary, who has arriv town, Virginia; and that in

nia; Middletown and West-
Pennsylvania; Warrenton and
Springs, North Carolina; Tar-
North Carolina: on the West
the Susquehannah and the Sin-
g; in Denton and its vicinity;
nd; in Franklin, Ohio; and in
ocations in the city, they have
rumental in establishing stated
or a year.

ELEVENTH COMMUNICATION.

Statement of the past and present
on of the Presbyterian Church,
r prospects and wants.

4, or 124 years ago, the Presby-
hurch in the United States was
:d by the establishment of the
ery of Philadelphia.

16, or 112 years ago, we had one
nd four presbyteries.

788, the Synod of New York and
elphia resolved itself into four sy-
which were 1st, the Synod of New
nd New Jersey; 2d, the Synod of
elphia; 3d, the Synod of Virginia;
, the Synod of the Carolinas; for
rpose of forming the General As-
; which first met in 1789. Some
the extent of the jurisdiction of
h ecclesiastical council will be
d from the statement that in May,
ne hundred and fifty-six members
egates attended, whose travel to
m the Assembly exceeded 55,000
to defray the expense of which
36 were collected; which would
attending commissioners a frac-
re than five cents a mile. In
20 years ago, we had seven sy-
nd thirty-two presbyteries. In
10 years ago, we had eleven sy-
nd fifty-three presbyteries. In
28, we had sixteen synods and
presbyteries; having gained in
ten years thirty-seven presbyte-
ty-eight in the last twenty; and
ix in the last 112 years.

ad by our last annual reports
dained ministers, and 194 licen-
naking in all 1479 Presbyterian
rs of the gospel.

had 242 candidates, in various
f preparation for the sacred office;
n 186 were beneficiaries, of the
ly's Board of Education, of the
erian Branch of the American
on Society, of our presbyteries,
me auxiliaries to these: and for
l our churches in the year ending
, expended $16,230.80½; which
ave afforded to each, on an aver-
7.26, towards his board, clothing,
ks.

r ministers, 31 deceased last year;
astors of congregational churches,
not under the care of the Assembly; and 45 are presidents or professors in Colleges, or professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school-keeping, unfitness for the ministerial work, or some other causes, are without the charge of congregations; while 970 of our bishops are acting as stated supplies or settled pastors.

In May, 1828, we had 1968 churches; having gained in the last twenty years, 1221; and 764 in the last ten.

Of our churches, at the present time, 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon: but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day. This would make our really vacant churches amount to 912: and the number actually supplied by ministers and licentiates is 1056.

We have returns of 146,308 communicants; of whom 15,095 were added by certificate or examination last year. If we subtract those nominal *additions* which were mere *translations* from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we shall find the actual increase of our communicants returned to be 11,023. The actual increase of the year ending May, 1827, was 7,793; and less than that ending May, 1828, by 3,230 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants, were baptized last year; making a total of 14,179 baptisms.

The missionary funds collected and expended, during the same period, by the Presbyterian church, so far as reported, amounted to $23,993.50. The missionaries, sent out by the Board of Missions, from May, 1827, to May, 1828, were 31; and 16 were sent by some of its synodical and presbyterial auxiliaries, making 47. Seven of these missionaries became settled pastors. The number of missionaries actually employed within the bounds of our presbyteries, though not reported to our Board, was not less than 300.

The first General Assembly appointed three missionaries; and from that time until the present, the work of missions has been increasing in our portion of the Church of God; yet it is true, that within a few years past a large portion of our funds have flowed through other than our own Presbyterian channels. Our missionaries gathered and organized last year eight

new churches; and in former years, with very little aid from any other body than the *Connecticut Missionary Society*, may be said, under the smiles of Heaven, to have founded, as nearly as I have been able to ascertain numbers, 350 Presbyterian congregations in the state of New York; 60 in Pennsylvania; 6 in Michigan; 200 in Ohio; 45 in Indiana and Illinois; 21 in Mississippi and Louisiana; 41 in Alabama; and 177 in Virginia, Kentucky, Tennessee, North and South Carolina, Georgia, and Florida; amounting to 900. The labours of the Connecticut Missionary Society have been most effective in the states of Ohio, Pennsylvania, and New York; and to this society the Presbyterian Church ought to acknowledge its everlasting debt of gratitude. The labours of the *American Home Missionary Society* have just commenced within our bounds; that association having, about two years and a half ago, succeeded to the *Young Men's Missionary Society of New York*; and the last year they more or less aided in the support of the gospel in 200 Presbyterian Churches. We feel thankful for their co-operation; but it is mere justice to our Board to say, that these 200 churches were gathered principally through the exertions of the General Assembly, before, as fellow labourers, their service amongst us commenced.

Since the meeting of the last General Assembly, the Board of Missions have employed *sixty-eight* missionaries; whose time of service allotted to them equals 366 and a half months; or the labours of one minister for thirty years and six months and a half. Thirty-seven of these missionaries are enabled through our assistance to continue pastors or stated supplies in their respective charges for a year, twenty-five spend a less time than a year in regularly preaching in several contiguous feeble congregations; and no more than six of our labourers can be considered as exploring missionary agents. Since May last, we have expended for missionary purposes $4982.31; and have derived, from a variety of sources, $3742.46; exclusive of interest accruing on the funds held for missionary purposes by the treasurer of the trustees of the General Assembly. The excess of our expenses over our collections has been $1239.85; which amount has been paid by funds in the treasury prior to May last. The disposable monies still on hand do not much exceed $1200, and we shall need, in addition to this sum, $4662, to meet our present engagements, which amount to $5862. This summary, we trust, will convince the friends of the *Board* that they have not been idle, and that it is necessary for those who success in earnest, to be diligen curing and forwarding pecuniary

The general agent has officiall *thirty-seven* different Presbyteria gations, and has travelled in th of the Board 1650 miles.

Of our missionaries, seven h appointed to labour in the state York; twenty in Pennsylvania; Ohio; five in Indiana; three in one in the Arkansas territory; Kentucky; one in Tennessee; Louisiana; two in Florida; four Carolina; four in Maryland; tw laware; one in New Jersey; on territory of Michigan; and three places.

There are probably fifteen members, who are pew-holders, ers of, and attendants on, publick in our Presbyterian Churches, f communicant in our connexion; then our body in the United St tains 2,194,620 persons. If our nation should be kept from disu the blessing of God should be c as it has been for the last twenty 1848 there will be at least 5,0 persons under the care of the Ge sembly; for we have more than in numbers in the last twenty y that time, to give every thousan in our connexion one pastor, need 5000 ministers. Of ou preachers, 600 will probably de fore that time, leaving of the more than 879. To these add which may be gained in twent the rate of our increase during ten years, and it will give us 2 will leave a deficiency of 2593 to the 5000; so that 2,593,000 of our or more than our present whole will then be without one man in sand to show unto them their t sions—if our increase of preache not exceed that of any former p the proportion of about *three* to o wide is the field which is openin us! Truly our portion of the h great, and the labourers are few. consider the relative strength of t byterian Church in the United every candid mind will be satisf we ought to perform more servic building up of Zion than any o denominations of Christians in o try; for of those to whom much much will be required.

Two-thirds of all the colleges, gical seminaries, and other acad stitutions in this country, are u instruction and control of Presb The Congregational Churches

id, and the Presbyterian Church er, have the charge of more than *urths* of all these fountains of lite- fluence.

Baptist and Methodist Churches, United States, contain, not far from 00 people in each; but they are ratively poor, and include a larger tion of slaves than other denomina-

ministers, in the state of New York are 448; and all the Protestant pal ministers of all grades in the States, do not exceed, according r own estimation, 567. In one sy- nat of Albany, we have 206 minis- nd in the state of New York, 25 teries. In Pennsylvania we have urches and 194 ministers. *Four* our sixteen synods contain 532 ers.

Congregational ministers, exclu- f about 100 Arian, or Socinian, or riding teachers, are estimated at nd their churches at 960. The dist ministers, exclusive of their exhorters, who correspond very to our ruling elders, are 1465; and members of classes 381,997. The t Church in the United States is ted at 3723 congregations, 2577 ers, and 238,654 baptized persons, are of course, all communicants. proportion of non-communicating ers in these two last named socie- far less than in the Presbyterian h.

our ministers and churches then er how much is expected from by our blessed Lord, and act ac- gly. Particularly let them decide er every communicant ought not to nd express a purpose of contribut- ly cents, or a less sum annually, to ssionary operations of the General bly. The aid of others we *solicit;* at of the communicants the Presby- Church has a right to *claim.*

Board of Missions earnestly en- all who possess a ready mind to ork, to give their names to their , their elders, or some of the agents Board, that the same may be en- under the following

Form of Subscription.

e persons whose names are under , belonging to the Presbyterian at ———, under the pastoral care Rev. ———, have expressed their e, so long as God shall enable them, to the session of said church, on or the 25th day of December, in each year, the sums respectively annexed to their names; that the amount of this subscription may be paid to the Board of Missions of the General Assembly, as the annual contribution of this congregation."

E. S. Ely, Cor. Sec. & Gen. Agent of the Board of Missions.

Philadelphia, Jan. 5th, 1829.

(*To be continued.*)

NOTICE.

The Rev. Dr. Ely has been succeeded in the office of Corresponding Secretary and General Agent of the Assembly's Board of Missions, by the Rev. Joshua T. Russell, late of Newark, N. J. We think it proper to state, that Dr. Ely consented to accept the office in question, only as a matter of experiment; expressing his doubts from the beginning, whether he should find it practicable to unite its duties with those to which he was already pledged: He was able, however, during the summer and autumn, to travel pretty extensively, and has rendered many and very important services to the cause of missions. But more than three months since, he stated to the Board, that the resignation of this office was indispensable. Since that time, the Board have been anxiously inquiring for a suitable successor, and have at length engaged the reverend gentleman whose name we have announced, and whose experience and known qualifications for this office, afford the best assurance to the Board and to the publick, that its duties will be ably and faithfully performed; especially as his whole time, and attention, and efforts, will be devoted to this single object. To him all communications relative to the concerns of the General Assembly's Board of Missions should now be directed.— Address, *The Rev. Joshua T. Russell, Philadelphia.*

The Treasurer of the Trustees of the General Assembly of the Presbyterian Churc knowledges the receipt of the following sums for their Theological Seminary at Pr ton, N. J. during the month of January last, viz.

Of Thomas M. T. M'Kennan, Esq., of Washington, Pennsylvania, one instalment of the sale of a quarter section of land in Columbiana Co. Ohio, given by Rev. Wm. M'Millan, for the Contingent Fund - - -	$10
Of Rev. John W. Scott, a quarter's rent, for ditto - - - -	8
Of Rev. Dr. Moses Waddel, per J. J. Woodward, one instalment of John R. Golding, Esq., for the Southern Professorship - - - -	5
Of Rev. Wm. Blauvelt, of New Germantown, N. J., in Newton Presbytery, per Rev. Dr. John M'Dowell, for the New York and New Jersey Professorship; from Lamington, $36—Fox Hill, $8 - - - -	4
Amount received for the Seminary	$28

Received for the Board of Missions, viz.

Of Capt. James Moore, from 22 subscribers in the First Presbyterian Church	$10
Of Robert H. Smith, Esq., subscriptions in Second ditto - - -	1
Of Rev. Dr. E. S. Ely, General Agent of the Board of Missions, as stated below - - - - - - - - - -	20
Of Rev. Jacob W. Brewster, collected at the Monthly Concert of Prayer in Sackett's Harbour, for Foreign Missions - - - - -	2
Of Solomon Allen, Esq., collected at the Monthly Concert of Prayer in the Sixth Presbyterian Church - - - - - -	2
Amount received for the Board of Missions	$36

Dr. Ely collected the above sum of $203.00 from the following persons, viz.

From Mr. Ashmead, of the First Church, Philadelphia - - -	$2
Mr. George D. Porter, Mifflin - - - - -	
11 subscribers in Third Church, Philadelphia - - -	5
Collection after rotation service in ditto - - -	9
Robert Coburn, of ditto - - - - - -	5
John Little, of ditto - - - - - -	2
Contributors in the Hart's Log Church, by Rev. John Peebles -	20
Contributors in Frankford Church, by Rev. Thomas J. Biggs -	41
Ditto in the Seventh Presbyterian Church, Philadelphia, by Rev. Wm. M. Engles - - - - - -	116
Mr. Ludlow, for one copy of the Philadelphian - - -	1
Amount of Rev. Dr. E. S. Ely's collections, as above credited	$203

View of Publick Affairs.

EUROPE.

European intelligence to the 27th of December ult. is the latest we have seen.

Britain.—The British parliament is expected to meet in an early part of the sent month. Lord Liverpool, who was obliged to resign his office of prime mini in consequence of an attack of palsy nearly two years ago, expired on the 4th of cember. Few statesmen have sustained so pure and estimable a character, or discha the duties of office with as much ability and success as this nobleman. The Tunnel under the Thames is said to be abandoned, for the want of funds to car the work. Sir Walter Scott has been chosen Lord Rector of the University of gow. The Irish Catholicks seem to be at issue with the English Premier, the Du Wellington. The Duke admits that the settlement of the controversy is very desir but pleads for delay. We will make room for the following short letter of his G

o Dr. Curtis, the Catholick primate of Ireland, in reply to one received from him rhich we have not seen.

London, Dec. 14, 1828.

"My Dear Sir,—I have received your letter of the 4th inst. and I assure you that 'ou do me justice in believing that I am sincerely anxious to witness the settlement if the Roman Catholick Question, which, by benefiting the state, would confer a benefit on every individual belonging to it. But I confess I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to prevail upon men to consider it dispassionately.

"If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great) I should not despair of seeing a satisfactory remedy.

"Believe me, my dear sir, ever your most faithful humble servant,

"WELLINGTON."

Some changes are likely to take place in the English ministry. The premier, it appears, wishes that Mr. Huskinson should again take office, which he hesitates to do, unless his friends, who went out with him, shall also be invited back.

As we take our accounts of the war between the Russians and the Turks from the English papers, we shall here give a brief epitome of the last advices from the scenes of action. The editors of the London newspapers complain grievously, and with justice, of the difficulty which exists in obtaining, till after a considerable delay, a correct view of the real state of hostile operations, and their results, between the mighty belligerents. The Austrian court is understood to be adverse to Russia, and favourable to the Turk; and this gives a colour to all the information that comes from that quarter. In addition to this, the stock jobbers, both on the continent and in Britain, manufacture and publish so many falsehoods, with a view to their influence on the funds, that a good deal of time is usually requisite to come at the simple truth. We believe that the following facts are pretty well ascertained. The Russians have raised the sieges both of Shumla and Silistria. The fortifications of Varna are under repair, and the fortress, with its mountainous and woody environs, is garrisoned with twelve thousand Russian troops, some mention a much larger force, for the winter. In retreating from Shumla the Russians were attacked by a very powerful body of Turkish cavalry, which however was repulsed with considerable loss. The retreat from Silistria was attended with a great loss of military stores and heavy artillery, destroyed by the Russians themselves, because the removal of them was impracticable, on account of the remarkable inclemency of the season, and the badness of the roads. The plan for the disposition of the Russian force for the winter appears to be, to garrison all the places taken from the Turks on the coast of the Black Sea and its vicinity, and to keep a powerful force on the north side of the Danube, and thus to preserve the most of what they have gained in the campaign now closed, till the opening of the next in the coming Spring. On the other hand, the Turks hold Shumla, Silistria, and other places of strength; and, it is reported, are determined, at every expense, to recapture Varna. They are far better calculated to defend than to attack a fortress, and we doubt if they will make a serious attempt on Varna. Yet they may, for they are greatly encouraged by the retreat of the Russians. The present Sultan is certainly a man of superior talents, and of unyielding firmness, as well as of a ferocious and blood-thirsty disposition. He has disgraced his Grand Vizier, and confiscated his property, for making some false movements in attempting to raise the siege of Varna—and that high military rank has been conferred on the brave Pacha, who refused to capitulate, on other terms than being allowed to retire with his few faithful adherents to the Turkish camp —Jussuf Pacha, who capitulated, is also disgraced. He has been accused of treachery; but if he had been guilty of this, he would certainly not have been permitted to wear his head. The Sultan is straining every nerve to increase his army, both in numbers and in discipline. The emperor of Russia is doing the same, and if peace shall not be concluded, or put in train for conclusion, before the month of April ensuing, another campaign will commence, more sanguinary, it is probable, than the last. Both the belligerent powers are straitened, and perhaps equally so, for the want of funds. If they find themselves too poor to continue the contest, humanity may gain by their poverty.

The price of grain in England has fallen a little, and the supplies from abroad have been more liberal than was expected some time since.

FRANCE.—Letters from Paris (says a British paper) state that a portion of the French troops in the Morea, will return to France immediately, and the whole of them will leave as soon as Col. Fabvier shall have fully organized and fully disciplined, under

French officers, a corps of 10,000 of the natives, for the maintenance of the authority of the President. A Toulon paper states that at a council of ministers lately held at Paris, it was determined that an expedition of 55,000 men should be sent to Algiers. The army in the Morea is to form a part of this expedition, which it is added, will be commanded in chief by General Maison, who is to be made a field marshal. In the port of Toulon great activity is said to prevail. The frigates Cybele and Iphigenia were to sail for the Morea very shortly. The price of bread in Paris has greatly advanced; and the government has in consequence brought into consumption a supply of corn from the public granaries. It is said that one-tenth of the population of the capital is now receiving the benefit of this publick charity.

Spain.—Among many articles which we have lately seen in the papers of the day, relative to the affairs of this kingdom, there is none of great importance. It is stated that the Russian ambassador, and the American minister, have recently had a number of conferences with the Spanish minister for foreign affairs, and that the subject of discussion is believed to be, the independence of the South American republicks. It is also asserted as a fact, that the Spanish court has absolutely refused to pay the French troops lately employed in conquering that country for Ferdinand. The claims of the United States are also refused. But truly a nation cannot pay its debts without money, any more than an individual; and poor Spain is poor indeed.

Portugal.—Don Miguel, the usurper of the throne of this kingdom, has had a fall from his horse, which has broken some of his bones, and endangered his life—Indeed the last accounts mention a rumour of his death; but *it wants confirmation.* The kingdom is in a wretched state. The destined consort of the usurper, the daughter of Don Pedro and the rightful claimant of the throne, is still in Britain, where she is treated as one entitled to royal honours. But the unhappy refugees in that kingdom, are in great distress.

Greece.—The most recent and authentick intelligence from this country, in whose behalf we, in common with our countrymen in general, have long taken an intense interest, is of a very cheering kind. Every thing, of course, after such an awful convulsion and desolation as this country has experienced—every thing must be in a broken and disorganized state. But every thing good, we hope, will gradually find its proper place—and, among other things, and above all other things, we hope that pure Christianity will again visit the regions, into which it was introduced by the apostle Paul—We take the following interesting article from a British paper.

"The deliverance of the Peloponnesus has brought back the inhabitants to their homes. Not only are they coming down from the mountains, enfeebled by hunger and misery, but they are also returning from the neighbouring islands, where the more wealthy had taken refuge, and are beginning to repeople the towns. Twenty thousand families have returned from Zante and the environs, and are settled at Patras and Corinth. Egina being no longer subject to the laws of quarantine, there is a great stir among the population.

"Strangers cannot behold, without emotion, the affecting scenes which present themselves to their view, when whole families arrive on the shore in frail skiffs, wet it with their tears, and, raising their hands to Heaven, return thanks for having pitied their misfortunes, and softened the hearts of the Powers."

Russia and Turkey.—Nothing of much importance appears in the publick papers, relative to the concerns of these great powers, beyond what we have chronicled under the article Britain. The harvest of the last year, in several of the Russian provinces, is said to have been more than usually abundant.

Austria and Prussia.—These great powers are at present quiescent—The former manifestly wishing that the Turks may get the better of the Russians, and willing even to help them, if she dared. Prussia seems rather partial to the Russians; but doubtless is, like all the other European states, jealous of the overgrown and still extending empire and domination of Russia.

Poland—is, in fact, no more than a Russian province. But its inhabitants have a kind of hereditary hatred of the Turks, of whom their progenitors were once the most formidable opposers. Prince Constantine, therefore, the elder brother of the emperor Nicholas, who now rules the destinies of the Poles, will, probably, not find it difficult to array them against the Turks, as it is said he is doing—with the expectation of bringing them into powerful action, in the next campaign.

Sweden.—We suspect that this is the happiest nation of Europe at present. It prospers in peace, under the wise administration of its ruling monarch: and the heir

apparent to the throne is represented as a prince of the highest promise. A surplus revenue of two millions sterling is said to be in the publick coffers: And a happy marriage is announced between prince Christian and one of the king's daughters.

ASIA.

It appears by Calcutta papers of as late a date as the 29th of August last, that Bombay and Calcutta have suffered dreadfully by the Cholera.—The Canton Register, of April 26, says, the Tartar Pretender to the Chinese Throne has been restored, and peace and commerce will be restored with the Northern Provinces.—The Canton Register, of May 3, contains some remarks on the Opium Trade, and in favour of its being made free—and also on the Foreign Trade generally.—The officer at the head of the Customs in Canton requests foreigners to trade with the Hong Merchants and not with Shopmen. He says it is *treasonable* for the latter to do the business of Hong Merchants. The Americans have made a complaint against this measure, and against the British E. I. Company and Houqua. The Bengal Hurkaru says "it is difficult to conceive by what authority the British Company's Factors arrogate to themselves a right to interfere with the American trade, and we are satisfied that the meddling spirit displayed on this occasion is not likely, in the end, to prove conducive to the Company's interest. The tendency of it is to involve Britain in disputes with other nations, and it is easy to perceive, therefore, that it is not likely to serve as an argument in favour of the renewal of the charter." The Governor of Batavia has issued a proclamation regulating the trade of the Molucca Islands.—The inhabitants of the Solomon Isles killed the captain, mate, and three seamen, of the British whale ship Alfred. They also attempted to poison the crew of the John Bull.—A great scarcity of grain exists in New South Wales. More than all produced has been required for consumption—none has been, or could be, spared for planting, and the alarming scarcity must extend to the next year.—It is proposed to carry on the whaling business in an extensive manner from New South Wales—Some expeditions have been successful.

AFRICA.

It seems that some of the Barbary states are likely to come into serious collision with Britain and France. In addition to what we have stated in another article in regard to Algiers, we find a paragraph under a London date of December 13th, which says, "Tangier has been blockaded by two of his Majesty's ships of war; our consul, Mr. Douglass, having been put into close confinement."

Another British governor, Lumsley, has died at Sierra Leone, as well as several other officers of distinction. Even the natives, it is said, have been sickly during the last year, and that a considerable mortality among them has taken place. This station we think will be, and perhaps ought to be, abandoned, and one more favourable to European constitutions selected—Such a one the British could easily obtain. It was fortunate that the first site selected for the American colony was so soon forsaken, and the healthful region of Liberia substituted for it.

AMERICA.

Buenos Ayres.—The latest intelligence from this republick is in substance as follows—In consequence of the peace, the troops of Don Pedro are making preparations to leave Montevideo—they having already dismounted many guns on their late military fortifications. Admiral Brown has retired from active service, but with the appointment of Brigadier-general. The minister of foreign affairs for Buenos Ayres has addressed a communication to the minister of foreign affairs for Chili, inviting that republick to join in endeavouring to prevent the threatened war between Colombia and Peru—We hope this mediation may be successful. The most recent intelligence from the last mentioned republicks, represents them as on the eve of commencing hostilities.

Mexico.—A civil war of a very serious aspect has broken out, and been carried to a considerable extent, in this great republick. It has been occasioned by the irritation produced, in consequence of the election of Pedraza to the high office of President of the republick. The rival candidate, Guerrero, seems to have been the more popular man, at least in the city of Mexico, and some other important places. His partizans took up arms in opposition to the government, as soon as they heard that their favourite had not been elected. For some time, we regarded this occurrence as unhappy indeed, but one which would not long disturb the general quiet. It has proved otherwise—The partizans of Guerrero, and of his general, Santa Anna, are in full possession of the city of Mexico, having, after a bloody conflict of three days' continuance, en-

tirely subdued the troops of the government. Other towns are declaring in their favour. The insurrection in the city broke out on the 30th of November; and after the insurgents had become victorious, they pillaged the city to the amount, it is said, *of eight million of dollars.* The richest merchants were the greatest sufferers; and the native Spaniards were not only deprived of their property, but many of them were cruelly murdered. In some parts of the republick the government troops are still in force, and what will be the issue, cannot be foretold. But what republican but must feel regret and mortification at this occurrence, and others of much the same kind, in several of the South American states? And who does not now see, that good republicans cannot be made without knowledge, virtue, a right education, and religious freedom?

UNITED STATES.—What cause have the people of this country to be thankful to the God of Providence, that they have been conducted to their present state of unrivalled prosperity, without any of those scenes of confusion and bloodshed, which are now witnessed in our sister republicks of the South? And with what zeal ought we to cherish, and with what vigilance to guard, those institutions, to which, under the smiles of heaven, we are indebted for the liberty, peace, prosperity and happiness, which we now enjoy?

The detail of congressional proceedings we do not attempt to give; but under the influence of the reflections to which we have just given utterance, and to which we were led by the existing state of things in Mexico, we cannot forbear to express our grief, and we had almost said, our indignation, at the manner in which the two hundred memorials presented to Congress, from various parts of our country, praying for a repeal of the law which authorizes the carrying of the mail, and the opening of the post offices, on the Lord's day, have been treated in the Senate of the United States. We are ready to ask, whether such numerous petitions, on any other subject—commercial, agricultural, or scientific—would have been treated in the same manner? We do not believe they would. And are the friends of religion in this land a set of men who deserve less regard than any other? We hope the signers of the petitions will note well the ayes and noes on this question, when it is finally taken; and remember them at the next election of members of Congress. We do verily believe, that there is no *one* thing that has contributed so much, and still contributes so much, to the existence and preservation of our national freedom and happiness, as the observance of the Christian Sabbath, and the influence of its sacred duties. Destroy these —and the nation has begun to destroy them—and it will not be long before the prevalence of vice will destroy whatever else is valuable. And has not the Legislature of our nation the right—or is it not rather an imperious duty of the Legislature, to take measures to preserve *that,* which preserves the well being of the community? This single inquiry will show the fallacy of that tissue of common place declamation about religious rights, which makes up the report, that has been offered on this subject, to the Senate of the United States. The very admission at the beginning of that report —that Congress do well not to sit on the Lord's day, except on extraordinary occasions—nullifies all that follows. Is it, we wonder, less offensive to God, or his people, that the mail of the United States should be driven on the Sabbath through the length and the breadth of this whole Christian community, post offices be opened, and religious assemblies be frequently disturbed—than that Congress should assemble in the city of Washington on that day, and debate on the subjects of legislation? We hope that what has been done is not *intended* as a stepping stone to something more: And we hope that Congress do not forbear business on the Sabbath, *merely* to secure a day for repose, or amusement. But let the friends of religion, in our country, not be discouraged—Let them *persevere and unite.* Their voice, if they do, will at last have influence where it is now disregarded; and they will have the satisfaction, not only of having obeyed a divine command, but of having served—nay, of having saved, their country.

We perceive that arrangements are making for the retirement of the existing President of the United States, and for the accession of his successor. Who does not sympathize, deeply sympathize, with the President elect, in the death of his consort, at the very time when it would have been most desirable to him that she should have lived—to share his honours and to superintend his domestick establishment? But so fleeting are the prospects of happiness in this world; and so important is it to secure "that better part which shall not be taken away," by death itself. Report says that Mrs. Jackson was decidedly pious—If so, she has now a distinction infinitely higher and better than she would have had, if her earthly existence had been ever so long protracted.

THE

IRISTIAN ADVOCATE.

MARCH, 1829.

Religious Communications.

S ON THE SHORTER CATE- OF THE WESTMINSTER AS- Y OF DIVINES—ADDRESSED UTH.

LECTURE XXXIX.

re now to consider what is n in the first command- "The first commandment r Catechism) forbiddeth the , or not worshipping and g the true God, as God, and , and the giving that wor- l glory to any other which him alone."

l readily be perceived by carefully attend to this an- at it consists of two parts: it affirms that this com- nt forbids a denial of the r a refusal of the suitable of the true God. Second- it also forbids the giving of ship and glory to any be- object, which is due to the d alone. The subject mat- ese prohibitions may be ex- in two words, ATHEISM LATRY. Let us briefly con- ch of these; keeping in at our principal object here ow in what these sins con- the various kinds or in- of them—The guilt incur- the commission of these l be more particularly con- in discussing the next an-

I. The first commandment forbids ATHEISM. This term is derived from two Greek words (α θεος), the meaning of which is, *without God*, that is, without the true God. An atheist, therefore, is one who denies, or refuses to acknowledge and worship, the true God. This description will embrace a considerable variety of character, which we shall endeavour briefly to exhibit and illustrate.

Atheists are commonly, and justly, divided into two great classes—*speculative* and *practical*. Speculative atheists are of various kinds—

1. Those who explicitly and understandingly deny AN INTELLIGENT *first cause of all things;* and profess to believe that the material universe, as we now behold it, is eternal; or that matter is eternal, and assumed its present form by chance, or by a fortuitous concourse of atoms, or by something which they call *fate;* or else that it is self created; and that all sentient beings, as they now exist, have either existed eternally, or are self created, or that they came into being by certain operations or combinations of matter, which they suppose is endued with something which they call *a plastick nature.* These are the opinions which are denominated *pure atheism:* And they are so ineffably absurd and difficult to believe, and the indications of con-

summate wisdom, design and contrivance, are so strikingly visible in all that we behold, and the impression on the human mind of some great and intelligent first cause, is so early, and general, and powerful, that many have very seriously questioned, whether there ever was a speculative atheist, of the kind or character which we here consider. It has been supposed that the avowal of the monstrous notions we have mentioned, has proceeded from affectation of singularity at first, and has afterwards been persisted in from pride and obstinacy, while there has been no real conviction of the understanding at all —no deliberate and settled belief, of what is so abhorrent to all reason and common sense. It has indeed been long my opinion, that atheists, of the kind we now have in view, ought to be regarded as men *partially insane*—not, by any means, innocently so, but who have become so by a wicked and voluntary perversion of their intellectual powers, and by being, in the just judgment of God, "given over to strong delusions to believe a lie." In many instances, they have shown that reason and conscience have occasionally burst upon them, in spite of themselves, and made them tremble under the apprehension of a God, and of a judgment to come. Yet I am not prepared to say that there have not been other instances of perfect atheistick hardness and insensibility, which nothing could move. There certainly have been martyrs to speculative atheism. A man by the name of Vanini, was burned to death for atheism, at Toulouse in France, in 1629; and to the last moment he obstinately adhered to the profession of his unbelief—several other instances of a similar kind might be mentioned. The world, I think, had never before witnessed such an open and general avowal of speculative atheism, as was seen in France, during the late revolution in that country: and it may deserve a passing notice, that a favourite dogma of some infidel writers, namely, that atheism is more tolerant than Christianity, received a most practical and awful refutation, at the time when this avowal of atheism took place. No tolerance was allowed, either to religious or political opinions, when they differed from those of the party who held a temporary sway. Never did human blood, not shed in battle, flow so freely; never was human life held so cheap. The friends of religion were first proscribed and murdered in crowds, and without distinction or mercy. Then each ruling faction, while it held the ascendant, sent its rivals to the fatal guillotine, till all who remained in life became at length horror smitten, by perceiving the situation into which their atheistical and sanguinary system had brought them. Surely this was permitted by a righteous God, to show that when men deny *his* existence, their *own* will speedily become a curse—to themselves and to all around them.

2. There is a species of atheism which, from its most distinguished advocate Spinoza, a learned Jew of the 17th century, resident in Amsterdam, has been called *Spinozism*. Those who embrace this system have been called Pantheists, because they profess to believe that the Universe is God, or that every thing in existence is a part of God. This however was in fact, with some unimportant modifications, the system of many of the ancient philosophers. Probaby, also, it was the real system of Confucius, the celebrated sage of China; and it is at this day the avowed system of the Soofees, the philosophers of Persia.

3. There is much of what is called *interpretative* atheism; that is, either an utter ignorance of the true God, or sentiments which imply a denial of some of his essential attributes and plain manifestations. The apostle Paul, referring to the

of the Ephesians, while they ignorant of the gospel and in te of idolatry, says, they were ν τω κοσμω) *atheists in the* d. Thus the voice of inspira- declares idolatry and igno- of the true God, to be *virtu-* atheism; and this description comprehend all the pagans, of ancient and modern times. ill also comprehend all those live under the light of the gos- and the number is lamentably —who are really as destitute l just ideas of God as the en themselves. Farther,— it is impossible to have any conceptions of the Divine Be- without believing that he gov- the world, those who deny his dence are justly chargeable atheism; and those who do not ive of him as just and holy, as as good and merciful, must part in the same charge; and who use blasphemous language, make blasphemous charges st, or appeals to God, are deep- olicated. Dr. Clark, moreover, "Evidences of Natural and led Religion," maintains that ntiments of our modern deists cepticks, must of necessity, if d to their proper conse- es, terminate in downright m; and Bishop Butler has , most conclusively, in his logy," that the chief objec- which are urged by infidels st the gospel, stand in all their against the course of nature; s, against the works and order d in creation and providence. it appears that the class of *retative* or *virtual* atheists, is dingly large and comprehen-

t the class of *practical* atheists ll much larger. It compre- all those "who live without in the world," be the profes- of their belief what it may. apostle Paul speaks of those profess that they know God, works they deny him:" *and* the Psalmist declares, "the fool hath said in his heart* no God;" that is, I wish there were none.

Let me for a moment point your attention to several descriptions of character, chargeable with practical atheism, according to the answer of the Catechism now under consideration—

1. Those are to be considered as refusing by their practice to *acknowledge* God, who do not seek direction and assistance from him in the important concerns of life; who form connexions of the most lasting kind, and enter on enterprises and undertakings which are to have a decisive influence on the whole of their earthly existence, and perhaps on their eternal well being also, without ever asking counsel of God, seeking to know their duty from his word, observing the indications of his providence, acknowledging his hand in what befalls them, or looking to him for success, or a happy issue, as that which he alone can grant—In all these interesting concerns and circumstances, "God is not in all their thoughts."

2. These are plainly guilty of not *worshipping* God, who live in the habitual neglect of all, or any of those exercises of prayer—ejaculatory, secret, social and publick—which were particularly specified in my last lecture. O that men would reflect on the practical atheism of "restraining prayer" before God!

3. Men are chargeable with the guilt of practically refusing to *glorify* God, when they pursue their own honour, pleasure and happiness, in any way forbidden by God; when they perform actions, either civil or religious, from a regard merely to their own reputation or aggrandizement, without any reference to the glory of God, or regard to his laws; when they ascribe the

* The words *there is* are added by our translators. It is plainly a wish, or a feeling, and not a deliberate opinion, which the inspired writer charges on the fool

glory of what they possess or do, or the station and power to which they are elevated, to their own wisdom, sagacity, or prowess, and not to the providence and blessing of God; when they are grieved for what disgraces themselves, without any, or little concern, for the dishonour done to God; and when they prefer the profits and honours of this world, to the favour and enjoyment of God, as their chief or highest good. In all this, there is undoubtedly a degree, and in many instances a high degree, of practical atheism. The punishments inflicted on Nebuchadnezzar and Belshazzar, are memorable instances of the displeasure of God, manifested against the sins here described.

4. We may be said not to worship the true God, "as God, and our God," when we draw nigh unto him with the mouth and honour him with our lips, while our hearts are far from him; and when we fail in our Christian profession, and in our addresses to his throne, to recognise, in the exercise of faith, our covenant relation to him, and his to us.

In all these ways, my dear youth, the guilt of practical atheism may be incurred: and I must not dismiss the subject without remarking, that a measure of this sin is too often found cleaving to the people of God themselves. Being sanctified but in part, the atheism of their natural state, like other evil principles and propensities, sometimes finds an unhappy, although it be but a temporary indulgence. Holy Job appears to have been justly reproved by Elihu, for charging God with injustice (Job xxxiii. 10, 11); and a more rash and wicked speech can scarcely be imagined, than that of the prophet Jonah, when he said, in reply to his Maker, "I do well to be angry, even unto death."

As for those blasphemous thoughts or imaginations, of which some of the most pious men who have ever lived have most grievously complained, and which are often thrown into the mind, not only without its voluntary choice, but to its utter and instant abhorrence and amazement, they are indeed a great affliction, but while not indulged or approved, they are without guilt in the suffering party. Temptation, while resisted, is not sin. "The Holy One of God," our Saviour himself, was tempted to the awful blasphemy of worshipping Satan; and what he endured in his agony, when the "powers of darkness" were let loose upon him, must have been distressing beyond all our conceptions. He was "tempted in all points as we are, yet without sin." He is "touched with the feeling of our infirmities," and to him should be the special appeal and address of his afflicted people, under the temptations here contemplated.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

From the German of the "Evangelical Church Journal."

Berlin, Feb. 1828.

The following particulars, in relation to the latter days of Albrecht of Haller, have been extracted, by a faithful hand, from the "Biographical Magazine of Remarkable Personages," edited by a society of learned men.

Haller exerted the last energies of his mind to vindicate religion and revelation against freethinkers. He was from his youth up, a warm admirer of his religion; he made a thorough study of the New Testament his peculiar business; and evinced himself in his life and writings a zealous friend and able defender of revealed truth. But in his advanced life, this master spirit became the prey of his strict and gloomy orthodoxy;* and among

* This sentence, with several that follow it, pretty strongly indicate, that the writer of this account of Haller wanted some-

other things held a firm belief in the devil, as one condition of his salvation. In the indulgence of his most lively and unbounded imagination, he permitted himself to fall into scepticism; occupied his thoughts more in considering the justice than the goodness of the Deity, and entangled and lost himself in the fathomless labyrinth of divine predestination and grace. In his torturing anxiety in regard to his salvation, he compared himself to a man, who stood upon the brink of a precipice, and every moment awaited his fall. On a certain occasion, inflamed by his ardent love to the sciences, he broke forth in the following words in a letter—"Alas, my poor brain, that must be changed into dust! Alas, all the knowledge and science, which, with untiring diligence, I have brought together, and which now soon, like the dream of a child, must be wholly lost!" Ever painfully concerned about the salvation of his soul, ever dejected on account of his deficiencies and errors, it was in prayer that he now found the strength and comfort which he so much needed.

The emperor, Joseph the Second, who on a return tour to France, made a circuit in order to visit him, finding him encompassed by papers and books, asked him, whether employment did not too much tire and exhaust him. Haller replied, that employment was the only balm of his life, whereby he forgot for a time his infirmities. "Do you still make poetry?" continued the Emperor. "That was the sin of my youth," answered Haller—"Voltaire only makes verses in his 80th year." A neighbouring clergyman, soon after this visit of the Emperor, came to Haller, and congratulated him on account of an honour that had been conferred upon him. The old man answered nothing but—"Rejoice when your names are written in heaven." In his diary he wrote—"My vanity and self-love have met with something very flattering. But let me, O God, never forget, that my happiness does not depend upon men, from whose favour or displeasure I in a very few minutes shall have nothing to fear or to hope. Let me ever bear in mind that this alone is true happiness, to know thee, to love thee, to be assured of thy favour, and to find in thee a reconciled God and Judge." Again, in December, 1777, he wrote in his diary—"Probably this is the last time that I shall handle the pen. I cannot conceal it, that the thought of being so near my Judge is terrible to me; how shall I be able to stand before him; since I am not yet prepared for eternity, as it appears to me that every Christian ought to be. O my Redeemer! be thou, in this to me so awful a moment, my intercessor and advocate; grant me the aid of thy Spirit to conduct me through the gloomy valley of death; that like thee, my Saviour, I may die triumphant, and full of faith, exclaiming—It is finished, Father, into thy hands I commend my spirit." "My friend," said he, to the physician who attended him, "I die, my pulse has stopped, and thus departed." This happened 12th December, 1777, at eight o'clock in the evening, after he had lived seventy years.

thing of that orthodoxy, of which he thinks Haller had too much. Such men would do well if they would, like Haller, seek and find relief for a labouring mind in prayer, instead of seeking it in the rejection of some of the plain truths of revelation. It is their usual practice, to refer the gloom either of occasional or constitutional melancholy to the effects of an orthodox faith, even when it is this at last which actually affords relief. We never before heard that Haller, at any period of his life, indulged in scepticism; and the statement on that point here is almost self-contradictory—We could not permit an article, interesting on the whole, to go to our readers without these remarks. Ed.

FOR THE CHRISTIAN ADVOCATE.

DRELINCOURT'S COMPEND OF CONTROVERSIES.

CHARLES DRELINCOURT was a celebrated French Protestant divine of the 17th century. Few works have been more popular, more extensively useful, or more frequently printed, than his "Consolations against the Fears of Death." His "Charitable Visits" also, have had a most extended circulation, have carried the comforts of the gospel to many a soul, and have established the reputation of the author, as a faithful and able minister of the New Testament, and an experienced and spiritual Christian. His "Compend of Controversies" between the Protestants and Romanists, has not, as far as I know, appeared in the English language, although he lived to see many editions of it published in his own. In 1674, the *twentieth* edition, only five years after his death, made its appearance; but from that period to the present it seems to have been consigned to oblivion. This has been owing, not to the work itself, not to the satiety of publick curiosity, not to the improved state of the church in France, rendering a work of this kind unnecessary: but to the state of the press, and the suppression of the rights of conscience, soon after the last mentioned edition of the work was published. In 1685, the edict of Nantz was revoked by Louis XIV. and the Protestants were devoted to massacre and exile. The evils which were endured by the hapless victims of Catholick bigotry, at that time, are thus described in *Gallia Reformata*, a work edited by the Rev. Mr. Quick of London. (vol. i. pp. 131, 132.) "They [the papists] fell upon the Protestants, and there was no wickedness, though ever so horrid, that they did not put in practice, that they might enforce them to change their religion. *Amidst a* thousand hideous cries, they hung up men and women by the hair, upon the roofs of their chambers, or by hooks in the chimneys, and smoked them with wisps of wet hay, till they were no longer able to bear it; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then put them up again. Some they threw into great fires kindled on purpose, and would not take them out until they were half roasted. They put ropes under the arms of some and plunged them often into deep wells, until they would promise to change their religion. They bound them as criminals are when put to the rack, and in that posture put funnels into their mouths, and poured wine down their throats, till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholicks, or until the doleful outcries of these poor tormented creatures, calling upon God for mercy, compelled them to let them go. They beat them with staves, and dragged them, all bruised, to the Romish churches, where their enforced presence was reputed as an abjuration. They kept them waking for seven or eight days together, relieving one another by turns, that they might not get any rest or sleep. In case they began to nod, they threw water in their faces, or holding kettles over their heads, they beat on them with such continual noise, that the poor wretches lost their senses. If they found any sick, who kept their beds, whether of fevers or other diseases, they were so cruel as to beat an alarm of drums about their beds, for whole weeks together, till they had promised to change."

Torture and death, or flight from their country, were the only alternatives left to the Protestants who were determined to adhere to their faith. Half a million took refuge in other lands. Some abjured, and many died under the hands of their persecutors. The French Protestant

church received a blow, from which it is now only beginning to recover. For those who outlived the storm, thought it necessary to temporize; lukewarmness and errors crept in, and benumbed the energies, and defiled the testimony of the church. Infidelity gradually arose and overcast the land. The clouds thickened, and the gloom increased, until the lightnings of Divine vengeance rent them, and they fell in showers of blood. The calm and the comparative liberty, which have succeeded the period of the revolution, the usurpation of Napoleon, and the restoration of the kings, have given men opportunity to reflect. The cause of Christ begins once more to revive in France. The Protestants are protected by the constitution of their country; and they begin to bear a bolder and brighter testimony to the truth, than has been known in that land for several generations.

The Reformed Church of France begins to look back with interest upon its better days, when its Du-moulins, its Drelincourts, its Amyrauts, its Duboses, its Mestrezats, its Durants, its Claudes, and its Bailles, bore forward the standard of the cross, and made its enemies cower beneath the thunder of their eloquence. The natural consequence of this, is the republication of the works of these departed worthies; or, at least, such portions of them as the spirit of the times, and the present exigencies of the church, render appropriate and acceptable. Among others, the *Abrégé des Controverses* of Drelincourt has been presented once more to the French publick, after it had become a rarity to meet with it. Respecting the republication of this work, we shall here make some quotations from the remarks of the editors of the *Archives du Christianisme.* "This excellent work is generally known and esteemed by the pastors of the reformed churches of France. It has become extremely scarce; and in reprinting it the publishers have in view no other end than that of enabling the faithful 'with meekness to give an answer to every man that asketh them a reason of the hope that is in them.' 'This work,' said a very respectable Catholick ecclesiastick, some weeks ago, speaking of the republication of this book, 'this work will be so much the more mischievous, that there is nobody here capable of refuting it.' This was undoubtedly a fine eulogium and a strong recommendation; but at the same time, a most consoling truth; for to refute this writing of Drelincourt, it would be necessary to refute the word of God, on which it is founded from one end to the other." "We cannot sufficiently urge our readers to procure this book; it will be precious to them, more especially in the religious circumstances in which they are placed, whether it be to illustrate or to fortify their faith, (for the refutation of error itself establishes the truth,) or to resist the captious reasonings of those, who 'compass sea and land to make one proselyte,' or finally to lead back to the gospel, to Jesus and salvation, some of our brethren, who are wandering in the mazes of a Neologism, which thinks itself philosophical, or are retained in bondage under the yoke of the Roman bishop."

Although, happily for us, "the yoke of the Roman bishop" has, as yet, found comparatively few in this country, who are willing to wear it; yet it is evident, that in some portions of our land, his disciples are on the increase; and considering the devotedness, subtlety, and diligence of his missionaries, and the spiritual ignorance of many who are exposed to their influence, it seems that some little manual of the controversies, pending between the Protestants and Romanists, should be put into extensive circulation among us. I know of no work better calculated to supply the want of the Protestant publick,

in this respect, than the Compend of Drelincourt. He simply, and in few words, states the errors of the Roman church, and meets them with the "sword of the Spirit," the unerring word of God. And as the Romanists object to the truth and authority of the Protestant versions of the Bible, he brings his Scripture proofs from the French version, made by the divines of Louvain, in strict conformity with the Latin Vulgate, and thus transfixes the Roman errorists with their own spear.

If, in the better judgment of the editor of the Christian Advocate, it should not appear unsuitable to his pages, the writer would with pleasure furnish a translation of the Compend, with the hope that it may pave the way for its appearance before the American publick, and conduce to the defence and extension of the truth, and the salvation of his fellow men.

The preface to the reader, and more especially the author's address to Roman Catholicks, are interesting; but for the present, I shall pass them over, and proceed to give a specimen of the work itself. And here, on account of its convenient length, I select

ARTICLE VI.

THE ROMAN CHURCH TEACHES, that *it is necessary to receive, with the obedience of faith, many things which are not in Scripture.* Bellarmine *de verbo Dei*, lib. 4, cap. 3. Coton, lib. 2, cap. 24. Baile, Tract. I. Du Perron against Tilenus.

LET US HEAR THE SCRIPTURES. Gal. i. 8. "Now, if we, or an angel from heaven, preach the gospel to you otherwise," (the Greek word does not signify *otherwise*, but *besides, beyond,*) "than we have preached it unto you, let him be accursed." It is on this account that we hold those in abhorrence who teach the sacrifice of the mass, the fire of purgatory, the invocation of saints, the adoration of images, and other similar abuses; for we find nothing of the kind in the gospel.

Exod. xxv. 40. God speaks thus to Moses. "Observe, therefore, and make them according to the pattern which thou hast seen in the mount." If Moses, who had seen God face to face, must not put a loop in the tabernacle, for which he had not the divine command, how great must their audacity be, who would introduce into our religion, doctrines which neither Christ nor his apostles ever taught?

Deut. iv. 2. "You shall add nothing to the word which I have commanded you, and ye shall take nothing from it; keep the commandments of the Lord your God, which I have commanded you." If the Jewish church was forbidden to add any thing to what God had commanded by Moses, how much less ought the Christian church to add to what has been taught us by the evangelists and apostles?

Deut. v. 32. "Observe therefore, and do what the Lord your God has commanded you: turn neither to the right nor to the left." Note, God not only forbids "turning to the left," that is, to doctrines manifestly wicked; but also "to the right," as for instance, to human inventions which have the appearance of devotion.

Deut. xii. 32. "Only that which I command you, ye shall do it to the Lord, and ye shall neither add to it nor take any thing from it." They would oblige us to receive the ordinances of men with the commandments of God; but God would have us to do ONLY what he commands us.

Jer. xxxii. 35. The children of Israel "have built the high places of Baal, which are in the valley of Hinnom, to consecrate their sons and their daughters to Moloch, which I have not commanded them." Note, God points out here the most horrible of all sins; for they who

ıted their children to Mo-
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l some they burned in the
anwhile, the reason alleged
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horred, is that God "had
manded them." This is a
reason, which condemns
men, of themselves, have
ed into religion.

xxx. 6. "Add nothing to
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l, and that thou be not
liar." The Roman church
ıinst this commandment,
: we rightly reprove her;
'y day she is convinced of
hoods.

i. 15. "Although it be but
ment of a man, if it be con-
no one annuls it or adds
How then dare they violate
ıment of the Son of God,
has been ratified by his
ıd sealed with his blood?

. 18. "Let no one seduce
is own pleasure, by humi-
religion of angels, inter-
; with things which he has
n, being inconsiderately
p by the affections of his
Note, the apostle, in order to oppose the worship of angels, contents himself with showing that it is a human invention; to teach us that we ought to banish from religion all that men have invented of themselves, whatsoever appearance it may have of devotion.

Rev. xxii. 18, 19. "Now I testify to every man who hears the words of the prophecy of this book, if any one shall add to these things, God shall add to him the plagues written in this book. And if any one take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and out of the things which are written in this book." These maledictions apply to the Roman church; for it adds many things to the whole Scripture, as indulgences, the celibacy of ecclesiasticks, monastick vows, distinction of meats, &c. It also diminishes from it, as the second commandment of the law, the cup in communion, &c.

PHILALETHES.

We accept our correspondent's proposal to publish in the Christian Advocate, at least a part of Drelincourt's excellent abridgment. EDITOR.

Miscellaneous.

IN THE GENERAL SYNOD OF
JLSTER.—IRELAND.

:onsiderable portion of our
we well know, take a spe-
'est in the *religious* as well
litical state of Ireland. To
shall need no apology, for
which the following speech
upy in the pages of our
ny—We probably could
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pleasure, and we think edi-
oo, by all who are friendly
ıdox sentiments, and to
ing in their integrity the
VII.—*Ch. Adv.*

formularies of the Presbyterian church, in our own country. All the usual arguments and allegations of the *no creed* advocates, are here exposed, and placed in a true and strong light; and the favourers of latitudinarian opinions, whether those opinions tend to Arianism, or to any other *ism* that militates with "the form of sound words" adopted by the Presbyterian church, will, if they peruse this speech, find themselves in the powerful grasp of a man of the first order of intellect, united with a fervent and rational piety; and if they are not silenced, it will be because "e'en though van-

quished they can argue still." We have been pretty familiar, for many years, with speeches made in deliberative bodies, both civil and ecclesiastical; and we do not speak without reflection when we say, we have never heard or read one, that, in all the properties of a masterly speech, we think superior to this. In order to understand it fully, it will be necessary to state, that for a length of time the Synod of Ulster has been polluted with a leaven of the Arian heresy, and that this was occasioned—mark it—by suffering men to enter the gospel ministry, exactly as was done at Geneva, by waving a regard to the established orthodox standards of the church. Within a few years, however, there appears to have been, in the Synod of Ulster, an increase, at once, of orthodox sentiment and of fervent practical piety; and the consequence has been, a determination by a majority of the Synod, to purge that body of the defilement by which it has been too long contaminated—Not indeed by deposing or excommunicating the Arians, but by using means to detach them, if it can be fairly done, from their present connexion; and at any rate to prevent the entrance of any more into the Synod. With this view a resolution was passed, we believe in the year before the last, that every member of that Synod, whether minister or ruling elder, should be required to make a declaration of his faith, in regard to the doctrine of the Trinity. In the printed minutes of the meeting of the Synod in June and July last, which are now before us, we find the following entry—

"Conformably to the resolution of the previous year, such Ministers attending the present meeting, as were absent from the last, were severally called on to express their belief concerning the doctrine of the Trinity. Thirty-eight Ministers voted 'believe;' four voted 'not;' one withdrew; and three did not answer to their names."

And at the next session, we find the following record:—

"A declaration of belief, respec doctrine of the Trinity, was requir such Elders as had not been con members of last Synod. Fifty-nin 'believe;' fourteen voted 'not;' t tested against any such questio put; and two declined answering

At the sixth session of the June 27th, 1828—"After pra was moved and carried, th following regulations, recomm by the Committee of Overtu the adoption of the Syno should be taken into imm consideration.—

Overtures.

"I.—That many of the evils wh unhappily exist in the General S Ulster, have arisen from the admi persons holding Arian sentimen trary to the accredited standards Body, as founded on the Word from the occasional admission of who, though nominally holding, i words and profession, the *form* o ness, were yet deniers of the *powe* of; and, consequently, destitute zeal which is necessary to the dis tion of the Gospel.

II.—That while we are indi bound to use all Scriptural means t against the continuance of these is also our duty, as a Church, t such regulations as may, with the blessing, prove effectual to prev introduction of Ministers unenlig by the Spirit of God; and to adva ritual religion in our Church Co Congregations.

III.—That before any person be nised as a candidate for the Mini shall, previously to entering a Th cal class, be enjoined to present at our annual meeting, to be exam a Committee of this Synod, res his personal religion, his knowl the Scriptures, especially his view doctrines of the Trinity, original s tification by faith, and regeneratio Holy Spirit; and, likewise, as to tives for offering himself a candi the sacred office of the Ministry; s should any such examinant be fo posed to those doctrines, or appe destitute of vital godliness, he sha case be recognised as a candidate Ministry, in this Synod.

IV.—That Students, after having ed their Theological course, an trials in the Presbytery, shall aga sent themselves for a similar exam before the same Committee; and be the duty of that Committee t

eir soundness in the faith, by re-
from them a statement of their
f the doctrines contained in the
inster Confession of Faith.
That if any person thus licensed,
rwards found not to preach the
es of the Trinity, original sin, jus-
n by faith, and regeneration by the
pirit; or to avow any principles in
ion to these doctrines, he shall
continued in fellowship with this

-Persons who are already preach-
this Body, but have not been li-
according to these regulations,
reviously to ordination, be required
rgo a similar examination.
—Should any person be licensed or
d, in opposition to these regula-
uch license or ordination shall not
med valid by this Body.
—The Committee for these exa-
ns, shall annually be appointed, in
ynod."

se overtures, after an ardent
rolonged discussion, were all
d: and afterwards "Mr. Cook
notice, that he intended to
at the next meeting, [in
for a consideration of the
of the Synod, with a view to
existing evils." It appears
t was on rising to announce
notice, that Mr. Cooke deli-
the subsequent speech—in
he plainly adverts to what
een offered by his opponents
preceding debate. In read-
e speech, we were struck with
milarity, or identity rather, of
ts, and arguments, and posi-
and evasions, which Mr.
e had to encounter and ex-
with those of latitudinarians
g ourselves, and indeed, in
period of the church—We
rry that although we give the
h in our smaller character, we
sert only a moiety of it in our
nt number.

ntick Report of the Speech of Rev. Henry Cooke, delivered the General Synod of Ulster, ly, 1828.

. Mr. Cooke addressed the meeting
rising to give notice of a motion for
ew of the state of this Church, for
urpose of providing a remedy for
existing evils, I hold it to be a duty I owe to myself and to this house, to give, first, an explicit statement of my views, and of the reasons upon which they are founded. I owe this statement to myself, that I may correct the misrepresentations of last year; and I owe it to this church, that all may be prepared to judge of the nature and purport of my intended motion.

On reading the reports of the Synod of last year, at Strabane, I was not a little surprised with the picture there drawn of my opinions and proposals. In these reports, I am represented as proposing that there should be some kind of Committee, whose business would be to visit, read, and pray with all Arian ministers; and, if this were unavailing for their conversion, to suspend, or perhaps finally degrade them. This plan was called fanatical, and I was, consequently, honoured with the name of fanatic. My opponents exulted —my friends were surprised at the folly, as they called it, of such an absurd proposal; and I do assure you, Sir, I have no friend more surprised than I was myself, when I found such a proposal ascribed to my invention. I speak, Sir, under the correction of this house, when I say, that the man who has given me as the author of the plan has, to use the gentlest language, been guilty of misrepresentation. (Hear, hear.) I never made such a proposal to this house—(hear, hear,)—yet it has run the circuit of some Irish Newspapers—has been blazoned in some English and Scottish Socinian Magazines—and, if I recollect well, has been honoured with Italics, in order to arrest the attention of the readers by its folly or absurdity.

The plain fact, Sir, is, that some such a proposal was made in this house; but it was not made by me. It was made by one of the most talented and eloquent opponents of my views of church fellowship. Whatever merit or demerit—whatever praise or blame belong to it, they are not mine—they are the sole, original, and undivided property of Dr. Wright; to whom I now thus publickly restore the entire and undisturbed possession.

The circumstances that led to the proposal were the following:—In commenting upon my evidence, in which I had given my opinion that there were 35 Arians in this Synod, Dr. W. asked, "Who are these Arians? Will Mr. C. point them out to me, that I may visit them, read with them, pray with them, and thus endeavour to turn them from darkness to light, and from— ?"——The sentence was cut short in this place, but it was again asked—"Will Mr. C. point out who they are?" I answered at once —"I was ready, in open Synod, to take

the list, and, to the best of my judgment, point them out to Dr. W." I speak under the correction of the house, when I affirm, that this is a true statement of the case. (Hear, hear.) And, for my part, I must confess, that had there not been appended to the report of it, when attributed to me, the idea of suspension, or degradation, to give it an air of ridicule and persecution at the same time, I am far from seeing in it any absurdity; and, though I neither claim nor will receive the honour of the invention, I should be happy to think that Dr. Wright had, during the past year, carried his own plan fully into his practice.

How any man, in reporting our proceedings, could attribute to me the idea of employing suspensions or degradations, in punishment of men's opinions, is more than I can comprehend. Where I can, in the judgment of charity, attribute it to mistake, I shall not search for a worse origin; but this house will bear with me, when I thus publickly correct the error, and again repeat, that, to employ any ecclesiastical punishment whatsoever against any man's opinions never once entered into my mind It must be in the recollection of this Synod, that I openly deprecated such a plan; that I compared the two sides of the Synod to the contending herdsmen of Abraham and Lot, in Gen. xiii., and proposed, that as we could not agree about the pasturing of our flocks, we should respectively make choice of the east, or west, or north, or south, and separate, that we might remain at peace. Instead of the horrible apparatus of suspensions and degradations, my plan was merely the unshackled exercise of our respective judgments, and a peaceable separation between men who could not agree. The correctness of this statement must be in the recollection of the house. (Hear, hear.)

Before I come to the subject immediately claiming our attention, I feel bound to advert to another mistake. I had said in my evidence before the Commissioners of Education, that I considered there were thirty-five Arians in the Synod. But when the report of the Synod at Strabane gave the appearance merely of ten, I was instantly set down as ignorant of the true state of the Synod—and guilty of a voluntary exaggeration of the number of its Arian members. Various were the accusations I had to sustain under this head. First I was accused of speaking as if possessed of a "discerning of spirits," when I called men Arian who had never avowed their opinions. You will, therefore, bear with me when I set *myself* right with the publick upon this *subject*. I pretend to no such extraordinary gift of discerning men's secret opinions; but I judge on the ordinary principles of the reason and revelation which God has bestowed upon me. Sir W. Scott has more than once observed, there is a sort of freemasonry, or natact, by which even children can dispersons that are likely to be kind them. Even children can discover slight symptoms of attention that the eye of unconcerned spectators. I do believe there is a similar capacity any man of ordinary attention to dis by slight, and apparently trivial, circumstances, the dispositions and opinions other men. But I need not have re to such principles of observation. ligion I know, or I discover, an just as in politics, a Whig knows a or a Tory knows a Whig. Men may ly imagine their opinions are unk but there is no cloak of concealmen penetrable to the commonest observ

Besides, I plainly stated to the missioners the principles upon which judged of the number of Arians in Synod. The first principle I stated t *open declaration*. The second I stat be, *defect in their declaration of sentim* —There are a few members of this S who have always avowed their Arian timents. I knew them because they no cloak. There are others who never openly avowed Arian doctr I knew them, not by what they avo but by what they did not avow. The trine of the Supreme Deity of the who became flesh, forms such a and unshaken corner-stone for the te of God, that he who holds it, as the dation of his faith and hope, cannot ceal from the world the glories of his fidence. He who holds the Saviour "God manifest in the flesh"—who the full acceptation of his "coming the world to save sinners"—he who knowledges his dignity "as the E God," yet confides in his atonem "the prince of peace"—he, I say thus believes, and thus feels, can silent. The incontrollable thought full possession of the soul, and the abundance of the heart the must speak." When I, therefore, minister who preaches not, or who not, of this doctrine, I believe, he holds it not,—for to believe, and silent, are totally incompatible these principles I formed my judg and the result of this year's inqu fully established the correctness of timate. The number of those who openly avowed Arianism, or some akin to it, or who have, for the they have stated, refused or decli answer, now amounts to thirty-two.

y-five, to whom I alluded, e not been yet present; from age, cannot be pre- all shall thus be added, I , that so far from being errating the Arians of this nderrated it by three or

The number of Arian s Synod I would now say robably, to thirty-nine.— ne members, whom I have eny the correctness of my re at liberty so to do; and n their denial. But be- , I beg them to consider pon which I have formed and demonstrate the error before they deny the con-

ir, advert to a charge, in irected against me in the rned address of my friend He traced the origin of scussions in Synod to the re the Commissioners of though he did equally at- ne Arian examinants, yet st member of this body re them, I presume I am irst or chief share of his

In reply to my friend's rectifying a point in his his Synod will recollect, e Commissioners of Edu- his body official notice of ent. At that same meet- recollected, that the sub- ism of our members came onsideration. Dr. Bruce, h standing in the literary ho, from his local circum- pposed well qualified to ished to the world, in the sermons, that Arian opi- aking silent but extensive st the members of the Sy- or words to that effect. ne before the Synod. The gnantly repelled. Instead ress, it was universally ad- ianism was rapidly losing e unanimous contradiction o the doctor's statement, sent forth to the world. ntly compelled, by Mr. ge, to refer thus to matters y. I acquit Dr. B. of any entation. He acted mere- too often do. Attached urite opinions, he too has- that other men felt a simi- . He published what he the Synod believed other- ished a decided contradic- Mr. M'Cance, then, charge *hese discussions upon me*; but charge it to Dr. Bruce—who is justly entitled to the first portion of the praise or the blame that may be due. Praise, I call it—and Mr. M'Cance may call it by any other name he chooses.

It was on considering the state of the Synod, with a view to contradicting Dr. B.'s statement, that I was first led to examine the supposed quantum of our Arianism; and the accuracy of my estimate is now tolerably apparent. The publicity of the matter would no doubt lead the Commissioners of Education to the subject; and I answered, when they questioned me, according to my best knowledge and belief. But the blame of Mr. M'Cance seems to attach both to myself and others, because we answered the questions of the Commissioners; and he openly intimates, he would not have answered to any such interrogatories. Will Mr. M'Cance, however, consider, that the Commissioners had the royal warrant for examining upon oath; that the oath compelled us "to tell the whole truth, and nothing but the truth, in answer to such questions as should be asked;" and then let Mr. M'Cance say how we could have refused the answers we had already sworn to give.

But, in fact, I cannot see how any man could hesitate to answer to the truth of all he knows about religion. Whatever opinions I hold in religion, I glory in proclaiming them. The declaration may entitle me to the honourable soubriquet of enthusiast, or fanatic, or bigot, or what you will, but will never deter me from "giving to every man that asketh, an account of the hope that is in me;" or of plainly stating how far, in my opinion, error has made breaches in the walls of our Zion. If any man entrust me with a secret, I shall endeavour faithfully to keep it; but my opinions in religion, or my opinions of the religious sentiments of others, I shall never consider as a secret —but shall, at all times, openly declare them to every one who has a right or an interest in ascertaining their nature.

But whilst I thus vindicate myself and fellow examinants from the charges adduced against us, I must also vindicate the majority of the Synod at Strabane, in issuing the direction for the attendance of members this year, to render an account of the doctrines they preach to their people. They have been accused by Mr. M'Cance of "dragging aged and venerable men from their distant homes, to bear testimony." I know the meaning of being dragged to death, as were the primitive Christians by Paul, before his conversion; I know the meaning of being dragged to execution, as were many of our Scottish forefathers, in the days of perse-

any such flimsy foundation. The I
cant religion is built upon the con
the word of God—upon Prophe
Apostles, Jesus Christ himself bei
chief corner-stone. There it res
shaken upon the rock of ages, a
gates of hell shall not prevail again

I know it has been the pract
many sailed philosophers, and of
few sailed divines, to fix upon
principles, when they should ha
bended to divine principles. Her
modern doctrine concerning "ri
private judgment." When I the
deny all allegiance to this phanton
I am bound to point out to this as
what principles I consider to be e
to the legitimate sovereignty.
seem to me to be the following:—

1. It is the *duty* of every man to
the Scriptures.—John v. 39.

2. It is the *duty* of every man to b
persuaded in his own mind.—Rom.

3. It is the *duty* of every man to r
the counsel and guidance of Script
the revealed will of heaven.—2 Ti
15.

4. A fourth principle, or rather
also, necessarily follows from th
foregoing.—That, as publick bod
composed of individuals, they, as p
bodies, are subject to the same law
Christians. Consequently, it is th
of publick bodies to search the w
God in the Scriptures, to be full
satisfied in their own minds, and,
their decisions to be guided solely
by the dictates of what God has re
Now, if these principles includ
the right of private
the duty of the rulers in all their opp
to enquire into proceedings in eccl
some more definite
Scriptural standard. And
seem, that if these principl
the judgment,"
ance to the
from the
the
the

es. Even our present ef-
urselves from the shackles
of Arianism, is not an effort
ers to our opinions, but to
ves from their influence.
usation brought against us
re acting against charity.
Strabane, a little after the
it of our discussions, the
again and again rung upon
the Spirit in the bond of
es. iv. 8. I did there open-
erroneous interpretation,
loyed it. I did so, by read-
context referring to the
e Lord, one baptism," &c.;
recting attention to 1 John
the Spirit that beareth wit-
the Spirit is truth." Now,
ne of Trinitarians and of
both be true, I argued they
ome under the "unity of
They would more properly
he "contradictions of the
an idea were possible. It
emarkable, that not a single
is year employed this once
And now I will venture to
I shall as certainly reform
ion, upon which the charge
leness has been brought
'Charity," we have been
th long, and is kind, be-
ngs, hopeth all things, en-
ngs." But mark, Sir, how
e quotations, they have fol-
mple of that noted polemic,
o prove angel worship from
te, in his treatise, this proof
e feet of the angel to wor-
e quoted defectively—they
defectively; for they have
portant additions which the
to the character of chari-
joiceth in the truth." Now,
nan to say, that Trinitarian-
ism are both true; conse-
ty cannot rejoice in their

, Sir, cleared away the rub-
h, during a period of twelve
presentation has been per-
gure the subject; and hav-
n in the advance guards of
, we come to take our
establish our defences.
lduced against us—we shall
e stand on it. Reason is
st us—we shall fearlessly ap-
isions. Custom is brought
e shall appeal to honesty.
our views has been misun-
isrepresented—we shall en-
plain and vindicate our pro-

, then, as *our first position*—

That it is the duty of every Christian, and of every church, to try the doctrines of those who preach. 1 John iv. 1.—"Beloved, believe not every Spirit, but *try* the Spirits whether they be of God." Rom. xvi. 17—"Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the *doctrine* which ye have heard, and avoid them." 2 John 9—"Whosoever transgresseth, and abideth not in the *doctrine of Christ*, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Rev. ii. 2.—"I know thy works, and thy labour, and thy patience; and thou hast *tried them which say they are* APOSTLES, and are not."

Now, Sir, for my own part, I do declare, that I cannot discover how these plain texts of Scripture can, by possibility, be explained otherwise than to establish my first proposition. Mr. Carlisle has, I know, said of some of them, they are directions to private Christians, and not to churches. I cannot admit the distinction; what is a rule to one Christian, must be a rule to ten thousand. But, even admitting it in its full import, still the directions to the Romans, and to the Laodiceans in Revelations, are directions to churches. The duty thus expounded to two primitive churches, must be a rule to others, even to the end of the world.

2. We take, as a second position—That the primitive Scriptural method of "trying the Spirits," was by plain questions on the fundamental doctrines of the Gospel. Our Saviour sets the example. Matt. xv. 13—"Whom do men say, that I, the Son of Man, am?" 15—"But whom say ye that I am?" Matt. xxii. 42—"What think ye of Christ?" "Whose Son is he?" When they answer, *even in Scripture language*, he is the Son of David, our Saviour puts an additional question, to ascertain in *what sense* he was called the Son of David. 45—"If David then call him Lord, how is he David's son? And no man was able to answer him a word." Had the examinants lived till our days, we had taught them two answers:—In the first place, they could have replied, we are teachers of the people, and are therefore under no obligation to answer; or, they might have replied, we have given you an answer in Scripture language; be content with that; we go no farther than our guide. But I forget that we are now in the nineteenth century; and that we have consequently outstripped these ancients in the "march of mind."

3. We take as a third position—That it is the duty of every preacher of the

gospel, to give to the church of which he is a member, an account of the doctrines which he preaches. Gal. ii. 2.—"And I went up by revelation, and communicated unto them that gospel, which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run a hard race. in vain." Here the Apostle Paul hesitated not to give to the church a retrospective view of the gospel he had been preaching for many years past. And that not even to the churches among whom he had been preaching, but to the church at Jerusalem, where he had not been since his conversion. It will require no argument to prove, that what Paul did, we, as successors of the Apostles, are bound, after his example, to do.

4. Our fourth position is—That error in any of the fundamental doctrines of the gospel is destructive to the churches. 2 Tim. ii. 17.—"And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is already past; and overthrow the faith of some." I now put it home to my orthodox brethren, for to them I specially address myself; and I call upon them to answer—if an error respecting the resurrection "eateth as a canker," and "overthroweth the faith of some," what must be the effect of an error respecting the Lord Jesus Christ himself? Will it operate as a sanative medicine? Will it establish the faith of the church? Let them answer this to God, and their own consciences.

5. We consider it the duty of the teachers and rulers of churches, to refuse their authority to the preaching of doctrines which, in their consciences, they believe to be erroneous, and subversive of the faith once delivered to the saints. 1 Tim. i. 3.—"I besought thee to abide at Ephesus, that thou mightest *charge some that they teach no other doctrine.*" I do now beseech my orthodox brethren—(I use the word orthodox distinctively, not offensively)—I do beseech them, I say, to pause over this text, and apply it as the measure of their own conduct. Do they believe that Arianism is the doctrine of the Gospel? Do they not believe that it is subversive of the gospel? Yet do they not, year after year, give their publick license to Arians to preach the gospel? Do they not, year after year, ordain them to minister in the gospel? And have they ever made an attempt to tell them that the Supreme Deity of Christ is the foundation of the gospel? And have they ever attempted to charge them that they preach no other doctrine? Our fathers in the ministry, by the manner in which they conducted this church, have been instrumental, I grieve to say it, in layi for the feet of us, their sons. accordingly, been entangled in so till this hour; and I do be brethren, for the sake of consist the sake of Scripture truth— the paths of their feet, and ma nest, an humble, a persevering free themselves and future g from this unhappy entanglemen

6. We consider it, upon Scrip rant, to be the duty of the churc low after *uniformity*—not a uni be produced by pains and pen legal enactments; but by a st rence to Scripture truth and practice. 1 Cor. i. 10—"Now you, brethren, by the name of Jesus Christ, that ye all speak thing, and that there be no among you; but that ye be perfe ed in the same mind, and in judgment." Now, are Trinita Arians joined in the same mir same judgment? Do they speak things in their private interc their publick ministrations?—Th vided about the very first princi ligion—about the great object of timony; and while they remain c ing one another, yet apparentl one church, it can only serve to the doubtings of the sceptick, suspicions in men's minds of the insincerity. "The great object Christ erected a church was to ness of him." Matt. xxiv. 14;—a there be uniformity in that witn not discover upon what principl timony is entitled to acceptance. thodox member testifies, that "God manifested in the flesh"— member testifies, "he is some c gel"—the Socinian member tes is a mere peccable mortal like and the orthodox member licens dains the witnesses whose testim directly opposed to that which l has delivered. I do most respec earnestly, beseech my brethren these considerations in Scriptu It is now high time that we "a of our sleep." The night is fa the day is at hand. Let us wat sober, that at such time as the L eth, we may be found as serva his holy will.

I believe we have Scripture for endeavouring to purify th from the errors in doctrine or in that may from time to time arise ii. 21—The Apostle has been a Timothy on his duties as a Chri nister. In the 17th verse he has ed the erroneous doctrines of H and Philetus, who had overth

some. And now, in the 21st verse, —" If a man shall purge himself ese, he shall be a vessel unto ho- nctified, and meet for the master's l prepared unto every good work." ı that is an heretic, after the first ond admonition reject." 1 Tim. From such withdraw thyself." 2 iii. 6—"Now, we command you, n, in the name of our Lord Jesus that ye withdraw yourselves from rother that walketh disorderly, and r the tradition which he received ."

fully aware how my friend, Mr. , will criticise these texts, and en- to show that they are inapplica- ur circumstances. He may do so. el it necessary to suggest to him owing questions. Was the duty of y, a Christian minister, intended xample to other Christian minis- Was it not his duty to purge the of the erroneous teaching of Hy- and Philetus? Is Arianism, or is ieresy? I confess I dislike the use word heresy, because it has been ed by the church of Rome; yet, as criptural term, I take it as I find it. in no invidious sense, but merely in a plain answer to a plain ques- ask farther, if we are commanded *draw* ourselves from every brother lketh disorderly, even in the com- ncerns of life, are we to remain with those who walk disorderly in ırch of Christ? I put the question o my orthodox brethren, are the es of Arianism according to the n received from Paul? If they are not they who preach them walk rly? And is it not our duty to with- ırselves from them?

re thus, Sir, endeavoured to take lustrate some of the Scripture s upon which we rest our cause. come now to exhibit the reasona- of the means by which, under the rovidence of God, we propose to e the purity of this church.

first of those means to which I ivert is, a Scriptural, plain, and declaration of the doctrines which ch. This will apply to the exami- of entrants to the ministry, and to ıtinuation of communion with those e already ordained.

ıblick confession of a church's faith never be a *test to be imposed* upon n But it is a publick declaration nen of what that church believes, ıey may know upon what terms, ı what professed principles, they ıer communion.

he church I have already shown to tness for God, so a publick confes- sion of her faith is necessary, to let the nature of her witness be known. In this way we know what the church of Scotland testifies, what the church of England testifies, what the Greek or Italian churches testify—and we are enabled thus to judge into what communion we can enter with a good conscience, and the hope of edification. I may be told that all this information may as well be received in the present state of this Synod, for we all allow that the Bible is our confession. Granted. But I ask you what Bible is your confession? Is it the Trinitarian Bible, which we consider announcing that the "Word was God?" or is it the Arian Bible, which announces the "Word was Divine?" or is it the Socinian Bible, which, I believe, has it "Reason was Divine?" Answer me *what Bible* is your confession, and then I shall understand you. But, until this be done, to say that the Bible is our confession, is a mere casting of dust into our eyes, which we must either avoid by closing them altogether, or getting, as speedily as possible, into a more salubrious atmosphere.

Another use of publick declarations of faith is, to show how far we and other churches can agree. This is a most desirable object. I rejoice to see how essentially we coincide, on all important doctrines, with churches that stand distinguished from us by many barriers of mere external discipline. We are not within the same enclosure; but we are sowing the same seed; we are labouring for the same master; we are actuated by the same spirit. We know what we are, because we have mutually declared our sentiments; and we rejoice that our declarations have demonstrated our kindred and agreement.

There is still another important use of publick declarations of faith, in the vindication which, at present, they afford, and in time to come they may afford, to the religious character of those churches by which they are exhibited. The Protestant churches of Germany, Switzerland, Scotland, England, &c. &c. found it absolutely necessary, at the period of the reformation, to give confessions of their faith, in order to vindicate themselves from the many and injurious charges that were brought against their principles. The ancient church of the Waldenses have found their publick confessions of great importance, towards vindicating the character of their forefathers from the grossest aspersions; and the time may come, when the Presbyterian church, comprising the Synod of Ulster, may find an equal vindication of her religious character, in the open confession of the principles of her faith. Foreign churches can

know nothing of our religious character, but by the religious opinions we publish and avow. And future times can know nothing of what we have been, but by the record we leave behind us of the faith we have embraced.

I am fully aware that, in this age of liberality, the man who stands up as the advocate of creeds or confessions, exposes himself to a thousand hostile attacks. For the liberals of this age are only liberal to themselves—with one exception, indeed, that they are most liberal of abuse to every man who dares to lift the hand of opposition against them. Well, be it so. I only pray that I may be enabled to bear misrepresentation or invective with composure and forgiveness; and that God may enable me now, and at all times, to vindicate the cause of truth, and exhibit the fallacy and inconclusiveness of the arguments by which it is assailed.

That an improper use has often been made of creeds and confessions, I willingly admit; but when I have admitted so much, I have only said, that, in the hands of men, every thing has been abused. Reason, the word of God himself, the Lord's Supper, and every good gift of God, have been abused; and so evident is this fact, that it has passed into a logical proverb—that we are not to argue from the abuse of any thing. Taking it, then, for granted, that every honourable opponent will argue from other principles than the abuse of creeds, I shall proceed to explain the sole purpose of church creeds, and then vindicate their use from the objections now urged against them.

Every man has a creed, for every man believes something; and a creed is merely what a man believes.

The sole purpose of a creed, then, is to show what a man believes, or what a church believes. Every thing beyond this comes under the head of abuse. When we call upon a man then for his creed, we merely ask, what does he believe? and I confess I can see no principle, either of politeness or religion, that forbids the question, nor any principle of honesty that entitles any man to refuse a reply.

I have given to the subject all the attention in my power, during the entire progress of the discussion; and the arguments urged against reference to creeds, seem to me reducible to the following arrangement. I shall state them in order, that I may meet them with a refutation:—

1. It has been argued, that "we wish to impose a test." There is a double fallacy in this argument. We *impose* nothing; for imposition implies power, with pains and penalties for refusing compliance. Thus, in popular use, the word *test*, signifies something to be taken, in order to qualify for office; and which, if taken, the right to the office follows. Confessions of faith have been so abused—but any such abuse must be far from our minds. Were a man to sign a confession of faith again and again, I should not consider him one whit better qualified for the ministerial office than before his signature. My conviction of the sincerity of his profession, the scripturality of his views, and the sanctity of his life, would, in my mind, be his sole qualifications: for the signing of a creed I consider not as a test—I merely view it as a means of putting to a man this plain question, What do you think?

2. The second argument against the use of any creed is derived from the danger of binding men to any uninspired phraseology. On this subject, let me explain the practice, and vindicate the conduct, of the General Synod of Ulster. At an early period of the Synod's history, it was found, that some persons scrupled to admit certain phrases in the Westminster confession, the acknowledged record of the faith of the Synod. These scruples arose, not from opposition to the doctrines of the confession, but from the phraseology in which some of them were expressed. The Synod, therefore, enacted—that persons, when required to make a declaration of their faith, might have liberty to explain, in words of their own, the sense in which they understood any particular phrases; at the same time satisfying the Presbytery that they did not reject the doctrine, but merely scrupled at the phraseology. This order of Synod was called, "The Pacific Act;" and has been the ordinary law in subscribing Presbyteries down till this time. For my own part, I would not wish to bind any man to express his faith in any particular, uninspired phraseology whatever. I would leave him to the free and unrestricted selection of his own words, where he could not adopt mine; but I would beg him to furnish me with such words as would clearly enable me to comprehend his meaning.

3 But if you are willing to sanction a man's selection of phrases, then why not be contented with mere Scripture phrases? Here let me remark, that all the opponents of creeds and confessions would, I believe, at once surrender and throw down their arms, were churches to accept of their declarations of faith in mere Scripture phrases. And why are they not contented with such declaration? Why, just because it is no declaration. Let me respectfully beg your attention to this point. A confession in Scripture phrases is indeed a declaration of what *God has said*, but not an account of the *meaning man attaches* to God's sayings. Mr. Montgomery has undertaken to show, that he holds no

s inconsistent with the Word of
n other words, as he is generally
od to be an Arian, and as he may
considered as the representative
entire body of the Arians of this
Mr. M. undertakes to prove that
n is consistent with the Word of
id that by consequence, the faith
itarians is inconsistent with that
Now, how does Mr. M. effect
nonstration? Why, by declaring
believes his Bible. This is a spe-
f that form of sophism, which, by
too much, is found to prove no-
I know Mr. M. abhors Socinian-
uch as we do. Now, a Socinian
n Mr. M. in declaring that he be-
e Bible. Therefore, on Mr. M.'s
es, the faith of the Socinian is also
nt with the Word of God. That
Arian and Socinian creeds, which
nsistent with one another, are yet
nsistent with the Word of God.
et us examine Mr. Montgomery's
on of faith a little more minutely.
hilip, says he, baptized the Ethio-
leman, it was upon this simple
ion, "I believe that Jesus Christ
on of God." "And I," said Mr.
most decidedly believe this." Mr.
mery has also undertaken to prove
ans hold all the doctrines that can
e required of them, in order to
ellowship with Trinitarians. The
luced to prove this was 1 John
"We do testify that the Father
Son to be the Saviour of the
and whosoever shall confess that
the Son of God, God dwelleth in
he in God." "Most cordially,"
. M., "do we believe this doc-
re subscribe to it with all our
nd consciences." Now, all this
ry fair, and sounds most orthodox,
r all contains not one word to the
. Had we asked Mr. M. what the
id called Christ, he had answered
"The Son of God." But we ask
what the Bible *says*, we ask him
thinks the Bible *means* by "Son
" Does it *mean* that he was "God
in the flesh," or does it mean
was an angel or created spirit; or
nean that he was a man of like in-
with ourselves?—When Mr.
mery has answered these plain
ns, we shall then be able to esti-
e amount of an Arian confession.
I do appeal to Mr. M., by the va-
puts upon simple truth, whether
of equivocal language be worthy
haracter of an honest man? The
e of Scripture is not, indeed, na-
equivocal. But the introduction
and Socinian doctrines have made
Must not then every man, upon
the principles of common honesty, employ such explanations as will show to every one the real sense and meaning he attaches to the divine Word. Ramohun Roy, a Bramin, and sort of a Socinian, will immediately adopt Mr. Montgomery's creed. Christ, he will tell you, was the Saviour of the world, for he saved men from error by his use of excellent precepts—Christ, he will tell you, was the "Son of God;" for by "Son of God," he means merely a good man. Let it then be remembered, that when we ask a man for his profession of faith, we ask him not for the *words of the Bible*, but for an honest declaration of the *meaning he attaches* to these words.

4. To the use of confessions it has been ingeniously objected by Mr. Fletcher Blakely, that we require first to understand the Bible, and then we make a confession *a rule for understanding the Bible;* which we are presumed to understand before the confession was made. To this I answer—a confession is no *rule for understanding the Bible;* a confession is a mere declaration of what we believe to be the *meaning of the Bible.*

5. The same individual has argued, that by a confession we *add to the Bible.* Did the gentleman but weigh this charge, I am convinced he would retract it. What! does he mean to bring us under that awful sentence pronounced in the book of Revelation, against those who add to the word of God! I cannot believe him so liberally uncharitable. His charge arises from his continual mistake about the nature and purposes of creeds. They are not made to add to the word of God, or to have any authority as the word of God; they are merely intended to declare what we believe to be the meaning of the word of God. They are not to be considered an authoritative declaration of what God has said, but of what we believe to be the import of his saying.

6. He has likewise charged us with an invasion of the rights of private judgment. In answer to this I shall suppose that Mr. B. subscribes to my description of "private judgment;" and if he do, I deny that the making of a confession of faith is an invasion of private judgment. I aver that it is an exercise of private judgment. An individual comes to the Bible, and by every means which God has bestowed upon him, he endeavours to ascertain its meaning. He propounds this meaning to others; and on a similar examination, they agree with him. This agreement is a mere aggregate of private judgments. Well, in their union of private judgments, they determine that persons denying doctrines which they hold to be fundamental and essential, shall not be considered of

their company. Ah! replies the objector, if you deny me admission, you invade my private judgment. It may be so, reply the others; but if you intrude, you invade our private judgment. We leave you, Sir, undisturbed, to the choice of your own companionship; nor shall we intrude upon you farther than by our opinion, if you will listen to it. If we cannot convince you of your error, and our correctness, we beg to part, and to part in charity. But surely, Sir, if your private judgment be to overturn our private judgment, this is not liberality, but tyranny over our own consciences.

7. From the same quarter we are charged with presuming to express matters *better than God.* Another awful charge, and just as unfounded as the foregoing. What is it we presume to express? Not what God should have said, but what we *believe he meant, by what he did say.* I have yet to learn that there is any presumption in telling, in the plainest language, what opinions we do hold; or in giving our best interpretation of any portion of the divine word. A creed is merely such a statement, such an interpretation. Were the objector to carry his imaginary principle to its legitimate consequences, he would never preach another sermon. The moment he would commence an interpretation of Scripture, a statement of what he believes the Scriptures to mean, he would be horror struck with the idea of attempting to express the matter better than God; and his entire services would consist of a mere recitation of the words of the Bible.

8. We are charged with putting our creeds into the place of the Bible. I answer, we do no such thing. But as different persons understand the Bible in different senses, we declare, by a confession of our faith, *in what sense* we understand it.

9. We are charged with claiming infallibility. I pause not to argue the church's infallibility. But I shall fearlessly announce, that there is a Scriptural sense, in which every true believer is infallible. This I learn from Jesus Christ, the Lord. —John vi. 45. "And they shall be all taught of God."—Now I know that God must be an infallible teacher, and that every one, taught of him, must, in the Scriptural sense, be infallible. But in declaring our creed we claim not to be infallible interpreters of God's meaning, but honest interpreters of our own; or, if you will so have it, infallible interpreters of our own meaning. I do believe that every honest man is able infallibly to declare what he believes—what he disbelieves—or where he is in doubts. Now, this is all that we, by a declaration of our faith, propose to do. It is not fair to conjure up the phantom of Romish in ty, and charge us with all the enc committed under its guidance. V claim all connexion with its orig principles. But, without presum will be admitted, that we know o opinions, and that we can honestly infallibly, declare them to the wor

10. But, as in all cases, the ap matters of fact must form the stron guments, so we have an open a appeal to the condition of those cl that have adopted publick conf The church of England, we hav told, is overrun with Arianism, n standing the orthodoxy of her thir Articles. For any thing I know, t be the case; but so far as my p knowledge extends, it is totally My acquaintance with the minis that church is certainly not very ex yet it is far from being inconsi And I am bold to aver, that within tire circle of my acquaintance, t not an individual that I believe to b Arian or Socinian

The church of Scotland has al adduced as an example of the inu publick confessions. We were t year, by a member of this house, w be presumed to be well acquaint the state of the Scottish church, t infested with the diseases of Aria even Socinianism, to no inconsi amount; and is as much diversifie ligious sentiment as we ourselves c sibly be.

I cannot presume to speak of the of Scotland as matter of personal ledge. Yet I know most of the m of Edinburgh, either personally o ligious character—I have a sim quaintance with many of the mini Glasgow, and its neighbourhood— far as my acquaintance extends, is not inconsiderable, I feel enable ter against the statement alluded decided protest. I have no doubt dividual who made it, did honestly it—yet I am bound, on the know have of the church of Scotland, I do not believe it. Such a stateme the church of Scotland appears t rest much upon the same kind of e on which rests the statement con one of her greatest ornaments; Dr. Chalmers; which statement v only made in this Synod, but form a foundation for two argument yet it has no foundation of truth, the imagination of the individuals b it was originally propagated. It w openly stated, last year, in this hou Dr. Chalmers, when a minister church of Scotland, had been a So I have since made inquiries upon t

ım a source that cannot be doubt-
d I can tell to this house that the
ent is totally erroneous. Dr. C.
all times of his ministry a Calvinist.
ıe has said, in his Address to the
of Kilmeny, that he had tried upon
or years, the influence of "a moral
ment;" but this merely alluded to
re legal form of his preaching, pre-
o his adoption of that evangelical
which has since delighted and en-
l the hearts of listening thousands.
inist may preach the law, and give
rominence over the doctrines of
and this is the sole foundation for
arge of Socinianism in the distin-
d individual with whom the charac-
the Scottish church was involved.
en say that those churches, in pro-
) as they have openly, uprightly,
eterminately, employed their ac-
edged creeds, have, in that propor-
reserved their doctrinal purity,—
ve who have connived, like Geneva,
neglect of our creeds, have, in the
tion of our neglect, been invaded
Arianism, or occasionally, Socinian-
ad are found, at this day, not going
hand with one mind and one judg-
but contending, like children, about
st principles of the faith, and wast-
polemical debates the blessed days
ould be dedicated to the higher
es of edifying the body of Christ.

(*To be continued.*)

t OF RELIGION IN THE NORTH OF GERMANY.

(*Continued from p.* 61.)

the beginning of the 19th cen-
irreligion had attained such
endancy over the manners of
igher classes of society in Ber-
hat a man might mingle with
in all the relations and inter-
e of life, without hearing any
ersation which had the re-
st connexion with piety; with-
meeting any individual who
ired either to reprove or resist
revailing vanity and thought-
ess of mankind; and without
ng of any publication, calcu-
to awaken the mind, coming
the press, to carry alarm into
oul of the sinner, and rouse
rom his delusive and deadly
onfidence. Religion, if it ex-
at all, consisted *in occasion-*ally visiting, for the purposes of ridicule, the church of some poor despised orthodox clergyman. The best educated of the priesthood appeared to have no other end in view, but to render the duties of their office inefficient and nugatory. They made religion subservient to their own views of morality; they professed to exalt the soul to a state of independence, in the exercise of its powers; and thus to constitute it its own legislator. In this imaginary state of exaltation, they acknowledged reason alone as their supreme guide in all the concerns of life, and dispensed with the aids of religion—Just as a full grown man dispenses with the leading strings of childhood. They preached up the *autonomy* of reason, that is, its sovereign legislative power, adequate to all the wants of man. On a certain occasion, one of these preachers rose up, and harangued an audience of thirty or forty persons, against the prejudices generally entertained in favour of crowded churches; because, said he, a man might be a very good citizen, and a very acceptable servant of the Most High, though he did not attend church.

In the *Universal History* of Becker, the most widely circulated of all his historical works, the Old Testament is daringly turned into ridicule; and Jesus Christ is described as a hair-brained enthusiast, who, along with John the Baptist, had formed the mad design of establishing a terrestrial theocracy; but perceiving the project to be impracticable, that he endeavoured to withdraw from the visionary enterprise with a good grace, by representing all his views as having a relation solely to a spiritual kingdom. Now there are perhaps very few families in Berlin, who do not possess this book, and by whom it is not used as the text book of all the historical instruction given to children.

Religious instruction was very partially attended to, and but few

traces of it remained 50 years ago, in any of the publick schools: at present, alas! scarcely a vestige of family devotion remains, and pastoral visits, which have long been gradually decreasing in frequency, are now almost entirely unknown.

Infidelity and profaneness, moreover, had just attained their full growth, when we were delighted with beholding the blossoms of a fairer plant beginning to unfold. Men of lofty imaginations, and warm and generous hearts, could not endure a system of ethics, which denied all, and demolished all, that had previously existed, without substituting any equivalent. Philosophy and poetry took the lead, in breaking the fetters of infidelity, and extending the limits which a cold, calculating, and timid spirit had assigned to the operations of the human mind. While Schelling subjected the doctrines of religion to the examination of the understanding and conscience, whose province Kant had limited to matters of fact and moral principles, Scheiermacher, whose inquiries had taken a similar direction, claimed, for all the subjects of religious belief, a particular field of intellectual investigation, distinct from that which is generally assigned to philosophy. Meditation on the attributes of God—the feeling of an absolute dependence upon Him—and not any knowledge obtained by the aid of ratiocination, were the characteristics of the tenets he propounded.

He regarded the religion of every country, and of every age, as different exhibitions of human nature, which however it might vary in form, was always substantially the same. His school was devoted to the study of the fine arts and belles lettres. His disciples were downright enthusiasts, who fancied that they breathed a purer atmosphere than other men, and affected to commiserate those who believed *and obeyed* the common principles of morality. The two brot W. and F. Schlegel, wit others belonging to this published the Athenæum, a intended to serve as the cir medium of their peculiar Several of this party aft embraced the Catholick rel an event easily explaine what we have already state most distinguished of the verts were Frederick Schle chariah Werner, and Louis Louis Tiech published, abou ago, a romance, entitled "T volt of Cevennes," in whic lineates, under the guise of peculiar creed, and with ref to existing facts, the religio of France in the time of XIV.

These new views had at fi little influence upon the but in progress of time, the preachers who adopted them high celebrity, and attract mense crowds to their re churches. Hanstein, wh about seven years ago, took in this march of popularity.

While this reaction, whic ever had not its origin ir gospel truth, was extending fluence over the higher r Berlin, very signal and ble fects attended the peaceful trations of Jaenicke, the pa small Bohemian church in t His preaching collected large crowds of genuine Ch who, by meeting often in t place, were led to form mu and friendly associations; Board of Missions of Berlin ed in 1800 by Jaenicke, wa sult of an active and int correspondence, carried on with the Christian church of neighbouring and remot tries.

Fashionable people wer times offended at the fami searching style of his serm his church became a schoo true faith, both to the lower

f the people. Jaenicke almost alone in bear- to the truth of God. isters who coincided doctrine were taken , and their successors very opposite charac- owever, he continued act as a faithful apos- ig, with immoveable *st crucified and risen* only anchor of faith he souls of those en- charge. His labours y blessed to the peo- and when the reli- and opinions of the that city were late- l quickened, a rem- cke's followers were om the newly awa- s could with pleasure small church of the ich, as in other places, as preserved from the flood of infidelity, luence, nevertheless, ed, became a second ntration, to the new r the path of godli-

is meant only as an o a series of interest- h I intend to publish; shall forthwith trans- the hope that they like interesting and ur readers.

ssurance, &c. of your in the Lord,

* *

ARY SEA JOURNAL.

ed from page 72.)

-We were this morn- rmed by the intelli- water-spout was fast s. Had it been per- e in contact with our uld, in all probability, ied in the deep. But appeared for our de- gun was *immediately* fired, which had the effect to disperse the threatening appearance.

March 22d.—We are now 18 degrees north of the Equator, and expect, should the wind continue favourable, to arrive at the Islands in the last of next week. Soon this dear interesting family will be separated, and we shall enter upon our labours, in our respective stations. It is yet altogether uncertain where, or with whom, I shall be situated; but I feel willing to leave the disposal of my future lot to my heavenly Father.

Yesterday was observed as a day of fasting, humiliation, and prayer, preparatory to entering upon the scene of our future labours. I am looking forward to this interesting event with the mingled emotions of joy, hope, and fear. I ardently long to commence my work in a heathen land, and I feel encouraged to hope that the Lord will make me useful. But when I look forward to the great object I have in view, and feel my own weakness, I tremble and say, "Who is sufficient for these things." But I feel thankful that I am enabled to go daily to the inexhaustible fountain, for the supply of every needed grace.

Saturday, 29th of March.—After being 21 weeks confined to this floating prison, the joyful sound of "*land O,*" saluted our ears; and the snow clad summit of Mouna Kea appeared in view. Every eye beamed with joy at this cheering sight. My feelings, as I gazed on my future home, were indescribable. On Sunday morning, we were in sight of Oahu, and about three o'clock we came to anchor in the harbour. Mr. Bingham, who was apprized of our arrival, came on board in the evening, accompanied by Mr. Chamberlain and Mr. Goodrich, and also Mr. Stetson, the first mate of the Enterprize, an American vessel in port, in which there is a revival of religion. We had a most interesting interview. They had appointed a meeting on board

the Enterprize, and Mr. Gulick was prevailed upon to accompany them, and to preach—He did not return till morning. From our friends we learned that Mrs. Bishop had gone to rest.

Oahu, April 5th.—About ten o'clock, on Monday, the 31st of March, every thing being in readiness, except Mr. and Mrs. Andrews, and Mr. and Mrs. Gulick, who remained to make some further arrangements, were seated in boats, and left the Parthian, and were conveyed to shore. Here we were met by Mr. Bingham and Mr. Chamberlain, who were waiting to receive us. We were soon surrounded by the chiefs of the natives, who met the shore, and greeted us with a friendly welcome. To spare their feelings, it was thought best that the young sisters should ride; and though it was revolting to us to be carried by our fellow creatures, we in the whole thought it best. And were soon seated in a little landau, with six of the natives drawing before, and two pushing behind, and the whole company in waiting over our heads. And in this style we proceeded to the house of Mr. Bingham, about half a mile from the place of landing. On our way, we called at the house of Kaahumanu, who had been informed of our arrival, and was prepared to receive us. She met us at the door with great politeness. After resting a few moments, at the house of Mr. Bingham, whose house being short, we proceeded on our journey, accompanied by Kaahumanu. On arriving at the Mission house and being introduced to Mrs. Bingham and children, we were refreshed with a glass of wine, and with great pleasure—the first we had tasted since we left America. Then the whole company kneeled down, and Mr. Bingham commenced praying, when the whole company fused in tears. About one we sat down to a table, spr a variety of different kinds tables, and the fruits of the We were honoured with the company. She is really a personage. Her dress wa silk, with a sprig muslin sc strings of beautiful feathe mented her neck, and sh Leghorn hat. While eatin tendants arrived, with a p bananas, and a waterm think as good as any I ev America. After dinner th took her leave, and the t tween this and tea was f with a constant succession ters—as fast as one set t leave another arrived. In t ing, our friends arrived f Parthian, and as our mattre not been brought on shore we could not all be accom at Mr. B.'s, we separated, went over to Mr. Goodr retired to bed, but not t The interesting events of the excitement, the degra had witnessed, the uncert my future destination, and f feelings, all conspired t sleep from my eyes. I ro day, and from the window the morning dawn, on th tains of Oahu. Kaahumar is with kindness; every sends is a handsome prese present arrangement is, thi remain here, till we hear further orders. The mi packet has arrived, and it i be we shall soon have a meeting, when there will b sionaries, and a decision made.

Thursday, April 8th.—W [illegible] introduced to the c the house of Kaahumanu, one of her friends of Kaahumanu, the wife of Mr. Green, who had been sick, but recovered her strength [illegible] visit, was dra Kaahumanu. The next proce [illegible] door. When we arrived at

met by Boki, the governor
t. After being presented
he conducted us to the
hich is a spacious building
partments, in the native
he floor was covered with
near the centre stood a
ered with a clean white
which were laid the pre-
to Boki and the Queen.
eyond was placed a sofa,
with crimson damask, on
re seated the ladies of the
essed in handsome silk,
ed silk scarfs. On each
placed chairs for the
family, and for Kaahu-
o honoured us all with a
l friendly shake of the
er dress was composed of
crape, and a blue crape
gantly embroidered with
k, and yellow silk. Mills,
Phelps, and several per-
distinction, were seated
the mats, in the native
the enclosure was filled
lower class. After the
of introduction was over,
tter of approbation was
interpreted by Mr. Bing-
answered by Mr. An-
he presents, which con-
Bible for the Queen and
some small books for the
re presented. After this
ded to the church, where
was preached by Mr. B.,
ouple were united in the
matrimony—they were
essed. In the evening,
a prayer meeting, at-
the mate and six sailors
evival ship, all the hope-
ts of divine grace. On
th, it was truly pleasing
the stillness and solem-
h prevailed. Not a soli-
e was seen, till the bell
o'clock for the native ser-
. Bingham preached from
—"How beautiful upon
tains," &c. At 11 Mr.
ached in English, and in
noon Mr. *Goodrich in the*
II.—Ch. Adv.

native language. It was a scene calculated to affect the most obdurate heart. To see at least three thousand souls on heathen ground, all attentively listening to the word of life, excited the most delightful emotions in my mind; and I never more sincerely rejoiced that I had been permitted to land on these shores, and in the delightful prospect of ending my days here, than on this interesting occasion. My heart aches, and my spirit sinks, when I witness the wretchedness and degradation which every where meet my eye; yet it is so much better than I had anticipated, that I am agreeably disappointed. And the friendly disposition manifested by the natives, affords the most ample encouragement. My time is at present much occupied, having a number of letters to finish, as there is a vessel in port, which will sail for America in a few weeks. I shall not close my letter, however, till a short time before she departs. The missionary packet, which arrived a day or two since, will sail to-morrow. Mr. Gulick will go in it, and the brethren will return with him, and there will be a general meeting, and a decision made in regard to our location.

A few hours after my arrival here, I received your letter, which you sent, expecting it to reach me in Boston. It had been taken out of the post office, and put into the hands of Dr. Judd, who in haste put it among a packet of letters for Mr. Bingham, and forgot it. I neither saw nor heard of it till after we landed, and was quite surprised to receive a letter from America so soon. I feel grateful for your kind advice, with respect to a prudent care of my health. It is as you say—I feel now able to go through almost any fatigue. My health never was better. I have increased in flesh, and see so much to do, that I know not how to remain quiet, and feel as if no labour would be too great. But we are advised by those who

have been long in the field, to spare our strength at first. And I hope to profit both by their experience and your advice. Nothing can exceed the anxiety of the natives to obtain books; they will give almost any thing, for one sheet of the gospel of Luke.

May 1st.—Since visiting the above, some of the brethren from the other stations have arrived, and there has been a consultation, on the measures which it would be best to adopt. After much deliberation, it has been decided that Mr. Andrews should go to Lahaina, Mr. Gulick to Tanai, Dr. Judd, Mr. Clark, and Mr. Shepherd, to remain here, Miss Ward also to continue at this station, Miss Stone to go to Kailua, Miss Patten to Lahaina—I shall accompany Mr. Gulick to Tanai. Our friends expect to embark for their different stations on Monday next—We shall probably remain here some time longer. On Sunday last we united with the church, and for the first time joined with the first fruits of missionary labours here, in commemorating the dying love of our risen and exalted Saviour O my dear friends! this was a season of peculiar solemnity; a season upon which I shall always look back with the most pleasurable sensations. I could scarcely restrain my feelings, when, with a trembling hand, I subscribed the covenant, and solemnly renewed my engagement to be the Lord's. Mr. Bingham, in a most affectionate manner, gave us, in the name of the church, a cordial welcome to all its privileges. Mr. Richards said much to encourage, animate, and excite us to diligence, zeal, and faithfulness, in this gracious cause. We certainly have every thing to encourage us to go forward with diligence, in the missionary work. We have arrived here at a most favourable time, and under the most auspicious circumstances, have been received with the strongest expressions of affection, by those already in the field, and who have borne the burden and heat of the day. The young king, and all the chiefs, have expressed their approbation; and all classes are eager to obtain the word of life. The field is ripe for the harvest, and there is nothing to prevent our immediately entering upon our labours; and I trust, if we do not weary in well doing, we shall in due time reap an abundant harvest. O my friends, could you take a view of this moral waste, could you see the degraded state of these our fellow beings, how would your hearts be pained and your tears flow, and your bosoms heave with sighs! O how earnestly would you desire to send more and more labourers into the field! How fervently would you pray for the salvation of these perishing immortals! Here are thousands and thousands of souls, famishing for the bread of life, and but few to direct their wandering footsteps in the path to heaven. A thousand labourers would not supply the pressing wants.

May 6th.—Yesterday afternoon, after committing our friends to the care of the missionaries' God, we accompanied them to the place of embarcation, and, with feelings of tender regret, bade them adieu. They are gone to commence their toils in the cause of Christ. May he who has called them into the field, be their shield and their exceeding great reward. While Miss Patten was preparing for her departure, several of the native females, members of the church, who are in the habit of visiting us, called to take their leave of her. Some of them shed tears, and all expressed their regret. In the evening, they returned to sympathise with me, on the loss of my friend. It is expected that Mr. Goodrich will return to Hilo, as soon as the schooner is at liberty. It is probable Mr. Gulick will be the last to leave this place. It was decided by the brethren, that Mr. Green should go

-West Coast, to ascer-
ıpect of establishing a
ıtation there—He will
: a favourable opportu-
much pleased with my
spect. Mr. and Mrs.
n amiable and interest-
truly devoted to the
work, have uniformly
vith the greatest kind-
ıave no doubt they will
eir power to promote
s, while I remain with
however probable that
ime will be spent with
ey, whose health, like
ut feeble, and will pro-
ssistance. I expect to
ıching, as soon as I ac-
ıetent knowledge of the
Tanai being the most
on, will be most con-
y feelings; and I do
ı grace I shall be ena-
something for the Re-
ıse, in this part of the
the Lord. I desire to
that God has given me
ty these degraded crea-
ink nothing but com-
heir souls, and a desire
e my feeble aid in im-
r moral condition, could
d me to resign all the
l advantages of refined
d society, and all the
a gospel land, for a re-
ng these gloomy hills of
ıd my neighbours the
ed savages. This en-
to hope that I shall not
:r useless. *Now*, my
ı, I begin to experience
trials of a missionary
ıow something of that
s the missionaries' path
But I think I can say
know something of the
of those who forsake
st. Yes, my friends, I
"none of these things
I lean on the almighty
:ovenant God for sup-
is my refuge, my for-
gh tower, my deliverer;
in him will I trust." Blessed with his smiles, and enjoying his presence, "Cheerful I'll tread this desert through." I will not fear the terrors that I meet, being confident that Judah's Lion will guard my way, and safely guide me home. I conclude with earnestly requesting you to write, immediately on the reception of this; send your letters to Mr. E. and he will forward them. Let me know every particular of your family—how your church prospers—every thing will be interesting. Give my warmest love to all my friends, particularly Mrs. Dare and Mrs. Osborn. I shall write to them at some future time; at present I am much engaged. I need not urge you to remember the cause of Zion here; I know you will bear us on your hearts. Do pray that I may grow in grace, and every missionary qualification.

Farewell, dear, dear friends.

MARIA OGDEN.

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. II.

3. We are now to consider how far the union of different churches, in the prosecution of missionary operations, may be proper and advisable.

In forming a union for missionary operations, we think the design must always be, to promote harmony and brotherly love among the associating denominations, and to call into exercise more wisdom, strength and efficiency, in sending the gospel to the destitute, than would have been employed in this good work, if each denomination had been left to act by itself. No farther therefore than union may serve to promote such a design, can it be desirable and proper; for to any extent, or in any degree, in which it might interfere with the objects specified, it would plainly be injurious to the

general cause, and of course would better not take place.

Now, as to the promotion of harmonious and fraternal feelings between different religious denominations, it should be kept in mind, that this object will never be obtained by any attempt to unite Christian sects, while they differ on any of the important doctrines of the Christian system, or even in reference to any leading principles of church government, or ecclesiastical order. An attempt to unite denominations that are tenacious of discordant peculiarities, so far from promoting kind feelings, will only produce greater alienation, by making each party more keenly sensible of what it dislikes in the other. If a *formal* union for missionary purposes is organized between parties, not *cordially* agreed beforehand in what each considers as important, they must exercise a degree of forbearance and self denial which the world has not yet seen, if they do not soon manifest, that each is still desirous to promote its distinctive and favourite opinions and views;—if it is not apparent that measures are often advocated or opposed, just as the different partizans severally consider them as friendly, or hostile, to their peculiar wishes. The unavoidable consequence of this will be, either that the parties will separate, with less friendly feelings than those with which they came together; or else that one will decisively preponderate, and order every thing as it pleases, and the other will make but feeble exertions, or none at all, to afford aid, because its own desires have not been gratified but disappointed. Thus brotherly love will not be increased, but diminished, by such a union; and missionary operations will evidently not be carried on as extensively, or efficiently, as they probably would have been, if they had been undertaken *and* conducted by the parties separately.

Much countenance and assistance, in missionary operations, will often be given by several denominations, to a particular one with which they have no stipulated connexion, when that one is seen to be liberal, discreet and zealous; and this, even in cases in which there would have been insurmountable objections to a formal union. The funds by which the Moravians, or the Unitas Fratrum, have sustained their missions, have heretofore been, and we believe still are, greatly aided by the members of other communions; especially by those who belong to the established church of Britain: and it is a well known fact, that in almost every place in which Moravian missionaries are located, they are countenanced by the civil authorities to whom those places are subject, and sometimes receive pecuniary grants likewise, on account of the acknowledged meekness and discretion of the missionaries of this church, and the happy influence which they exercise on all the social interests of the community.*

* Since writing the foregoing paragraph, we have seen appended to the Christian Observer for October last, "Extracts from the Tenth Report of the Committee of the London Association, in aid of the Moravian Missions." Thus it appears that there is, in the established church of Britain, a regularly organized committee, for aiding the missions of this denomination. The report before us gives a statement of the stations and present missionary operations of the Moravians, and many interesting extracts from the journals of the missionaries; and at the close of the whole, we find the following:—

"In addition to the above extracts, it may be useful to state, that by the exercise of the rigid economy above noticed, the brethren usually maintain their missions at an annual expense of about £10,000, but they can seldom raise, in their own congregations, above a fourth part of the amount: the support, therefore, of their missions, depends *mainly* upon the active, liberal, and persevering efforts of members of *other religious communions*. They have often experienced distressing embarrassments, and must long since have relinquished their stations, and have yield-

ce manner, the conviction
as pervaded the mind of the
n publick, that the Baptist
aries in India are promoting
rests of our common Chris-
by their ability and enter-
translating the Holy Scrip-
nto many languages of the
nd by their general zeal and
lness in the missionary cause,
ained for them repeated and
eral contributions and dona-
rom other Christian denomi-
. When their printing es-
ment, many years since, was
destroyed by fire, they re-
from the Presbyterian church
country, a very handsome
aid in repairing their losses;
believe, that what Mr. Ward
d from this denomination,
ine years ago, for the esta-
nt of a Baptist college in
was scarcely less, if it was
re, than he received from
er sources in the United

can we forbear to consider
erican Board of Commis-
for Foreign Missions, as ex-
a striking example of the
cy of missions conducted by
le denomination, aided by
lerived from others, approv-
hly of the manner in which
issions are conducted. This
it is well known, was pro-
nd formed, and for some time
wholly supported, by the
gational and Independent
es of New England; and from

ose Christian enclosures a prey to
ers of darkness, but for the spon-
and continued bounty of such be-
t friends, chiefly residing in Eng-
l Scotland."

a powerful confirmation is here,
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any formal or stipulated union
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xtent, by the prudence, zeal, and
n temper, with which its missions
ried on. It appears that *three-*
f the funds of the Moravians, are
from the voluntary donations of
enominations.

the members of those churches have the members of the Prudential Committee, from first to last, been uniformly selected. Now, it is by this committee in fact, (whatever may appear in form) that all the plans of the A. B. C. F. M. are devised, and all their measures matured and executed. The committee, no doubt, may and do, avail themselves of information, hints, and suggestions, from whatever quarter they may come; and composed, as it is, and ever has been, of wise and good men, a great regard has been paid to the views and wishes of the Christian publick, in all that has been done. To the chartered board several members of the Presbyterian church now belong; and many more, both of this church and of some others, are reckoned among its honorary members. Still it is the Prudential Committee, consisting entirely of Congregationalists or Independents, that really both project and manage the concerns of that Board; and nothing of which they do not approve, is, we believe, ever done, and very little which did not really and strictly originate with themselves, has, we think, ever been attempted. Let it by no means be supposed, that we disapprove of this method of procedure. We approve of it cordially and entirely. We think it right and just in itself, that the Congregationalists and Independents, who gave birth to the institution, and who have uniformly and largely contributed to its support, should direct and manage their own plans and efforts; and without being understood to approve of every individual act and project of that committee, we do say unequivocally, that we would not change its organization, or place in it an individual, who is not a Congregationalist or an Independent, if we could do it by a wish. We believe that its aptitude to do good, much—very much—depends, on an entire unity and concert, in plan and in action, which not im

probably might be marred, by the introduction of a single member of another denomination. We also think that they have manifested very great activity, zeal and address, and perhaps as much liberality as is to be expected in the present state of human nature—more we may expect in the Millennium—in conducting their affairs; by which they have deservedly obtained the confidence, and been aided by the contributions, of almost all the warm friends of the missionary cause in the United States.

We have been thus particular in remarking on the A. B. C. F. M., because we really regard it as exhibiting a striking instance of the efficiency in missionary operations, which may be exercised by a single denomination, when its measures are taken and executed with such wisdom, prudence, energy and liberality, as to command publick and general approbation and confidence. We have done it also, because we know that many—regarding appearances more than realities—have viewed, and still view, this Board, as an imposing example of the good effects to be produced by the union of several denominations. It is indeed the union of several denominations, to support the approved missionary operations of one; but in no other light than this can we regard it: and the example goes far to show, that this is probably the best, and perhaps the only kind of union, of different religious sects, that is necessary or useful, in missionary operations. It is best calculated to promote peace and harmony, and to preserve that unity of design and action, on which efficiency essentially depends. It also provides for the supply of funds, quite as effectually, and probably more so, than can be done by any other means. We do not believe that if the A. B. C. F. Missions had been originally so constituted, as that every religious denomination which has hitherto contributed to its funds, should have had its representative in the Prudential Committee, the amount of funds would have been nearly as large as it has actually been, nor the amount of successful missionary labour performed half as great. And as to the wisdom that would have been called into exercise, by what are denominated *united councils*, we believe that the probable distraction of those councils, would have rendered the wisdom *actually exercised*, in planning and executing the measures of the A. B. C. F. Missions, far less than that which has always distinguished the Prudential Committee of that Board, constituted as it has ever been.

It seems to be questionable then, whether any union of different churches, other than that to which we have just adverted, be really advisable and useful, in the prosecution of missionary operations. If it be, we think it clear, that it ought to be attempted only between churches whose publick and acknowledged formularies of faith and of ecclesiastical order, are confessedly the same—differing only in the language used in the formularies, and in some circumstances admitted on all sides to be unimportant.

As to the often repeated maxim that union is strength, it is true only when properly explained. A union, as we think we have fully shown, which is only *formal*, and not *cordial*, produces no strength. On the contrary, by causing discord and divided counsels, it enfeebles every thing, instead of invigorating any thing; so that sects that cannot cordially unite, will do much more, and do it much better, by acting separately, than by an attempt to act connectively.

Again. A body may be too large, as well as too small, to act with the greatest efficiency. This is an admitted truth, demonstrated by numerous unequivocal examples. Every historian who has recorded the fall of the Roman em-

res that it fell by its own
nd every attentive ob-
y see that the Roman
lling, from much the same
is the manifest design of
, that (till the arrival of
nial age at least) no hu-
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conduct in the best man-
ultiplied concerns of a
munity, of indefinite ex-
yond a proper extent,
union is not *strength*, but
and we mistake if plain
are not visible, that cer-
nary corps have already
than they can do well—
in the widely extended, and exceedingly multiform operations, which they are called to superintend.

On the whole, then, we are brought to this conclusion, that the union of different religious sects for the prosecution of missionary operations, is proper and advisable, if at all, only between small denominations of Christians, and these such as have publick formularies of faith and church government that harmonize, in every particular that is important in itself, or that is deemed to be so, by the parties who coalesce.

(*To be continued.*)

Review.

ON CHRISTIAN BAPTISM.

tinued from page 78.)

he publick disputations
n the subject of religion,
took place at Poissy, in
as the most important.
red Sept. 4, 1561, by the
nt of Charles IX. king of
nd the cause of this con-
s, in the royal proclama-
d to be, "the providing a
r the religious disturb-
he kingdom, that all oc-
offence might be taken
the correction of abuses,
the publick tranquillity
restored." And it was
to be the royal pleasure,
ergy engaged in this con-
ould not desist from their
til some plan should be
r reconciling the differ-
ch existed among his ma-
jects.

meeting were invited all
distinguished personages
gdom; and of ecclesias-
dinals, archbishops, and
the number of fifty; be-
ge number of the doctors
bonne, &c. *The reform-*
ed pastors were invited to delegate such persons as they might choose from their own body, or from the adjoining countries; and a more learned and pious delegation, the church has seldom had it in her power to furnish. Among them were, Beza, Martyr, Marlorat, Viret, Merlin, Morell, Boquin, Gallasius, &c., to the number of more than thirty. When the Protestant ministers arrived in the neighbourhood, Beza, by the suffrages of his brethren, was appointed their speaker.

The evening succeeding the arrival of Beza, he was introduced into the chamber of the king of Navarre, where were convened, the queen-mother, the king of Navarre, the prince of Conde, the cardinals Bourbon and Lothario, together with many other persons of noble rank. Here, Beza entered into an explanation of the reasons which had induced him to attend, although they were not unknown to those present. The queen accosted him in a very gracious manner, and expressed her ardent wishes, that he would make it a primary object to consult the peace of the church. But Lothario

addressed the venerable man in a harsh manner, saying "Since you, when absent, have been the occasion of grievous disturbances, so now, when present, it is the ardent wish of us all, that you would use your endeavours to restore peace." To which Beza answered, "that he was of a condition too humble to have it in his power to produce a commotion, in so great and powerful a kingdom; and that from nature, and on principle, he was totally averse to all disorderly proceedings; and that his zeal and exertions should never be wanting, to promote piety towards God, and the prosperity of his king and country." After considerable conversation with Beza, cardinal Lothario declared to the queen, "that he was very much pleased with him, and that he now hoped, that the result of the conference would be such as they desired, provided every thing should be conducted with temperance and right reason." And when the company were about to separate, he addressed himself to Beza, in a very affectionate manner, and said "I rejoice that I have had this opportunity of conversing with you; and, in the name of God, I invite you to the conference, for I now hope, that in a short time,—the reasons on both sides being well pondered—a way to permanent concord will be discovered." Beza replied at length, and entreated the cardinal to persevere in his zeal for peace and concord;—he professed, that whatever gifts he had received from God should be most sincerely employed, to promote the same object.

The Protestant ministers being now convened, sent in a petition to the king, that he would, according to his promise, institute the proposed conference, without delay; and entreating, that the dignitaries of the church should not be permitted to preside, but that the king himself would consent to moderate the Assembly. Moreover, they requested, that all controversies should be determined by the Holy Scri and that the whole of the t tions should be committed t ing by the royal notaries. T the king answered, that he act in this business, with the by the advice of his proper c lors, in such a manner tha thing should tend to peace.

Some delay in opening tl ference was occasioned by th siastics of the established who protested against gra full liberty of disputing, to m had been long since condem the highest authority.

The Protestant ministers dressed a petition to the mother, of the same purport sent in to the king. To which plied, that they could not rea expect to be judges in the cause;—but that she agree the word of God should be the ard, by which every doctrine be tried. They were moreo formed by the queen, that the royal secretaries should pointed to take down the d and that the king himself, the royal family, would be at the conference. She admo them to conduct themselves n ly, and to have nothing in vi the glory of God, of which, lieved they were sincerely ous;—and concluded by "that it would not be exped make any concessions to th writing, for which, indeed, could be no necessity, sinc royal word ought to be cons a sufficient security."

The delegates of the re church having received this departed, when immediately of the Sorbonnists came to the and wished to know wheth could bring herself to hear t courses of men of this new re and that if she resolved to hea it would be very unsafe for so a man as the king to be prese there would be great danger, count of his tender years, l

ıred. And they
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ıs hall of the mon-
ıg and queen of
and queen of Na-
f Arles, brother to
garet his wife, the
nd a large number
ere present. The
esiastics was about
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Canonists. The
ters were about
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a discourse, by
chancellor of the
he cardinals Taro
quired should be
iting: but he re-
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ıe historian, says,
was made for no
ın to create delay.
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ak, upon which he
hings which relate
God, both great
above the capaci-
ıding, and depend
trust that it will
ıs by you, O king,
e our deliberations
God." On which,
ell on his knees,
g the form of con-
reformed church-
thus, "O Lord,
thy unprofitable
y may be able to
before the king,
ıstrious assembly.
ther of lights, ac-
nted goodness, to
ls, to regulate our
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the glory of thy
Adv.

name, the prosperity of the king and all his people, and the peace and tranquillity of the Christian republick, and especially of this kingdom."

When Beza had finished his prayer, he addressed the king, in the following manner: "O most illustrious king, it is esteemed, indeed, a great felicity by those who honour and obey their sovereign with fidelity, to enjoy the privilege of seeing his face, which is, as it were, the visible representation of the majesty of God. And it cannot be otherwise, but that faithful subjects should be greatly agitated, when thus admitted into the royal presence: for we are naturally so constituted, that what we see with our eyes, affects us much more sensibly and deeply, than what we perceive by the simple apprehension of our minds. But if, at any time, it so happens, that subjects are not only permitted to behold their prince, but to be seen by him, and what is more, to be heard by him, and to meet with his approbation, they would, indeed, seem to themselves to have attained the highest object of their wishes. These distinguished privileges, for a time, it hath pleased God, that some of your faithful subjects have not been permitted to enjoy—to their great disadvantage and grief—until now, when the same God, in his infinite mercy, having regard to our unceasing tears and groans, hath so favoured us, that he hath granted unto us, this day, the blessing, which has been rather the object of our wishes than our hopes; that we should be admitted to the privilege of seeing your Majesty, and of being seen and heard by you, in this most illustrious assembly. Such a favour, we have never before experienced, and never expect afterwards to enjoy the same; so that the whole period of our remaining life will be insufficient to express, in a suitable manner, our obligation to God, and our gratitude to your Majesty, for this

signal favour. And in addition to all the rest, we are not only privileged with access to your royal person, but are tenderly and benignantly invited by you, to be of one mind, in our obedience to God, as we are in our allegiance to you. We must confess, that our minds are scarcely capable of conceiving, in a proper manner, of these distinguished favours; much less have we words to express, the sense which we entertain of your great goodness and condescension. We choose, rather, therefore, in modest silence, to confess our inability to do justice to the subject—which surpasses all eloquence, than to degrade it, by the poverty of our speech. But this one thing is the object of our most earnest desire, that our obedience may this day be graciously accepted by your Majesty. If God would only grant, that our coming together might at length put an end to our grievous afflictions, so that, by the auspicious events of this day, the very remembrance of those evils which have pressed so heavily on us, might be obliterated, what reason should we have for everlasting gratitude! We refer to those disturbances, on account of religion, which have already been the ruin of so many persons. Various circumstances have combined to prevent, until this time, our deliverance from evils worse than death, under which we have groaned. Often all hope would have expired, had it not been for some favourable events, by which our minds have been preserved from utter despair. We reckon it among the first of our grievances, that by some means or other, a fixed and almost indelible impression has taken possession of the minds of many, that we are a turbulent and ambitious set of men; bigotted to our own opinions, and enemies to peace and tranquillity. There are some, indeed, who entertain a more favourable opinion of our spirit, and believe that we are *not altogether* averse to peace and concord; but, at the same tim are of opinion, that we insist ditions so unreasonable an cult, that they are entirely in sible; and that, rather than accomplishing our favourite we would be willing to tu world upside down; and t would be glad to dispossess of their places and honours, ourselves might enjoy them. difficulties of this kind surro but we would choose rather them in oblivion, than by rec them, to renew our own s especially, at such a time when we are convened, not t complaints, but to endeavou vise a remedy which may them all. But what is that amid so many evils inspires courage? Certainly, O king, no ground of security in ou for we are among the most of our race: nor, indeed, d arrogance or vain confidence our minds, for the meanness condition effectually repres thoughts of this kind. B which confirms and animate a good conscience. We a ported by the persuasion, t are engaged in a good ca which we trust, that God, thro intervention of your Majes be the defender. Besides, y nignity, O king, which is m in your countenance, and in a words;—and your equity, illustrious queen, the good your disposition, and of the i ous princes of the royal fan and ye chosen counsellors, v cannot but hope, will be as to grant unto us that holy pe concord, of which we stan much need, as we are to rec From all these consideratio are encouraged to hope, t events of this day will be tions."

Having finished his add the king, Beza next address self to the dignitaries of the in the following manner: "

many words? One thing
us with hope, which is, that
t, that you, with whom we
e engaged in this confer-
ll be disposed, under the in-
of the law of charity, to use
deavours to illustrate the
ather than obscure it;—to
, rather than contend;—to
rguments, rather than im-
em. Finally, that you will
urselves, rather to arrest the
evils than to render them
d incurable. And now, in
ne of that God, who hath
d us in this place, and who
itness of our thoughts and
ve entreat and beseech you,
t yourselves of all prejudice
sion, in regard to what has
id, written or done, during
forty years, so that the pro-
nd of this conference may
efeated. And as it relates
u shall find, by the blessing
that docility and readiness
ve the truth from the word
which I trust you desire.
suppose, that we have come
o maintain any error; for
ere desire is, that whatever
l wrong in ourselves or in
y be corrected. Do not
that we entertain the arro-
sign of overthrowing the
f God, which we know must
nal. Do not imagine that
to reduce you to the same
nd humble condition, in
re are placed: with which,
r, by the grace of God, we
tented. Our desire is, that the foundations of Jerusalem should be firmly established and her ruins restored;—that the spiritual temple should be re-edified, and that the house of God, built up with living stones, should recover its pristine splendour;—that the dispersed sheep should be collected, and brought back to the fold of the one great Shepherd. This is our design, this our purpose, and most ardent wish; which, if you have not hitherto believed, we hope you will have no reason to doubt, when with all patience and gentleness, ye shall have entered into conference with us. And, now, I fervently wish, that instead of disputations and arguments, we could, with united voices, sing a song of praise to God, mutually pledging ourselves, that henceforth, with our combined forces, we would assail the hosts of unbelievers. It will, indeed, be a disgraceful thing, if, while we both preach the doctrines of peace and concord, we should evince a disposition easily to separate and with difficulty to be reconciled. But why mourn? These are things which may and ought to be wished for by men, but to effect them, belongs to God alone. And may it please him, of his infinite goodness, to forgive our sins, and in the place of our darkness, to illuminate our minds with the light of truth; and thus to accomplish for us, that desirable end which is so necessary to our peace."

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

ctoo.—M. Auguste Caille, the traveller who has succeeded in Tombuctoo, has been rewarded ıg, with the title of knight of the f Honour, and a pension.—He has ved ten thousand francs from the hical Society. The information unicates is represented as affording a very interesting connexion between the accounts furnished by Watt and Winterbottom, in their journey to Timbo, in 1794; by Major Laing's in the countries of Kouranko and Soulimana, in 1822; by M. Mollien's in Foutah-Jalloh, in 1818; by Mungo Park's to Joliba, in 1795, and 1805; by Dochard's to Yamina and Bam-

makou, in 1819; as well as all the itineraries of caravans on the route from Tombuctoo to the country of Tafilet.

"There can no longer be any doubt," says a Paris paper, "concerning the very high situation of the sources of the Bafing, the principal tributary of the Senegal. M. Caille, having set out on the 19th of April, 1827, from Cakondy, the tomb of Major Peddie and Major Campbell, crossed that river at Bafila. He also crossed the great stream Joliba, and thence went to Kankan, where he spent some time—a large city in the country of the same name, which supplies much gold from its mines. From this place he travelled about 200 miles to the eastward, beyond the Soulimana, to the village of Time, where he arrived on the 3d of August, and was detained by illness five whole months.

"At Time began another excursion towards the north, which is the second part of the journey. Designing to reach the Joliba again, he set out on the 10th of January, 1828, and after passing through more than one hundred villages, and examining the situation of Sego from a short distance, he saw that river once more at Galla, on the 10th of March, approaching it from the west, and crossed an arm of it to reach Jenna. All this is entirely new; as well as his route from the environs of Timbo to Time.

"The third portion of his journey was on the great river, (the Joliba or Niger,) having embarked 23d March, after a residence of thirteen days at Jenna. The water was at that time low. The river was in some places a mile in breadth, and in others much narrower, varying in depth and clearness. His journal notices the tributaries and the islands of this stream, and refers particularly to Lake Debo, (the same which is designated, but misplaced in French maps as Lake Dibbie,) and he gives new and authentic notices and statements, along the whole course of the stream. On the 17th of April, he arrived at Kabra, the port of Tombuctoo, and entered the city on the following day. On the 4th of May he left it for El-Arawan, which he reached in six days, and the wells of Teligue in eight more.—All the springs of fresh and brackish water were carefully noted by M. Caille, during his passage through the desert. He suffered doubly the fatigues and privations of that trying journey, on account of the season of hot east winds. He left El-Arawan on the 19th of May, but did not reach El-Harid until the 29th of June. There the caravan was divided into several parts; on the 23d of July, he arrived at Tafilet. He reached Fez on the 12th of August; and, by the aid of a guide, arrived at the sea coast, and September 17th was received by the French Consul a where it was difficult to recog his disguise."

The Tea Plant.—It has be whether there is more than of the tea plant. Dr. Abel is believe there are two, but will yield both the black and according to the mode of Dalrymple thinks the princip between the black and green of the leaf—the latter bein when the leaf is in a less matu while it contains a quantity o to a certain degree, narcotic gives the peculiar character teas. Abel remarks that le dried will retain more of the than those that are rapidly *green* tea is carefully dried to the open air in the shade, artificial heat, in shallow p charcoal fire. The differenc in which these teas are cu show the difference, we thinl The green tea district lies 29th and 31st degrees north the black tea district betwe and 28th degrees north la green teas met with in India, *powder*, with a leaf rollèd qui the *hyson*, the leaf of which is ly curled, and of a blueish gr black teas, the three follov best: 1st, the *Pouchong*, of a licate flavour, not often met India or China. 2d, the comm and 3d, the *Bohea tea*, called *wooe-chu*. Tea is a produ The Chinese use only the bl prepare the others for ex was first introduced into En the Commonwealth, and nov ty-two millions of pounds, consumed there; in the re more than five millions, and in America. Dr. Clarke say vels, speaking of the virtues that "The exhausted trave by continued fever, and wor toil, experiences in this infus cooling and balsamic virtue his blood abates, his spirit parched skin relaxes, and h renovated."—*Washington C*

We are happy to state, number of a newspaper, in character, has been issued h press here. It is, we believ of a miscellaneous nature, for circulation among the C have not heard of any of themselves as subscribers, b the numbers to be distribu advantage may be gained by

ections of the Chinese on a varie-
ects, and thus gradually giving
lish for other reading than the
ks of the sages which few un-

The paper in question is print-
side of a tolerably sized sheet,
to contain a diversity of intel-

The last article gives an account
th of the Rev. Dr. Collie.—*Ma-
erver, May* 20.

eal Insects.—It is perhaps not ge-
nown, that the cochineal insects
en introduced into Spain from
, and that they thrive well in the
urhood of Cadiz. From Cadiz a
of them were carried to Malta, on
of the British Government, by
rman, and it is said that they are
do well on that island. The plant
, or prickly thorn, on which they
abounds on all the coasts of the
anean.

ution for the Blind.—A plan is in
at Boston, to establish an institu-
ilar to those of Liverpool, Paris,
nburgh, where proper instruction
imparted to those who feel the
but see not the light of the sun—
ale the fragrance of the rose, but
not its beauty—we mean the
f whom it is said there are one
, of an age suitable for instruction,
commonwealth of Massachusetts
nd in New England two hundred.
vements now making to establish
evolent institution, are owing to
tions of a medical gentleman, of
from whom the following facts
n gathered, in regard to the insti-
f Paris and Edinburgh. The pu-
oth sexes are received into differ-
rtments, and taught in some me-
profession, such as making twine,
s, galoshes, book-binding, whip
music, &c. together with such oc-
s as basket making, mat-braiding,
ch are often adopted by the un-
l blind. They are paid a weekly
ccording to the amount of work
d, and the articles are sold for the
n. The girls are taught to sew,
orm the common needle-work oc-
s of females. For these labours,
the pupils receive, not merely
nough to support themselves, but
t to assist in the maintenance of
milies, when their situation renders
site. Besides these mechanical
nents, the blind are taught to
means of the raised letter; to
the reading of those who can
write for each other's perusal by
s now probably completed; to
icate with each other by means
tring alphabet; *and to print, not* only in black letter, but in their own raised letter, with apparatus invented for the purpose.—Indeed it is astonishing to see a book in the common letter, printed by the blind. To such a degree of utility and perfection can the education of the blind be extended.

The establishment of such an institution in this country, would be a charity worthy of the support of the good.

Use of Liquors in the Army.—The Secretary of War, in reply to an inquiry made of him by the H. of Representatives, whether the use of ardent spirits can be dispensed with in the army of the United States, has made a report. He gives it as his opinion, that the habitual use of ardent spirits, even in moderate quantities, is unfavourable to health, and that the chances for vigour, health and long life, are in favour of him who abstains from it altogether. He, however, thinks that so small a quantity as a gill a day, taken at different times, is not calculated to impair the health of persons engaged in active employments, and that the sudden abandonment of it, by persons who have been in the habit of using it, might prove injurious to their health.

Some idea of the immense extent of the Mauch-Chunk Coal-Mines, may be formed, from the following report of the Committee appointed by the Legislature of New York, to view the Morris canal, and inclined planes:—"On Thursday night, the fourth December, the Committee lodged at Bethlehem. On Friday they proceeded to Mauch-Chunk. On Saturday, sixth December, they went on the inclined plane to the coal field of the Lehigh Company. The day was spent in examining the extent of coal, and the manner of transporting it to the shute or landing upon the Lehigh. The whole top of the mountain, except a few feet upon the surface of earth, is a coal-bed, already ascertained to be many miles in extent, and in depth has been explored more than forty feet, the coal still of a good quality, and most probably extends to the base of the mountain, which is nine hundred feet high, and may, in a manner be considered as inexhaustible."

Phoca.—On the 1st inst. a Seal was killed, by Mr. Thomas A. Houston, in Sapelo river, about 3 miles from Southerland's Bluff, in M'Intosh county. From the nose to the end of the hinder fins, it measured seven feet four and a half inches, and across the breast twenty inches. The blubber on his side was fully two inches thick. This is the first animal of the kind that has, so far as our knowledge goes, been killed in Georgia. Indeed the belief has hitherto prevailed that the Seal

never visited our coast; though one or two incidents, which happened after the September storm of 1804, impressed us with an opposite opinion.

Interesting Discovery.—We understand, that Mr. Jabez Smith, and Mr. Follet, of Petersburgh, have just taken out a patent for a discovery which promises to be of great importance to the cotton planter—The object is to separate the kernel of the cotton seed frem the hull—and the former to be used for making oil.

Each bushel of seed is said to produce 3 quarts of oil, of a quality, little, if any, inferior to the linseed oil, and applicable to nearly every purpose for which that species of oil is employed.—*Richmond Compiler.*

"Washington Irving's Tales of the Moors," will be out in a few weeks. They are, it is said, a history, in effect, of the rise, glory and downfall of the Moors in Spain; composed by Irving, chiefly out of MS. during his recent stay at Seville.

LIST OF NEW PUBLICATIONS.

As we omitted our list for last month, we present our readers with bo present number.

The Subaltern's Log Book.-venile Keepsake.—The Youn cans.—Stewart's Journal to the Islands, 3d edition.—The Fall o by the author of Pierre and his Life of the Rev. W. Tennant.-of the Rev. Dr. Doddridge, new Alice Bradford.—Mr. Holyoke, Sabbath Schools.—Biographical of Great and Good Men.—Infa tion.—Tales extracted from th Souvenirs.—Gordon's History o vania.—Zillah, a Hebrew Tale Western Geography.—Life of Second Series.—The Disowne author of Pelham.—Tokeah, or t Rose.—Tales of Women.—Life i Arnott's Elements of Physic.—I Sacred Countries, with the Mo Ancient Names.—The Persecute By R. Pollock, author of the Time.—Hebrew Christomathy, fessor Stuart, of Andover.—Le St. Matthew, by Bishop Porteu edition, published by E. Littell. Thoughts on Religion, by Bish ridge.—A Journey round my Ro the French.

Religious Intelligence.

We earnestly bespeak from all our readers, a very attentive and candid perusal of the following

CIRCULAR.

Office of the Board of Missions of the General Assembly of the Presbyterian Church,

No. 210, South Third Street, Philadelphia, February 26th, 1829.

To the Churches and Congregations under the care of the General Assembly of the Presbyterian Church in the United States, and to the friends of Missions generally.

Very dear Friends and Brethren,

The Executive Committee of the Board of Missions, appointed by the last General Assembly, beg leave again to address you, respecting the highly interesting and important missionary concerns which have been entrusted to their care.

We wish, first of all, respectfully and affectionately to put you in remembrance of our former address, published in several of the religious periodicals of the day, and appended to the Minutes of the last General Assembly, and earnestly to entreat you to give it, renewedly, a very attentive perusal, and a prayerful considera-

tion. In that communication, t ples, plans, and wishes of the Ge sembly's Board of Missions are c veloped, and have, we would hop commended themselves to the un ing, heart, and conscience, of e cere friend of the Presbyterian by whom they have been duly co We would here devoutly expres titude to God, and offer our t many of the churches, and to i patrons, that the appeal to whic refer was not made in vain, but ha resulted in a large increase of o and in communications from vari of the Union, of the most gratif encouraging nature. From the e we have thus had of your confid liberality, we should have deemed appeal at this time entirely unn had not certain circumstances re curred, with which we deem it i that you should be as fully and a acquainted, as the nature of a sp limited communication will perm

We do most unfeignedly and d gret the necessity which has b upon us, as the servants of the I rian Church, to present ourselv you in the unwelcome character

s against any portion of the re- "household of faith;" and more y against that particular portion of hose avowed opinions, purposes, , we feel ourselves assailed and d. But while we are fully con- at a course of measures has been and that too by those whom we ar loved, and still regard as bre- the Lord, which avowedly contem- thing less than the utter annihi- f the long-tried and venerable Missions of the General Assem- consequently of the Committee address you; we are still firmly to proceed no farther in our state- nd remarks to you, than may be ly necessary for *self defence*, al- n so doing we must sacrifice not a the strength of our cause. We and honestly repeat the assu- e have before given you, and in icit language of our former address

ect not, brethren, that we wish to cherish in your minds a bigoted ian spirit. We disclaim it utterly: we may not be misunderstood, we make a full and frank avowal of wishes and views. We say then, ng on conviction and by choice rians—having given a decided ce to the doctrines and order of byterian Church—we think that, principle of consistency, we are support that church. We further it is our wish that this church end forth missions, both to the and to her own destitute popula- lieving that the church is bound by the explicit command of her Head 'to disciple the nations— preach the gospel to every crea- ld that in obeying this command, ersal church cannot conveniently at present act at all, but as it is into those various denominations, of which the members that com- ave formed a special and conscien- achment—believing also, that our an be stirred up to far greater ex- n the missionary cause, by her ers and agents, acting by her ap- nt, than by any individuals, how- onally respectable or influential, e does not appoint nor direct, and to her no peculiar responsibility. rethren, are honestly our views es; and we have none more sec- an these, in regard to the duty of ch relative to missionary concerns. ish we could engross the mission- ness of our country, that wish ot be formed. We have no desire , or to interfere with, any evan- missionary operations by whom- nducted, but to promote them." this frank and open avowal of our views and feelings was published, and sent forth to the churches and the world, we did hope and thought we had *reason* to hope, that we should have been permitted to pursue, without hindrance or opposition from any quarter, the course of missionary operations which had been fully marked out and authorized by repeated acts of the General Assembly of former years, and which was clearly and fully defined by the declaratory acts of the last Assembly in the following words, viz.—

"The Committee of Conference reported, that after mature deliberation, they recommend the following resolutions, which were adopted, viz.

"Resolved, That the Board of Missions already have the power to establish missions, not only among the destitute in our own country, or any other country, but also among the heathen, in any part of the world; to select, appoint, and commission missionaries, to determine their salaries, and to settle and pay their accounts; that they have full authority to correspond with any other body on the subject of missions; to appoint an Executive Committee, and an efficient agent or agents, to manage their missionary concerns; to take measures to form auxiliary societies, on such terms as they may deem proper; to procure funds; and, in general, to manage the missionary operations of the General Assembly.

"It is therefore submitted to the discretion of the Board of Missions, to consider whether it is expedient for them to carry into effect the full powers which they possess.

"Resolved, That an addition of seven laymen be made to the present number of the Board of Missions."

But we find it our painful duty, brethren, to inform you that the kind, and open, and fraternal expressions of friendship and good will, on the part of the Board of Missions, have not been reciprocated by *all* the Christian brethren to whom they were cordially addressed. Shortly after the rising of the last Assembly, respectful and affectionate letters, as mentioned in our former circular, were sent by this Board, both to the A. B. C. F. Missions, and to the Executive Committee of the A. H. M. Society. The letter to the American Board was answered in a manner which was peculiarly gratifying to our feelings, and we were encouraged to believe, that we should ever be regarded by the highly esteemed members of that venerated society, as humble co-workers with them in the hallowed enterprise of evangelizing the world —nor has any thing since occurred to destroy this confidence.

The letter to the Executive Committee of the A. H. M. Society was also answered, but in a spirit so manifestly different from that which characterized the commu-

nication of the American Board, and from that in which the Executive Committee of the Home Missionary Society had been addressed, that no member of the General Assembly's Board of Missions could fail to perceive, that notwithstanding all their frankness, and cordiality, and friendship, they were really regarded and addressed by the Committee in New York, as the promulgators and abettors of a scheme, which must necessarily result in unhappy divisions and contentions throughout the Presbyterian Church; in a diminution of the charities of the churches; and in various other injuries of the most serious kind. As these several letters have been published in the Christian Advocate and the Philadelphian, in the months of September and October last, we forbear further comment here, but would earnestly recommend to you their attentive perusal.

But although the Board of Missions felt themselves deeply aggrieved by the reply of the A. H. M. S., yet, as we earnestly deprecated a publick controversy with a sister institution, which had but recently been organized, and had already, as we believed and stated, accomplished much good, we deliberately resolved to make no reply; but in the spirit of meekness, forbearance, and love, steadily and vigorously to move onward in the work assigned us. Agreeably to these resolutions, our Corresponding Secretary and General Agent went forth among some of the churches in Pennsylvania, New Jersey, Maryland, and New York: and in the course of a very few weeks, we had the satisfaction to learn, that nearly forty churches had been organized on the 50 cent plan proposed by our Board; that the General Agent was received with great cordiality, and that the plans and operations of our Board were highly approved by its numerous friends. In the mean time, the Board spared no pains to procure and commission missionaries to supply the destitute, and missionary agents to preach and organize sessions and churches as auxiliaries, in more distant parts of the country: and they now have the pleasure to inform you, that their income for missionary purposes, since May last, already exceeds the sum of five thousand dollars, and is daily increasing; that they have commissioned, within the same period, 78 missionaries, who have been actively employed in 19 different states and territories, besides 11 missionary agents, who have been engaged in their appropriate duties, in 7 different states. Of these missionary labourers, there are 8 in New York; 2 in New Jersey; 23 in Pennsylvania; 14 in Ohio: 5 in Indiana: 4 in Kentucky; 6 in North Carolina; 1 in Arkansas: 2 in Tennessee; 3 in Louisiana; 1 in Missouri; 2 in Florida; 1 in Alabama; 2 in Virginia: 2 in Massachusetts; 2 in Georgia; 2 in Delaware; 7 in Maryland; and 1 in Michigan.

By comparing the above state the last report of the Americ Missionary Society, it will be that this Board, during the si which have elapsed since their zation, have been enabled to em the same number of labourers, clude the single State of New that Society has done—and we c believe, from the measures whic in successful operation, that t will soon have a larger incom annually for ten years to come, that of the Home Missionary S the year which terminated at t their last report. These facts known to the Society in New Board of Missions were not pr expect from them, propositions e tionable a kind as have actually b within the last two months.

Some time in the month of last, the Rev. Absalom Peters, t tary of the American Home M Society, visited this city, for th of raising funds for the Committ York: and by a few of our cong he was cordially received, and aided—other congregations being connected with this Board. D stay here. Mr. Peters had repea views with the Rev. Dr. Ely Corresponding Secretary and Agent; and they at length agr dividuals, without at all consult the Committee or the Board of ral Assembly, to recommend to mittees with which they were re connected, a plan for amalgam Board of Missions of the Gener bly with the Executive Committ York. This plan was first sub Mr. Peters to the Committee in and on the 17th of December, Committee, by a unanimous vot a resolution, to propose such an in the 3d Article of their consti should fully embrace the plan o mation. The Articles, as thus ally adopted, read as follows—v

"Article III. The Officers c ciety shall be a *President*, *Vice-P* a *Treasurer*, an *Auditor*, a *Corr Secretary* and a *Recording Secr* shall be annually appointed b ciety; and *Fifty Directors* to be annually by the *General Con Maine*, the *General Association Hampshire*, the *General Convent mont*, the *General Association of setts*, the *General Association of cut*, the *Evangelical Consociation Island*, the *General Synod of the Dutch Church*, the *German Refo nod*, and the *General Assembly o byterian Church in the United America*, in proportion to the r Ministers severally embraced in named Ecclesiastical Bodies; w

enter on their duties at the
niversary next succeeding
ent; and the said officers
ogether with the Directors
onstitute a Board, seven of
a quorum at any meeting
ened. And it shall be un-
should any of the above
astical Bodies neglect or
nt their proportion of the
ctors, it shall be the duty
at its next Annual Meet-
deficiencies shall have oc-
ie vacancies occasioned by
refusal.
e following words shall be
fourth of the said Consti-
——' and forward a copy
ne Annual Report] to each
stical Bodies named in the
this Constitution.' "
this Mr. Peters again vi-
hia, and requested an in-
ne Board of Missions. A
g was immediately called,
ibers of the Board attended
ions from New York were
Mr. Peters received a pa-
d hearing on the subject—
ible deliberation the Board
rder to afford ample time
reflection. Four days af-
was again convened, and
ers attended, and the result
meeting was, the adoption
ig minute and resolutions,

leration of the proposition
cutive Committee of the
ne Missionary Society was
fter a free discussion, the
utions were adopted, viz—
s the opinion of this Board,
. is utterly incompetent to
such proposition as that
to them by the Executive
the American Home Mis-
y; inasmuch as the Board
vested with any power for
, by the General Assembly;

That if this Board did pos-
ary power, it is the opinion
that the measure proposed
inexpedient; it being the
n of the Board, that the in-
Presbyterian Church, and
se of Missions, require that
and powers of the Board
as they are, without any
on as that which has been

resolved, That the Execu-
e of this Board be instructed
e the above resolutions to
Committee of the American
ary Society."
iendly *interview with Mr.*
—Ch. Adv.

Peters, to which we have referred, and the decided expression of the sentiments and feelings of the Board of Missions, it was earnestly hoped that the Home Missionary Society would permit the whole matter to rest; and that they would at length accede to our propositions for such an undisguised, and friendly, and intimate correspondence, as would effectually obviate all disagreeable collisions, and enable both Boards to prosecute, to the full extent of their wishes and their means, the arduous and benevolent work of Missions. This fondly cherished hope, however, we are sorry to say, has proved fallacious. The tranquillity and peace of the Board of Missions, and of its numerous friends, have again been disturbed by an elaborate Circular, which was issued from the office of the American Home Missionary Society on the 5th of the present month, and addressed, as we understand, not only to all the officers, and many other patrons of that Society, but, also to several members of the Board of Missions, and to some of the Committee who now address you. We do most sincerely wish that this Circular could be placed at once, and at full length, in the hands of all our friends, that they might be the better able to judge of the real wishes and intentions of the Committee in New York. As this however is impracticable, we must content ourselves for the present with giving a brief sketch of its contents, and an equally brief reply.

In the introduction to this Circular, the views and purposes of the Committee in New York are very fully disclosed in the language which follows, viz.—

"It has become manifest to many of the friends of both Boards, that even if we suppose the kindest state of feeling to pervade their Executive Committees, they cannot thus continue to exist and act, without interference both in the collection and appropriation of the charities of the churches; nor can they pursue the Missionary work with that unity of counsel which is essential to its highest prosperity —Impressed with the conviction that these evils cannot be avoided, while the present system of separate action is pursued, several members of both Committees have earnestly desired the adoption of a plan, by which these two Boards might be reduced to one."

On this quotation we remark, that as it contains no proof whatever of the positions assumed, it can be regarded only as making known the opinions, or merely gratuitous assertions, of the Committee in New York—It will therefore be a sufficient reply to say, that there are not more than two or three individuals in Philadelphia and New Jersey, belonging either to this Committee, or the Board, who do not utterly disapprove of the plan of amalgamation insisted on by the Committee in

New York, and entirely dissent from the opinions above expressed—Nor is there, as this Committee believe, EVEN ONE member of the Board, in either of the places named, that would not decisively object against the annihilation of this Board, on the plan of the Committee in New York. Thus much of *opinion* to meet *opinion*—The grounds and reasons of *our opinions* will be found substantially set forth in our former address to the churches, and need not here be repeated. After these unqualified expressions of opinion, to which we have referred, the Circular goes on to detail in part, the history of the plan of amalgamation. But while the Executive Committee that now addresses you is carefully represented as "being divided in opinion," and only a mere "majority" of the Board "residing in Philadelphia" are said to have disapproved of the contemplated union, by some omission which we would be desirous to impute, if we could, to forgetfulness in the Secretary, or to an oversight of the printer, the *second* resolution of the General Assembly's Board, which contains a positive expression of their deep conviction of the inexpediency of amalgamation, is totally suppressed.

The Circular further states, that it is the "*purpose*" of the Committee in New York to place themselves in an "attitude to invite the co-operation of the General Assembly in *effecting* the proposed union," and that they have "already conferred with several highly respectable members of the Board of Missions, who give it their cordial approbation." It is a matter of deep lamentation with us, Christian brethren, that the "*purpose*" has thus been formed, and publickly announced, by a voluntary association, which has not yet been three years in existence, but which we have uniformly regarded and treated as an efficient sister institution, to call upon the General Assembly, at its next meeting, by a single blow, to annihilate for ever a Board of Missions which has been for a long series of years sustained, and cherished, and approved, by the supreme judicature of our church, and which is chargeable with no recent offence, but what has been given by a prompt and strict obedience to the last orders of that General Assembly which it is proposed to address for its suppression. But we cannot be persuaded, for a moment, that such an act of extermination will ever be placed upon their records. "And we are the more inclined to believe that the plan will" *not* "be favourably received by the General Assembly, from *our* having already conferred with several highly respectable members," alluded to in the Circular; and by so doing, are happy to have it in our power to say, *we are perfectly assured*, that while those distinguished individuals may have indeed expressed their approbation of the plan of amalgamation, *sidered*, and their *sincere desi* contemplated *results*, may *o* alised; they are at the same *ly of the opinion*, that it is adapted to the age in which to the present circumstances o of Christ; and that it would expedient and dangerous to b before the General Assem matter we do not speak unad we do most sincerely hope, thren of the H. M. Society duced to pause, before they measures, which must, almo sity, result in consequence most solemnly deprecate.

The remaining part of th systematically arranged, and objects are to detail—1. The present system.—2. The adva proposed union.—3. To answe objections to the proposed un

As to the evils of the pre and the advantages of the pro the Board perfectly agree wi mittee in the firm persuasion altogether imaginary and hyp indeed the Committee in N absolutely determined, that Missions shall be exterminat themselves will be the "*sing* which applications from c needing assistance may be they alone will "maintain a tral office, and a single systen for Homo Missions"—then t fectly easy to perceive that and successful operations of Assembly's Board may stand and that some advantages cured to them from its speed But why, we would inquire, attitude been assumed by that Surely it is not necessary. Missions have deliberately their own plan of operation confidently anticipate compl but it has never once enter hearts to conceive, that the C New York must cease to be; the sphere of its operations degree to be contracted, in or views of the Board may be their extent. No. We have and still do most sincerely wis speed, in all their consistent lect the charities of the chur send forth faithful heralds of the destitute. And we are ing, but anxious, that the chu be left entirely to their own u deliberate choice, of the part nel through which their ch flow forth to bless the peri more, that the God of all gra to the poor a heart to pray, rich a disposition to contribu

er of these Missionary Boards,
the decided preference of

h has already been said re-
Circular in question; and
naming the objections to
ich the Committee in New
remarked upon, but not an-
without specifying the still
ous and insurmountable ob-
ch exist in our own minds to
amalgamation or dissolution
confidently make our appeal,
thren, to your candid judg-
ur consciences, and to your
e solemnly ask you, whether
pared to merge all the Mis-
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ese United States, in a single
ssociation, which never has
ver can be, truly responsible
zed Ecclesiastical Body? For
n to require proof, that a re-
o nine separate and indepen-
each of which would be enti-
on an obedience to its own
and in case of refusal, to
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ppose it possible, brethren,
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before you, the constraining
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id of the church indeed in
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we would specify the jealou-
ifes, and contentions, and di-
heresies, and schisms, which
unavoidably result to the
a the surrender of her cove-
s and privileges of a Mission-
r, into the hands of any given
responsible individuals, how-
heir intentions, or however
notives. But such a depre-
we do not anticipate. We
treat you, then, brethren, can-
ttentively to consider, and
answer, by your prayers, your
d your contributions, the high
ble claims which the Presby-
h, as such, has upon you. Re-
member, brethren, that ever since the organization of the first General Assembly, in 1789, that venerable Body has been steadily advancing in the work of Christian Missions. During the first 27 years, its operations were conducted by a Committee, annually appointed for the purpose. In 1816, the sphere of Missionary operations was enlarged, by the organization of the Board of Missions. In the course of these 39 years, great and incalculable good has been accomplished by the Missions of the Assembly, both among the Indians of the wilderness, and the unhappy Africans of our country, and the destitute and perishing white population of our land, throughout almost every State and Territory of the American Union. By the instrumentality of Missionaries sent forth by the Assembly, previous to the month of May last, nearly *nine* hundred Presbyterian churches have been collected and organized, and many thousands of souls have thus been brought into the visible fold of Christ.

The Presbyterian Church, in the year 1704, embraced but a single presbytery, which was in that year organized in Philadelphia, comprising six ministers, and having under its care eight or ten congregations. It now comprises *ninety* presbyteries, and 1968 congregations, and extends from Maine and Montreal on the East and North—to Louisiana and the Floridas on the West and South: and it is substantially true to affirm, that this increase of numbers and territory is the fruit of Presbyterian Missions, conducted by the church, as such.

On the whole, Christian brethren, when you attentively consider the practical exposition, which your revered and pious forefathers have given you of their sense of the real import of the command to evangelize the world—and the immense benefits which have resulted to the cause of truth and righteousness from their united counsels, prayers and efforts, as a distinct portion of the Christian Church; and when you revert to the statements which have now been given you, relative to the present flourishing condition of the Assembly's Board, and the still more animating prospects which are full before them—we do most confidently expect, that you will not only be prepared to discountenance at home and abroad, all attempts to dissolve the General Assembly's Board of Missions, but, also, that you will become permanent supporters and patrons of that Board, by putting forth prompt and vigorous efforts to increase its resources, and that, above all things, you will let us share in your friendly counsels, and in your unceasing, fervent prayers.

Wishing you grace, mercy and peace from God our Father and the Lord Jesus

Christ, we remain, beloved brethren, sincerely and affectionately, yours in the Lord.

Signed in behalf of the Executive Committee, and by the order of the Board of Missions of the General Assembly of the Presbyterian Church in the United States.

ASHBEL GREEN, *President.*
GEORGE W. BLIGHT, *Recording Secretary of the Executive Committee.*
JOSHUA T. RUSSELL, *Cor. Sec'ry and General Agent of the Board.*

The following letter has been addressed to a number of select individuals, who, it is hoped, will add their names to the subscription of $100 per annum, for ten successive years, with the condition specified. As it is impossible for the Committee to be acquainted with all the individuals, of liberal minds and adequate means, who may be disposed to favour this subscription, we hope that some of our readers, who may not be specially addressed, will send in their names, either to the General Agent or to the Editor of the Christian Advocate.

Office of the Board of Missions of the General Assembly of the Presbyterian Church in the United States,
No. 210, south Third Street, Philadelphia, Feb. 23, 1829.

Dear Sir,—By order, and in behalf of the Board of Missions of the General Assembly, we beg leave respectfully to commend to your very particular attention, the general objects and plans of the Board, as developed in a Circular appended to the Minutes of the last Assembly, and also in a second Circular, which we have felt ourselves constrained at the present time to issue, and which will accompany this letter.

We are happy to inform you, that the friends of this Board in the City of Philadelphia, have recently opened a subscription for the purpose of affording efficient and continued aid to the Board, in prosecuting and extending its benevolent operations. Without any special effort, a number of signatures have already been obtained, and sanguine hopes are indulged that a large proportion, probably one half of the whole number, will be secured in this City. We have had the happiness to receive a few names from abroad; and we are encouraged to calculate that many more will be added to the list, as soon as this plan of subscription is more generally *known*.

Most of the congregations in this city and its vicinity, have already been organized on the 50 cent plan, and we expect, by a special effort, to raise here several thousand dollars more for the current year. The Board are now considerably in debt to their Missionaries and Agents, and they are extremely desirous of extending, as soon as possible, their missionary operations, in order that they may in some degree meet the pressing calls which are made upon them daily from different quarters, and particularly from the South and West. Moreover, they are convinced that the continuance and successful operations of the Board hereafter, will materially depend on the zeal and liberality of their friends, at the present interesting crisis.

From their knowledge of your particular attachment to the Presbyterian Church, and to those institutions which are specially designed and calculated to promote its prosperity, and from their confidence in your christian liberality, the Board have been encouraged to hope, that you will not only excuse the liberty they have taken in addressing you, but that you will also feel a disposition to forward your name, to be added to the $100 subscription, or, in some other way, efficiently to aid them in the present emergency.

It would afford us great pleasure to hear from you as soon as may be convenient.

With sentiments of great respect, yours, &c.

ASHBEL GREEN,
ARCHIBALD ALEXANDER,
ROBERT RALSTON,
JAMES MOORE,
SOLOMON ALLEN,
GEORGE W. BLIGHT,*
JOSHUA T. RUSSELL, *Cor. Sec. and General Agent.*

☞ Hoping, Sir, that you may know of individuals to whom you can apply for signatures on the plan before alluded to, we give you a transcript of the subscription paper which has been opened in this City—It is as follows:

"We, the Subscribers, agree to pay to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the United States of America, for the Board of Missions acting under said Assembly, the sum of One Hundred Dollars a year, for ten years in succession; provided that one hundred subscriptions of the same amount shall be obtained before the first day of December, A. D. 1829, and it being understood that the death of any subscriber shall render his or her subscription null and void after that event.—Philadelphia, October 26th, 1828."

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* The Rev. Dr. Ely's absence from the city prevented his signature—He is a subscriber on the plan proposed.

NS OF THE GENERAL ASSEMBLY
HE PRESBYTERIAN CHURCH.

(*Continued from page* 91.)

INTEENTH COMMUNICATION.

letter to the Corresponding Se-
dated

"*Strasburg, Dec.* 1, 1828,"

:a. James Kerr and Amos Miller

: feel exceedingly anxious to have
ular administrations of the gospel
t us; believing that it is a means
he Great Head of the Church has
se of in carrying on his work in
ce. Two years and a half since
as but one professing member in
ce, belonging to the Presbyterian
: there is now a congregation or-
l here, consisting of twenty-five
nicants: and we have no doubt
t, through the faithful preaching
ospel and the blessing of God, the
ill go on. We are situated in a
settled country, and in a thriv-
age. Very soon after our applica-
hich you received, the Rev. Sa-
turgeon came to our place, recom-
l by the Rev. Mr. Gray, of Easton,
s continued to preach to the ac-
:e of the people, and appears to
an calculated to do much good in
ce."

letter proceeds to state, that Mr.
as been received under the care
Presbytery of Newton, and that
gregation has subscribed 250 dol-
: annum, for his support. This be-
fficient for a minister, with a wife
r children, and the people being
at present, to subscribe more, the
100 dollars was solicited, for the
rom the Board of Missions, and
l by the Executive Committee.

following extracts are from a letter
to the Corresponding Secretary,
Rev. Wm. Sickels, dated

' *Indianapolis, November* 23*d*, 1828.

ft Virginia on the 5th of May, and
in this state on the 5th of June,
been detained some days by the
ency of the weather, and the rise
waters. On my journey to this
[preached 20 times. I arrived in
polis on the 18th of June, taking
itous route through Decatur, Rush,
elby counties, and preaching in
te places. Mr. Bush, having been
ed from Indianapolis, I have sup-
his church, one half of the time,
e first of July, till they called an-
ninister—a period of four months,
ich they will pay me 66 dollars.
:v. John R. Moreland, of Kentuc-
s accepted the call of this congre-
gation, and is expected here with his family in a few days. Mr. Bush has preached here most of his time since his dismission, but he is said to have preached his last sermon, on last Sabbath. Mr. Moreland is very popular here with the people, and it is believed harmony and unanimity will be restored.

"That portion of my time not employed in this congregation, has been spent in Missionary labour in Hamilton, Madison, Shelby and Rush counties. I have made three visits to Hamilton county; organized a church of thirteen members; administered the sacrament; baptized two children, and preached twenty-two times: visited Madison county twice, and preached seven times: visited Shelby county twice; administered the sacrament; baptized two children, and preached 11 times. I have visited Rush county three times; assisted in administering the sacrament three times, and preached twenty-seven times. In Marion county, on missionary ground, I have preached thirteen times, exclusive of what I have preached in the church of Indianapolis. From the commencement till the close of my first mission, (six months) I have preached 136 times. There have been nine added to the church in this place on examination, since the first of July, and several on certificate. In Shelby county, four have been added on examination, and some on certificate; and to the churches in Rush county, there have been nine or ten added on examination, and some on certificate.

"The church organized in Hamilton county, has the prospect of being supplied once a month, by the Rev. Mr. Moreland, who is only engaged here for three-fourths of his time. Hamilton, Madison, and Shelby counties are all Missionary ground, there being no stated Presbyterian preaching, and they are counties which are rapidly settling, and are not likely soon to be supplied on the plan of the Home Missionary Society. In Rush county, the prospects are better, and I have partly agreed with the people composing the congregations of Rushville and Olive Ridge, to settle with them. They expect to receive some aid, to enable them to employ me three-fourths of my time, leaving me one-fourth to be employed in missionary labour, in the destitute places adjacent. It is very important to the interests of the Presbyterian Church, in this state, that every settled minister should, if possible, act as a missionary, at least one-fourth of his time. This is the only practicable way of supplying many infant congregations; and of collecting and organising others. Those congregations in which I expect to settle,

will, probably, before very long, require all my time, but until that shall be the case, I shall be glad to employ my unappropriated time, in the service of the Assembly's Board. As the Board, by special request, extended my commission three months beyond the time for which it was first granted, I still hold their commission for three months' labour, to be employed in this state. Though that extension was granted on the supposition that the church of Indianapolis would require my services one half of the time, I suppose my change of location will not prevent me from serving the Board quite as efficiently, and even more so, as my location is in a more populous part of the state.

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Board of Missions, during the month of February last, viz.

Of Capt. James Moore, subscriptions in the First Presbyterian Church	$30 00
Of Second Presbyterian Church, collection at the Monthly Concert of Prayer	9 30
Of ditto 50 cent subscriptions in do.	6 00
Of Geo. W. Blight, Esq., from Rev. Robert B. Belville, from the Auxiliary Missionary Society in Neshaminey	44 00
Of Rev. Charles Hodge, subscriptions at Kingston, N. J., per Rev. David Comfort	28 00
Amount	$117 30

View of Publick Affairs.

London papers to the 7th of January, and Liverpool of the 8th, contain the latest European intelligence received in this country, at the time we write. Nor is the intelligence of great interest. We observe nothing that changes, in any particular, the aspect of the political affairs of the old world, within the last month; unless it be the death of Don Miguel, the usurper of the crown of Portugal—if indeed he be really dead.

EUROPE.

BRITAIN.—A great and unusual excitement has been produced both in London and Liverpool, by the absconding of Rowland Stephenson, a partner in a distinguished banking house, in the former city. It is stated that he has embezzled exchequer bills, as well as overdrawn on the national bank, to a very large amount; and that, with an enormous sum of money, he has endeavoured to escape from Britain—it is believed with a view to come to this country. An advertisement has been issued, with the offer of a thousand pounds sterling, for his apprehension; and the government, as well as individuals, are earnestly engaged to arrest him; but as yet without success. It appears that an indulgence in the most detestable and the most expensive vices, has brought this wretched man into his present situation.—The head of the Roman Catholick hierarchy, a Dr. R. Curtis, has addressed a reply to the letter of the Duke of Wellington, published in our last number. It compliments the Duke, even to the extent of what the Dr.'s folks might call *blarney*, and yet disagrees with him totally, as to the propriety of any delay whatever, in a parliamentary decision of the Catholick question. The Doctor thinks that the Duke's influence, if fairly and fully exerted in favour of the Catholicks, would carry a bill in their favour triumphantly, through both houses of parliament. A correspondence has also taken place between this same Dr. Curtis, and the Lord Lieutenant of Ireland, the Marquis of Anglesea. The Marquis agrees with the Doctor, and disagrees with the Duke; but at the same time urges that nothing should be done or said to provoke the Premier, but every thing to propitiate him; and that the Catholicks should forbear all violence, as highly injurious to their cause. The Marquis has since either resigned, or been recalled from, his vice kingship in Ireland. How this important concern will terminate remains to be seen. It will, we suppose, come before parliament, which was to convene in the beginning of February, and is probably now in session. All the news of any importance, from the theatre of war in the east of Europe, contained in the latest English papers, is comprised in the two following paragraphs.

"There is no later intelligence from the Continent, than has already been received here and published, direct from Paris. It is again asserted that Prussia has been tendering her mediation to the belligerents, but her offers have been rejected almost with contumely. The Russian blockade of the Dardanelles appears to be very inefficient; vessels laden with corn contrive to pass or elude the blockading squadron. Russia, says a London paper, "pays all her employès at a low rate, upon a calculation that they will make up the deficit by peculation or astute contrivances."

An Odessa paragraph of Dec. 13, says:—"The ship Standard, Captain Kanatazoff, arrived in the port of Sebastopol, on the 4th Dec. coming from Varna. At the time of its departure every thing was in the best condition, as well as on the whole line of our cantonments; an attempt of the enemy upon Paravadi had been vigorously repulsed. Some of our men of war continue to cruise on the Turkish coast from Varna to the Bosphorus. The report of the massacre at Crete, of which, from the complexion of our former accounts, we had no doubts, is confirmed." An Ancona date of Dec. 10, says: "The latest accounts from Poros and Syra, return to the subject of the massacre of the Christian inhabitants in the cities of Crete. No Christians are now left in those cities: all have perished by the sword, and all the brethren in the island are devoted to the same fate."

The supplies of grain from abroad, have reduced the price of that article in Britain, and the apprehension of a general scarcity, seems for the present to have subsided.

FRANCE—is tranquil and prosperous. The blockade of Algiers by a French squadron is continued, but is said to be inadequate to prevent either ingress or egress—A land expedition is talked of, but it is uncertain whether it will take place. We do not observe any notice of the return of the French troops from the Morea—Probably their presence there is still necessary. Schools of mutual instruction are becoming popular in France, and a considerable number are in operation. A Catholick priest lately claimed the right of contracting matrimony, under the existing laws of the kingdom. The cause came before the court royale, which gave sentence against the priest, with costs of suit.

SPAIN—remains *in statu quo.*

PORTUGAL.—We do not consider the following as absolutely authentick, but it is the latest intelligence from Portugal, and if true, is important.

"*Death of Don Miguel.*—A private correspondent of the London Morning Herald, under a Lisbon date of December 20th, announces the death of Don Miguel on the 13th, attended with frightful convulsions. The greatest agitation prevailed; the death of Don Miguel, as well as the determination of the constitutionalists to break out in open defiance of his authority, are bruited on all sides. The physicians of Don Miguel continue, nevertheless, to issue daily bulletins, assuring the publick of his complete and speedy recovery. The Portuguese merchants in London fully expected from the tenor of the intelligence from Lisbon, that a revolution would break out in Portugal, and that as soon as the Cortes should be assembled, that a regency in the name of the young Queen would be appointed."

It appears that the emperor Don Pedro is taking effectual measures to apprize the European courts officially, that his daughter Donna Maria is the legitimate sovereign of Portugal—The transports at Portsmouth (England) for the reception of the Portuguese refugees, have received orders to sail at an hour's notice.

GREECE.—The southern and central parts of Greece seem to be recovering, gradually, from the effects of the Turkish depredations. The following article, from a London paper, in relation to the adjacent regions, is important.

"Redschid Pacha, of Janina and its dependencies, having been called to Constantinople, to advise as to the means of defending Greece, a great insurrection broke out in that province. Etolia, Acarnania, the mountains of Thessala, and Pindus, as far as Ochrida, were up in arms; and the Albanian Mahometans, who have not been paid, are now joined with the insurgents. Such a movement must lead to important consequences. The result at present places the Christians of Prevesa under the knife of the Turks. As to those of Janina, the greater part of them have taken refuge in the mountains. The Russian fleet which is at Tenedos is accompanied by a swarm of Greek privateers; excesses will again bring ruin upon the commerce of the several neutral nations. Nothing could be more agreeable to the Divan at this season, for there is no doubt that this abuse will give rise to collisions between the European Admirals."

RUSSIA and TURKEY.—We have no information of much importance to communicate from these mighty belligerents. Both are straining every nerve to be ready for a tremendous conflict, at the opening of the next campaign. The emperor of Russia

has written a flattering letter to his commander in chief, Count Witgenstein; but has refused him permission to visit Petersburg, deeming his continuance with the army of the highest importance. The Sultan Mahmoud, on his part, has required every Musselman, on pain of excommunication, to hold himself in readiness to take the field.

ASIA.

Recent intelligence, by the way of Britain, represents the state of India as free from war, but not as entirely tranquil. The measures of the late governor general, Amherst, are represented as the subject of much dissatisfaction. The Burmese war, it is said, has not proved favourable to British commerce, as was expected. The cholera has proved exceedingly fatal of late. The missions are prosperous; but the new bishop has already lost his health.

AFRICA.

An English paper contains the following article of distressing information, which we fear will prove substantially true. "On the 14th of November last, an expedition was preparing by the American settlers at Liberia, to destroy a French slave ship and factory at Digby, a place about thirty miles distant, when during the night the magazine, in which they were making cartridges, blew up, and horrible to relate, Mr. Lott Carey the governor, and nine of his people, were destroyed."

AMERICA.

Throughout the whole of our sister republicks of the South, dissentions of the most disastrous and inauspicious aspect prevail. A new revolution has taken place in BUENOS AYRES. The late governor has been expelled by an insurrection, and a new one put in his place. In Colombia, the province of Popayan has revolted, and Bolivar is represented as both tyrannical and unpopular, constantly exposed to assassination, fearful of his life, and probably tired of his dictatorship. Yet the war with Peru is going on, and soldiers are raised by conscription, and sent manacled to the army. In Mexico, Guerrero has completely obtained his object, and his rival, Pedraza, it is said, has resigned—One account states that both have resigned. The general congress was in session at the last accounts, and a better state of things was hoped for. Civil war is not yet terminated in Central America.

UNITED STATES.—General Jackson, the President elect of the United States, entered Washington in the most private manner, avoiding all military parade, and all ostentation of whatever kind. In this we doubt not he consulted his personal feelings as a mourner, as well as his good sense as the first citizen of a great republick, whose example should always go to the promotion of that simplicity and plainness of manners, without which genuine and healthful republicanism cannot long exist. We write this on the 4th of March, the day of the Presidential inauguration, and of course cannot know what our new chief magistrate will say, on his entrance into office. Our prayer is, and we hope it may be the prayer of every Christian in our land, that Almighty God may richly endue him with grace and wisdom; may grant him every qualification, and all the support, which his exalted station, and his numerous and arduous duties demand; that his administration may redound to the glory of God, the prosperity of our beloved country, and his own comfort, satisfaction, honour, and everlasting felicity. The Washington Telegraph states—"We are authorized to say, that the new Cabinet will consist of Martin Van Buren, of New York, as Secretary of State.—Samuel D. Ingham, of Pennsylvania, as Secretary of the Treasury.—John M'Lean, of Ohio, as Postmaster General.—John H. Eaton, of Tennessee, as Secretary of War.—John Branch, of North Carolina, as Secretary of the Navy.—John M'Pherson Berrien, of Georgia, as Attorney General. It will be seen, that the Postmaster General is to be included in the Cabinet. We learn that the President elect on Wednesday received a letter from Mr. Van Buren, accepting the State Department. The other gentlemen are in this city, and have notified their acceptance in person." Congress closes its sessions with leaving much important business unfinished, and some untouched. We particularly regret that the unhallowed post office law is not repealed.

ERRATA IN OUR LAST NUMBER.

Page 63, col. 1, line 15 from bottom, for *disciplining* read *discipling*.
68, „ 21 „ for 1829 read 1828.

S. L. R. is received, and will appear.

THE

RISTIAN ADVOCATE.

MAY, 1829.

Religious Communications.

N THE SHORTER CATE- THE WESTMINSTER AS- Y DIVINES—ADDRESSED .

LECTURE XI.

ect of the present lec- second commandment, 'Thou shalt not make ny graven image, or any any thing that is in hea- or that is in the earth hat is in the water under hou shalt not bow down iem, nor worship them; rd thy God am a jealous g the iniquity of the fa- children, unto the third generation of them that id showing mercy unto f them that love me and mmandments."

cept of the decalogue, nd in the Vulgate trans- Holy Scriptures, which of Rome holds to be of ority than the Hebrew elf, is, notwithstanding, the rulers of that church ir popular books of devo- make the number of the ents ten, the last is divi- o parts. What more pal- nce could there be, of a ess that a part of their in direct hostility with law of God, than this thholding a part of that down in *their own ver-* —*Ch. Adv.*

sion of the Bible, from the view of the people, many of whom never know even of its existence. No wonder that the Pope should be hostile to Bible societies, and to the unrestricted possession and perusal of the Sacred Scriptures.

The *difference* between the first and second precept of the revealed moral code, ought to be distinctly noted. You will observe then, that the first commandment relates to the *object* of worship, and the second to the *mode* or *manner* of that worship; the first forbids the worship of any other than the true God, the second forbids the worshipping even of the true God by the use of images, or any other visible symbols; the first impliedly requires all *right* worship of Jehovah, the second prohibits all that is even *circumstantially wrong* in his worship. Thus careful has our Creator been to preserve the purity of the homage which is due to him from his creatures, by giving two commandments, and these forming the first and fundamental part of his moral system, the one relating to the *nature*, the other to the *expression*, of the worship and service which he requires: and this has been done with perfect propriety, because genuine reverence, love and obedience, to the Sovereign of the universe, are the first of all moral duties and the proper foundation of every other; and because there is, in corrupt human

nature, a strong and awful propensity to refuse what is due to God, and to pollute and degrade his worship by human inventions.

Having thus shown the difference between the first and second commandment, let us now a little more particularly consider, according to the statement of our Catechism,—I. What the second commandment requires; II. What it forbids; III. The reasons by which its observance is justified and enforced.

I. "The second commandment requireth the receiving, observing and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word."

That we may have a clear understanding of the requisitions here specified, we must first place distinctly in view, "the religious worship and ordinances which God has appointed in his word," since these are the objects to which the requirements mentioned in the answer relate. "Religious worship," says an excellent expositor of our Catechism,* "is that homage and respect we owe to a gracious God, as a God of infinite perfection; whereby we profess subjection to, and confidence in him, as our God in Christ, for the supply of all our wants; and ascribe the praise and glory that is due to him, as our chief good and only happiness." "O come," says the holy Psalmist, "let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture and the sheep of his hand."

"The ordinances which God has appointed in his word," and through several of which, religious worship is to be offered to him, are accurately stated in our Larger Catechism to be—"prayer and thanksgiving in the name of Christ; the reading, preaching and hearing of the word; the administration and receiving of the sacraments; church government and discipline nistry and maintenance th ligious fasting; swearing name of God; and vowing The nature of these ordi shall have occasion partic explain, if spared to lect subsequent part of the c In the mean time, their ge ture has been made know by education and reading, s ly to enable you to underst I shall say, in showing are to be "received, obse kept pure and entire."

1. The worship and o which God hath appoint word are to be *received;* t are to take them simply o thority of God, as he has them to us in the oracles without cavilling or obj any of them, on account o seeing in what manner th ted to do us good. Ther ways been a strong disp this cavilling spirit, ever transgression of our firs when she yielded to the s of Satan that she would jured, but benefited, by the ordinance of God, i the fruit of the interdic in the Garden of Eden. the Syrian, you may r was, in like manner, fo a caviller of the same de When directed to go an the river Jordan, for the c leprosy, (instead of recei cure in a way which his pr had led him to conceive the most suitable) he, at fir nantly refused to comply prescription. "Are not," in anger—"are not Abana par, rivers of Damascus, be all the waters of Israel not wash in them and be In the use, doubtless, of bathing, he did not see h ing, in whatever manner was to remove the lepros it might possibly produce fect, he thought the strea

* Fisher.

try were, for that purpose, able to the waters of the He however received no ill he yielded to the kind ns of attendants wiser elf, and strictly complied livine prescription, as an- by the prophet of Jehovah; immediately, his cure was

Now, my young friends, those in our days, and ir own observation, who ctions to the ordinances intments of God, in the t of transgressing Eve and man. What use, say they, be in *prayer*, since God d is willing to supply all s? What advantage can in *baptizing infants with* d *in eating bread and wine*, in remembrance of Cannot you devote your to God, and remember well without these exter- s with them? What pos- fit can be derived from Can abstinence from food g to the God who gave it, al temperately to gratify appetites, be helpful to the s, my dear youth, I might h the whole of the ordi- God which have been d, and state objections e made, and have been every one of them. But en I have given you must nd now hear and remem- eply. To the objections just been mentioned, and similar kind, satisfactory nay be made, and have actually made, in a de- son and argument. But nough—I ask you, to put y candidly and closely to minds—is it not enough, l it not always be esteemed satisfy any rational crea- ow that his Creator, infi- e and good, has made an nt, or instituted an ordi- r the benefit of his obe- pring? What though the shortsighted creature cannot see *in what manner* he is to receive benefit from the appointment of his Maker? ought he not to be perfectly satisfied that there is a good reason for it, and that benefit will result from regarding it, since it comes from the wisest and best, the most powerful and faithful of all beings? Nay, is it unreasonable to suppose that our heavenly Father may leave some things which he requires, without a full explanation, at least for a time, on purpose to see if we have faith enough to trust him *barely on his word?* Did he not adopt this method of procedure with Abraham, and honour him as the father of the faithful, for his implicit obedience? Did not our Saviour say to Peter, in reference to one appointment, "What I do thou knowest not now, but thou shalt know hereafter?" And when Peter absolutely refused compliance, did not our Lord say to him—"If I wash thee not, thou hast no part with me?" You cannot fail, if you reflect, to answer these interrogatories so as fully and freely to admit, that when God speaks, it is infinitely reasonable for us immediately to obey, whether we do, or do not, see the grounds or reasons of his command. We may be assured that the best of reasons exist for all that he requires, although for the present we do not perceive them. I do not indeed dissuade you from endeavouring to understand, as far as you can, the nature and design of all the appointments and ordinances of God. You ought to do this: and you ought, by all means, to examine well whether institutions which claim to be divine ordinances, appear to be such by the unerring word of God; but as soon as this is apparent, on a careful and candid examination—as soon as you see a "thus saith the Lord" for an appointment, then you have the best of all possible reasons, *in the known character of God*, for an immediate compliance. With prompt and un-

reserved obedience, therefore, *receive* every ordinance, which appears from the revealed will of God to have him for its author.

2. We are not only to receive the ordinances of God, but to *observe* them. It is one thing to acknowledge or admit an institution to be of divine appointment, and another *practically* to treat it as such. How many are there, for example, who admit that the sacrament of the Lord's Supper is an ordinance of our blessed Saviour, instituted in the most affecting circumstances, and for the most important purposes, and intended for perpetual observance in his church —and yet, year after year passes away, without their coming to this sacrament, or feeling much uneasiness on account of their neglect. Far be it from me, my young friends, to urge you to a rash or unprepared approach to the table of the Lord. But would to God that both you, and all who receive the messages of the gospel, might be made to feel most sensibly that the command, "Do this in remembrance of me," is binding upon you; and that you are chargeable with a guilty neglect, so long as *a cordial obedience* to this command is not rendered. But I specify this neglect at present, only because it is a common one, and therefore well adapted to illustrate the general subject. Recollect the enumeration of the ordinances of religious worship, given in the first part of this lecture, and remember that you are bound to *observe* them all—That every one of them was given by their divine author to be *used;* that no one of them can be set aside or neglected, without a practical and criminal disregard to a divine institution; in a word, that the conscientious observance of them all, at the times and seasons proper for them severally, is a duty solemnly binding on all who bear the Christian name.

3. The ordinances of God's worship are to be kept pure. All merely human additions to the
tions of the Most High, are
pation of his prerogative;
a reflection on his wisd
goodness, as if what he has
commanded could be impr
have some deficiencies sup
man's sagacity. To this
been a wonderful proneness
age of the church. A very l
of all the corruptions of
ship of God that have ever
and dishonoured it, has p
from this cause. To this or
be traced all the will worsh
Romish church, and all "
for doctrines the command
men," and all that admixtu
man inventions with divine
ments, which still exist in
less corrupt than that o
God's work is perfect, and
we presumptuously add to
impurity which he abhors.

4. The worship and or
of the Lord are to be kept
As we are to add nothing
so we are to subtract noth
them. *Entireness* in the ob
of divine ordinances is o
both on churches and ind
and yet it is too often vio
both. Discipline, for exa
an ordinance which God
pointed in the order of h
and for the benefit of all
long to the household of fa
when the church neglec
pline—and she does ofte
it even in the grossest n
she most criminally disreg
of the ordinances of her
head—She does not keep
dinances *entire.* In like
when an individual Chris
mits one duty to displace
or gives such an attentio
tain duties as almost whol
glect others, he does not
ordinances of his God *enti*
a high commendation w
word of inspiration beato
charias and his wife E
when it tells us that "t
both righteous before God,

in ALL the ordinances and commandments of the Lord *blameless.*" This it is which at once adorns and promotes religion—silences its enemies, encourages its friends, and fills with the sweetest consolations of divine grace, those who exhibit this lovely example of *entireness*, in their observance of all God's ordinances.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

MEMOIR OF THE REV. JAMES H. STUART.

The subject of the following obituary reminiscences was the child of James and Martha Stuart, of the city of Philadelphia; born on the 24th of April, A. D. 1803, and devoted, by the prayers of his pious parents, to the work of the Christian ministry, from the very day in which God gave them this only son. Far was it, however, from their thoughts and desires, that the fond partialities of a father, and mere education for the sacred office, should be considered a sufficient passport to it. Well they knew, that except a man become the subject of that great spiritual revolution in all the moral operations of the soul, which is figuratively called *the new birth*, he cannot be a Christian in the sight of his Maker, much less a truly Christian minister. They determined, nevertheless, to seek the grace of God for their child, and felt persuaded that it was not presumption to expect from HIM whose glory it is to hear and answer prayer, the gift of his Holy [illegible] his renewing influences; [illegible] the washing symbolized in [illegible] he might attain to purity of

[illegible] view to his future useful[illegible] the church, he was well [illegible] rudiments of the arts and [illegible] in this city, and subsequently entered the *college of* New Jersey. During his residence in Nassau Hall, he experienced the power of godliness, and made a profession of experimental acquaintance with Christianity. This circumstance peculiarly endeared the academic groves to him; and we need not wonder to find him writing in his missionary journal, while in the state of Indiana, "The loveliness of the heavens and the balmy air produce sensations altogether indescribable, and associations correspondent. They were very pleasant, but not a little tinged with melancholy. The days of former years rolled over my soul, and while I felt happy I could scarcely refrain from tears. I was transported to those delicious days which I passed in College. I felt that if it were possible, I would gladly live them over again. Happy juvenile days, free from care and sorrow!"

Having graduated at Nassau Hall, our young friend spent one year in this city, in the study of the Hebrew language, under the tuition of that distinguished linguist, the Rev. Dr. Banks, of the Associate church; and of mental science and theology, under the direction of his pastor. To each of these instructors he appeared to be a student of unusual promise; and to acquire knowledge with more than common facility.

His next scene of study was in the Theological Seminary at Princeton, New Jersey, in which he continued for the space of two years and six months, rsepected and beloved both by the professors and students of that important school of the prophets.

In April, 1825, Mr. Stuart was licensed to preach the gospel by the Presbytery of Philadelphia, and in October following commenced a missionary tour of duty in the State of Ohio and Indiana. A few brief extracts from his private journal, written while engaged in that service, will exhibit something of his

humility, godly jealousy over himself, and desire to build up the Redeemer's kingdom. Under date of Nov. 12th, 1825, he thus writes: "Are my labours here of any use? This is a question I can scarcely venture to answer. I pray that if I am not permitted to see any good results, others may, when I leave this place. May the Lord raise with power the seed sown in much weakness. I go through my work so mechanically, with so little real zeal and delight in it, that I fear I am not qualified for a missionary. Am I daily addressing immortal souls! Why do I not with tears and entreaties pursue them, until Christ is formed in them the hope of glory? Give me, Lord Jesus, apostolick ardour and faithfulness, and deign to accept of my poor, worthless labours in thy cause."

On Monday, Nov. 14th, he rode 17 miles to fulfil an appointment, which a brother clergyman was to have made for him, and was hurt to find, on his arrival, that he had neglected to give notice to the people. "The hamlet," he says, "contains nine or ten families: information was soon given to them, and to a few in the neighbourhood. I preached at the house of Mr. V——, a Baptist, the only one in the place: the rest of the people being New Lights and Nothingists, whose light is darkness. A goodly number were present, and appeared to feel considerably. It was the most comfortable meeting that I have enjoyed in this State. A Presbyterian preached in the house of a Baptist, with a Methodist exhorter on his left, and a New Light clerk:—strange conjunction truly; I hope not disastrous. New Lights are quite numerous in this settlement. I am somewhat in the dark as to their real opinions, as they have no church standards. Like some other wise men of our day, they have rejected all confessions of faith, as old wives' tales."

Under date of Nov. 16th, at Urbana, in Ohio, he thus writes: "This day was spent in visiting several families in town. My visits are thankfully received, but do not appear to produce much impression. I endeavour to speak the truth, but in a mild and affectionate manner. Harshness, I am persuaded, defeats its own purpose. If it sometimes alarms, it always enrages. The soft and pliant mood of the soul is most favourable for receiving instruction and admonition. This should not be disturbed by a harsh and abrupt address. If I gain the person's confidence, I may say with effect what at first would have been met with a violent repulsion of feeling. If I did not hope that the Holy Spirit, who has heretofore rendered my conversation in some cases the means of conviction, would accompany my present labours, I should abandon them in despair. I find it a difficult matter to interest myself so much for strangers, as to address them with earnestness and affection. Oh! for more of that expansive love which ought to animate the heart of a Christian minister;—that will cause me to regard every one whom I meet as a brother, the redemption of whose soul is precious—worth a whole life of laborious exertion. Jesus wept over the city of his enemies who had rejected him, and shall I not weep over a city of friends, who have received me as a prophet, coming in the nam Lord?"

The next day he visited milies, and was for the f treated with rudeness. truth excites bad feeling, marked, "although told wi signing to provoke, I am c bear it." On the evenin same day he "attended meeting at the house of Mr I had looked forward," h nues, "to this meeting with solicitude, determined tha should be wanting on my establish it on a permar To effect this, it was ne

obtain assistance from two or three at least of the professors of religion. One I had confidently expected to be present on this occasion. I was overwhelmed with the disappointment: all my hopes of continuing the meeting seemed to be prostrated, and I was ready to give it up in despair. The small number of people present was also discouraging. I however spoke on prayer, and appointed a meeting at Mr. V——'s, next Thursday evening. I hope it will yet succeed, and that those whose gifts are competent to edify the people will not be deterred by a boyish bashfulness, that they themselves confess to be a wretched apology. A prayer meeting here is desirable. No congregation can flourish without one. Christians without this means may be said to vegetate but scarcely to live."

On the 20th of November he preached in the house of Mr. C——, a lawyer, and made the following remarks:—"I fear there was more of J. S. glorified, than Christ crucified, in one of my discourses. Pride of human learning, if I am not very watchful against it, will shipwreck my usefulness. Let me be simple as a child in unfolding the truth—not aiming to dazzle with rhetoric—with the words which man's wisdom teacheth, but to edify with the words which the Holy Ghost teacheth."

On Thursday, the 24th of November, he wrote thus: "Attended the prayer meeting which I had appointed at Mr. V——'s. This was a truly delightful meeting to me, and I believe to all present. My doubts relative to the establishment of a permanent prayer meeting all vanished; and I experienced an exhilaration that was a perfect contrast to my feelings last Thursday evening. The Spirit of the Lord appeared in very deed present, smiling upon our undertaking, and promising success. All those who last week shrunk appalled from the duty of publick prayer, *now* lent their assistance, as might have been expected, with much fear and trembling; but I am persuaded they had much reason to say the Lord was better to them than their fears. The meeting was very solemn and interesting; and the complaint from some that it was too short, although over an hour and a half long, proved that it was good to be there."

On the 13th of December, 1825, he penned the following humble expressions concerning himself: "The number of hearers was small, but they were attentive and solemn. I fear that I have not yet succeeded in attaining to the proper method of preaching. In aiming at correctness, I perhaps adopt a style beyond the capacity of the people. Perhaps, alas! there is a want of unction and apparent earnestness. I know indeed that I do not feel that travail of soul of which St. Paul speaks. While I humbly hope that I have been called to the work of the ministry, still I am sure that I am greatly deficient in apostolick devotedness and fidelity. Self is too prominent an object in all my exertions. Lord Jesus, endow thy unworthy servant with that compassion for souls, that supreme love for thy service, without which his preaching will be entirely in vain."

Dec. 14. "The country is so new that no places have been erected for publick worship by any society of Christians. Even in R——, the room occupied as a church is a cold bleak cabin, that will not contain more than twenty-five or thirty persons. We who have come from the East must, in relation to many things, bring down our lofty thoughts, and completely banish from our minds the lingering recollection of what we have left behind. We are on the Lord's business, and self-gratification is often to be sacrificed on the altar of duty. The respect of the people, and the sincerity of their every effort to accommodate, have rendered me very happy, and I can truly say, that I have not

once regretted my having left my dearest friends, nor once felt a disposition to complain of the little hardships I have met with."

Dec. 30.—"Rode 12 miles, and in the evening wrote half a sermon, on the right improvement of time. I find it bad policy to procrastinate such business to the last hour. I shall scarcely have time to finish it, and then shall be obliged (oh! nefas!) to read it. 'So teach us to number our days that we may apply our hearts unto wisdom.'"

The next day he rode 14 miles and preached; after which he thus wrote:—"Oh! when shall I see some effect produced upon my hearers. The fault must be in a great measure with myself. Were I more anxious to commend the truth to their hearts and consciences, and less to exhibit my own abilities, I might expect more success in preaching. The anointing of the Holy One, I fear, is wanting in a great measure. Set thy seal, O Lord, to thy own great commission. Make thy word quick and powerful, discriminative and coercive, upon the hearts of sinners. This evening finished the sermon on time, and determined to read it tomorrow evening. A discourse appropriate to the occasion of the new year, is expected and needed; but should I read it in the morning, so strong is prejudice, that it might deter many from coming out in the evening."

"Lord's day, Jan. 1, 1826.—This is the first day of the new year. The duties called for are retrospection and self-examination, with repentance, such as these should induce. I desire to bewail my unprofitableness during the last year, and resolve, by divine assistance, to be more diligent for the future. I would gratefully acknowledge past mercies, and beg a continuance of them, with others, such as I need, and grace to improve them to the glory of God. In the evening I *read my discourse* on Psalm xc. 12, 'So teach us,' &c. It was generally well received, in spite of the popular prejudice (foolish in degree, but I am persuaded founded in nature,) against the practice of reading."

"Jan. 4th.—Spent the day in reading. An opportunity of this kind I gladly embrace, whenever it presents itself. Leisure and materials for reading or writing, are rarely afforded. This is one of the grievous disadvantages with which missionaries have to contend. My ignorance, after all the advantages heretofore enjoyed, often makes me ashamed. Much is expected from a clergyman, especially a *Princetonian:* if this expectation is not answered, whatever be the eminence of his piety, he receives but little deference, especially from men of intelligence."

Few young men, very few licentiates, it is to be feared, have the deep felt sense of their own unworthiness and insufficiency, which the preceding extracts evince. It usually appertains to older ministers of the gospel to be thus afraid of preaching themselves; and thus solicitous to be useful. But the subject of these remarks was unusually ripe for one of his years; and he may be presented, in the faint sketch above drawn by himself, as a pattern for our young missionaries to the new settlements in our country. Let them learn from him to be *thankful*, when they meet with kind attentions altogether beyond their deserts, instead of uttering doleful complaints about the hardships experienced in their travels. It was his intention to have returned to Urbana, and to have spent his days there, or in some western congregation; and for this purpose he received ordination from the Presbytery of Philadelphia, in the autumn of 1826.

He seems always to have been predisposed to inflammatory rheumatism. He experienced some severe attacks from it during his mis-

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l although the people of
ıg waited for him with af-
solicitude, yet Providence
ıted him in Kishacoquillas
Pennsylvania, in which he
stor of two large and re-
:ongregations. His bodily
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uence in his settlement;
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latives desirable. No pru-
'ever, could save him from
l seem to human wisdom
ly death. He served the
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h great fidelity for about
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ıe church during his mi-
d he secured the respect
ence, not only of his pa-
but of all his brethren in
office. The writer often
ı say, "Send us such young
r vacant churches as Mr.
l they will soon support
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sickness of this beloved
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preaching, when his health
artially restored, and the
a violent rheumatic affec-
was confined to his bed for
: weeks before his decease;
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ıout a murmur; and with-
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ıd some of Watts' Hymns,
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:sent the blessed Saviour
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I.—Ch. Adv.

tion, were his chief delight; and he would frequently comment on them, as they were read, in glowing strains. He desired those who prayed with him to ask of God, that he might have patience and submission, and dying grace, which should enable him to exclaim in his last moments, Come, Lord Jesus, come quickly. He appeared to be swallowed up in gratitude to God for his goodness to himself, of whom he had the most lowly estimate. He had done, he thought, nothing as he ought to have done it; but when his voice failed, he expressed in whispers his earnest desire to speak of the preciousness of Jesus; and hear, in return, of the hope which there is in him for so vile a sinner as himself. Clouds, he said, sometimes obscured the Saviour's countenance, but, if he did not deceive himself, he could generally realize the Sun of Righteousness shining upon his soul.

On the last night of his earthly pilgrimage, as he drew near his end, he called all who were present to him, and calmly bade all, especially his wife and sister, an affectionate farewell. Last he called for his infant son, kissed him, and committed him, with his mother and aunt, to the Lord. His sister, at his desire, read a part of the 119th Psalm, beginning with, "Wherewithal shall a young man cleanse his way," which he said was "so applicable." He then engaged in earnest prayer, and desired his friends to pray, that the Saviour's countenance might shine upon him as he passed through the dark valley. To the question of his wife, "If he did not feel that he was going to Jesus?" he replied, "Yes: never to leave him: I commit my all to him." He then said he was in great pain; but added, "Come, Lord Jesus, come quickly." Again he prayed, to be kept from the tempter, and said, "The Master calleth for me, and shall I say, No?" He prayed that he might be enabled to cast himself entirely into the hands of the Saviour; and evidently having dwelt in thought on some passage of sacred writ, he remarked, "Rest! how sweet is that

thought!" While in the agonies of dissolution he repeated these favourite lines;

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the billows near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!"

His lips moved while his wife and sister held his cold hands: again he said, "Come, Lord Jesus, come quickly;" and when he could whisper no more, he raised his hand to heaven, and expired, February 27th, 1829, aged 25 years and 10 months.

The removal of such a youthful minister is a severe loss, not only to his youthful companion and little son, and other weeping relatives, but to the Presbyterian church of which he was a minister; for few preachers of his years possess better mental furniture than he did, for eminent usefulness. His discernment was clear, his judgment sound, his taste good, and his style of writing perspicuous. He was well skilled in Hebrew, Latin and Greek; was an excellent biblical critic, a sound common sense metaphysician, and a thorough, evangelical divine. His voice was clear, his manner of speaking natural, his manners affable, and his piety ardent.

Surely, the removal of such a young minister, when labourers are greatly needed by us, is a correction from God; but the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. I shall close this memoir by an extract from one of his sermons, which may now be considered as addressed to us from his grave.

"Are dear friends leaving you and going to heaven? You need not mourn for them as those that have no hope. Cling the more closely and affectionately to that Friend who will never leave thee nor forsake thee. He who can say, When my father and my mother forsake me, the Lord will take me up, has indeed a treasure of happiness beyond all price. T little longer, until it is your pleasure to take you from th antichamber to his glorious pre Soon the Master will come an for thee. Sweetly mayest tho say, 'Come, Lord Jesus, come ly.' Thou mayest then peacefu thy head upon thy pillow, an asleep. And when the last shall sound, thy vile body sh raised beautiful, immortal, li body of thine exalted Redeeme then shalt thou go to be ever w Lord. Amen."

The following letter to the of the Rev. Mr. Stuart, on h the report of his death, will, sure, be perused by our reade interest, and we would fain ho without profit.

Trenton, March 1

My Dear Sir,—The injunc the Scriptures, "Thine own and thy father's friend forg not," seems to me to be pec applicable to a case where this is sorrowing under the chastis of the Almighty. It is but a fe since I heard the solemn and ful intelligence that my dear James Stuart had departed t And although the tidings h yet reached me in any au shape, yet from recent acco have too much reason to belie they are true. And now, m sir, you are called to know terness of mourning for a fir son. May our merciful Fa heaven abundantly sanctify and your dear partner in af this severe and mysterious di tion. I know how useless to bled spirit are the ordinary of consolence, and that "th knoweth his own bitterness that gospel, which teaches us t with those that weep," enjoin on me to seek, if possible, to s word in season to him that is You have been long a scholar school of experience, which I by entering, and you know every argument of consolation a truly sympathizing heart

e to suggest; yet these di-
ıths are ever new, "where-
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lear son whom you have lost
trust, to find him again at
t hand of God) was, as you
ne of my earliest and most
d friends. Similarity of tastes
suits united us; and this
ip was cemented by the great
of our eternal salvation, which
ssession of our minds about
ıe time. We corresponded
ıving college, and were much
in the Theological Seminary,
we were class-mates. I still
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Few of our brethren were as
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ly desirous of making those
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man within the circle of my
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our Master has "removed
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not you remember that He
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with Job, "The Lord gave,"
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ıent is not joyous, but griev-
t the word of God, I do be-
rill be so applied to you, as
it to work for you the peace-
uits of righteousness. Yes,
d is the man *whom thou chas-
nd instructest him out of* thy
law." The law and the testimony—these are the fountains of comfort; and you have been too long in the school of Christ, not to know that the word of God is never sweeter than when we are in the valley of humiliation; and that there is never more spiritual nourishment in our great passover, than when it is received with the bitter herbs of affliction and repentance.

But if I know your heart, my dear Sir, your desire is not merely to know how you may be *comforted*, but how you may be *edified* under this chastisement. You are ready to say, "*What does this mean?* What does my master intend to teach me by this stroke?" And here you will suffer one who is unworthy to handle so great a theme, to say, that it does look as if God intended, before he removed you out of this world, to crucify your affections to all earthly enjoyments.

How much meaning there is in those verses of Watts—"The fondness of a creature's love," &c. Does not your soul go forth more towards that higher and happier world, when you bear in mind that the dear object of so many affections, has gone before you? We are still upon the broad and stormy sea, but dear James has been brought to his desired haven: we *talk* of Christ, but he *sees* him; we behold through a glass, darkly, but he, face to face. O! that we may all set our affections more and more upon things above. It is my heart's desire and prayer that our kind Master and Father, may bind up the broken hearts of yourself, your partner, and your dear children. And may he especially bless Catharine Ann, in her new and important relation. He *will* be the God of the widow and the fatherless. My love most sincerely to Mrs. Stuart and all your family.

Yours in the love of the Gospel,

JAMES. W. ALEXANDER.

P. S. You have already learned that I am settled in Trenton. There is an encouraging external attendance at all our meetings, but no-

thing of a special nature, which it would be interesting for you to hear.

J. W. A.

ON FREE-WILL.

(*Concluded from page 155.*)

Men, in their sinful state, were dead as to the knowledge and the moral perfections of God. The Holy Scriptures teach us this, the history of all ancient ages, and the present state of nations who know not the gospel, yield confirmation of it. They were neither able, nor willing, of themselves, to know and serve God. That they might be otherwise circumstanced, it was necessary that God should reveal himself to them, in order that he might "work in them both to will and to do." He "works in them to *will*," by dissipating the darkness, prejudices, vain pretexts, and false reasonings, which obscure our feeble understanding; by imposing silence upon our passions, and by a sweet and holy persuasion, turning our will from evil, and directing it to good. He "works in them to *do*," by coming to the aid of those who are "willing to come to him for life," by sustaining, conducting, and drawing them to himself by the Spirit of grace, power, and sanctification, through whom he renders them victorious over their own flesh, the world, and death; and by conferring upon them freely the crown of a blessed immortality. In this manner the divine Sun of righteousness, by his pure light, illuminates those who "walk in the valley of the shadow of death," and enlivens them by the benign influence of his beams. Thus, the Spirit of Christ restores in man the image of God, which sin had effaced. Being liberated from the law of sin, we are made truly free. "Where the Spirit of the Lord is, there is liberty." Redeemed from the power of Satan, we obtain the right "to be sons of God," and the power to call him "Father." As we all die *in* Adam, so we are made alive in *Jesus Christ*.

Meanwhile, we repel the c
of those who accuse us of t
that man is forced, in spite
self, to do good, by the powe
Holy Spirit. On the contra
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by the pure gift of God, th
"choose the good part" witho
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nal life; because they belie
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of the living God." They are
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those who are to be judged
law of liberty.

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from death, and be at pea
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that they have ALL received
infinite mercy. They who
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churches, we further obser
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rate; that, on the contrary, it
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and that they may not boast
liberty which they have recei
if they had not received it.
as we are in this world, whic
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flesh lusts against the Spirit,
Spirit against the flesh, so
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But we know that "all thi
possible to them that believ
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l, even our faith." If we watch ourselves, we shall not fall into nares of the "roaring lion, who santly roams around us, seek- vhom he may devour;" and if ontinually implore the help of eavenly Father, he will invest ith divine armour, (Eph. vi. 13, and render us "more than con- ers."

may be asked, on the subject of ıal sin, why the children of the ıerate are not born with dispo- ıs to good, rather than to evil? the righteous baptized person, Augustine,) the unrighteous is The foreskin which was taken in circumcision, was found in children of the circumcised. ; which is separated from grain, e art and labour of man, is ne- eless still found to envelope the , produced from that which had cleaned. As the seed of a wild produces a wild olive, and the of the genuine and cultivated produces still but a wild olive; ı well of the flesh of the right- as of the sinner, a sinner is pro- l."*

ıe Roman Catholics also say to f we be deprived of liberty to ıod, why do the Scriptures con- ıo many commands and exhort- s? Here is the answer which ew Rivet† makes them: "These rtations are either addressed to enerate man or to believers. If ı latter, we deny not that they the liberty of doing good, with ıssistance of the Spirit of the , and so exhortations are profit- to them. If to the former, we hat it is not a vain or absurd to urge a debtor to the pay- of what he owes, although he not have the good will to pay, en the power to do it. If we forgotten our debt to God, if re unacquainted with our want ıwer to pay it, the Scripture ıs us sensible of it; and if we have not wherewith to pay, it shows us where we may find a surety, a Saviour, who will bestow riches upon us freely. And to those who remain in their perverseness, it shows that God does them no wrong in punish- ing them, or in making them pay in sufferings, what they owe, since they have been rendered insolvent through the bad conduct of their father, ap- proved of and persisted in by them." Prosper replies to Cassian, a semi- pelagian, who made him the same objection: "These things are com- manded, that man, by the divine pre- cepts, may be informed of the good which he has received, know what by his own fault he has lost, and be sensible that the demand which is made upon him is not unjust; and so relinquishing 'the letter which killeth,' that he may have recourse to 'the spirit which giveth life,' and seek in grace the power which he has not found in nature. If he do so, he will find that this [the command of God in Scripture] is a great mercy of the Lord; and if he do not, he will experience that there is a just punishment of sin." In a word, by such exhortations, as by useful in- struments, God works in his faithful people, doing in them what he com- mands; he answers internally, by the operation of his Spirit, to the exhort- ation which he makes externally by his word.

They bring still as an objection against us, this passage of Augustine, (De Verb. apost. serm. 17.) "He that without thy aid created thee, with- out thy aid shall not save thee;" that is to say, they add, without free-will. We reply, that we have strong rea- son to believe that this passage is corrupted; for in several ancient co- pies it reads, "He that without thy aid created thee, without thy aid shall he not save thee?"

To conclude, let it be well attend- ed to, that if ever so little be conce- ded to the power of man, upon the same principle much may be conce- ded, and we may even make the child of Adam the author of his own sal- vation. Then we render useless the

reatise on Merits, b. iii. c. 8; Trea- f Marriage, b. xvii. c. 19.

ımmary of Controversies, Tract III.

grace of God, the sacrifice of Christ, and revelation itself. Let the punishment of those proud men be remembered, who attempted to build a tower, whose top should reach the heavens, and who were confounded in the audacity of their presumptuous enterprise. "No one," said our Lord, "can come to me, except my Father, who hath sent me, draw him—Draw us, O Lord, and we will run after thee!" Amen.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 166.)

April 28th.—At Sea.

After experiencing favourable winds so far, and having now run about half the distance of our voyage, an almost perfect calm has so completely arrested us, that we are scarcely making half a knot an hour.

We have a very good library on board, belonging to the captain; and upon examining it, I found that it contained many valuable and interesting works. I had also a good supply of books of my own, and "pleased myself with the prospect of the hours which I should revel away in feasts of literature." My hours of study were systematically appointed: my friend Dr. G. and myself were to recite French to each other every day—for we expected to pass a considerable portion of our time in France before we returned—I had poetry, and narrative, which I supposed would amuse my mind in any possible mood. But all my schemes for study and literary enjoyment I have found were vain—Except skimming over a few pages in a magazine, or dipping here and there into a guide book to the places I expected soon to visit, I may say I have read nothing; and as far as I can perceive, every passenger on board is in the same predicament. If there be such a thing as an "aching void," go to sea as a gentleman, or as a person who has nothing to do, and you will feel it. The "tranquil bosom of a summer sea" is, I assure you, beautiful only in poetry. In the language of an intimate friend, I was almost tempted to exclaim—

> "Better to hang on icy shrouds,
> When billows dash against the clouds,
> Than in mid ocean's waste to lie
> Becalmed, beneath a sunny sky."

During our present calm weather, I have employed myself in watching and obtaining some molluscous animals, which are constantly floating by us. Those taken were a species of the ianthina and velella; they are beautiful, often exhibiting the colours of the rainbow. In the evening a favourable breeze sprung up, and carried us again on our course.

29th.—You must not be surprised that I commence my daily notices with the state of the wind, for it is by far the most interesting circumstance which occurs at sea—a ship in sight, or a water-spout at a distance, cannot compare with it. The first question you ask the servant when he comes into your room in the morning is, "Which way is the wind?" and then "How many knots an hour?" These are also the last inquiries before going to bed. Our servant, Charles, was however but little to be depended upon in these matters; for his general reply in all cases was, "She keeps her course, sir." A strong, propitious wind, which blew all night, still drives us to our destined port, which we shall probably make in ten or twelve days. The sea is quite smooth, except a few white tops of the small waves which ruffle it: it looks something like a vast cemetery, filled with marble tombs, and brings to my mind the lines of Young:

; on earth but has supplied a
';
ian skulls the spacious ocean
"

ick list has been gradually
ning, and to-day we all as-
at our meals, except the
One of them has not taken
lly, a particle of nourish-
ice she came on board, and
eard of cases in which ab-
from food has been conti-
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l in St. Paul's voyage to
The passage, however, re-
to this circumstance in the
ght not to be taken lite-

—Though we have been
a considerable part of our
under close-reefed topsails,
frequently coming in at the
on both sides of the ship,
ther appears now to have
nto a more mild condition.
ie noise which the live ani-
: have on board produce,
ie first awakes in the morn-
might almost fancy himself
ountry near a farm-yard—
crowing of cocks, the cack-
geese, and the quacking of
o say nothing of our sheep
cow, always salute our ears
awning of day.
1st.—The first morning of
nantic month has opened
in beauty. Oh how I wish
n England at this season of
pastime, to see the Queen
of some rural spot, crowned
wers by her joyous asso-
nd all gambolling together
green—frolicks which have
delighted my childhood in
ing. The wind is still fa-
:. We passed an English
ut six o'clock, which is the
ssel we have as yet seen.
ternoon the wind increased
ably, and continued blow-
ight, so that scarcely any
s could sleep, owing to the
and groaning of the ship.
e coming to sea, I had heard a great deal of the immense height of the waves; and the paintings which I had seen, representing a ship in a storm, also conveyed to my mind, that they were *mountains* high. The plunging of the ship from her *giddy* height, into dark and roaring caverns below—the noise, confusion and echoing of the waters—all this now appears to me the exaggeration, or the fiction, of a terrified fancy. From what I can learn from the sailors and the captain, I have seen a fair specimen of a storm at sea in these latitudes; and though the waves foamed and raged with awful fury, I never saw them, I think, more than twenty-five or thirty feet high. The noise of the waters I do not think so loud or sublime, as that produced by the waves along the sea shore. There is enough that is really terrifick and appalling to a novice, in a heavy gale of wind, without exaggeration.

The vast expanse or boundless extent of the ocean, did not strike me, by any means, as so imposing and magnificent as I had anticipated. If we except calm weather, the vision is generally confined by the waves, within quite a narrow circle; and during a calm, if the scene were calculated to produce sublime emotions, which I very much doubt, the mind is in no proper state to enjoy them: the concern then is, when and from what quarter of the compass will the wind spring up—By the way, you must not *talk* about the wind on such occasions, for the sailors are really foolish enough to think that if you do, the wind will either not come at all, or if it does, that it will be unfavourable: you may whistle however for it, as much as you please, and the more the better.

2d. and 3d.—These days passed very heavily along, the wind being almost dead ahead. It is very mortifying to be within six or eight days' sail of our port, and thus to

be arrested by a calm or head winds. In spite of reason and religion, the mind becomes ruffled and disturbed under these circumstances.

4th.—This is the second Sunday I have passed on board, and I can truly say they have been no "Sabbath days to me." My mind perpetually wanders, not only from serious, but from all other objects, on which I attempt to fix it. I cannot think, or read, or write, or talk, or sleep, or eat, or walk, or do any thing else, here out of soundings, as I can on terra firma; and I now think, if I once get home, nothing can tempt me to cross the seas again.

This morning the wind changed in our favour. Upon going on deck I saw three or four large birds, like hawks, called by the sailors Boatswain birds, sailing round the masts of our ship. One of them fluttered for some time, pecking with his bill the very top of our mainmast, just as a humming-bird flutters about a flower; and this was done though we were going between eight and nine miles an hour. The noise made by the bird pecking on the top of the mast, carried my mind back to the scenes of my childhood, when I used to wander alone through my native woods, when all was silent except now and then the noisy prattle of the Blue-jay and the Woodpecker, tapping some tall and decaying tree. If I know myself, I do not think I am apt to be lost in reveries of this kind; but somehow or other, the most trifling occurrence here at sea, will set me musing about home and the days of my youth. In the evening, the wind turned against us, so that we made little or no progress.

5th.—This morning the mate, at our request, called Messrs R. and S. and myself, very early upon deck, to see the sun rise out of the waves. The rising of the sun is always an interesting object, but I think not more so at sea than in an open country situation: the only thing which struck me, as being at all peculiar, was his apparent nearness: this I suppose must be occasioned by the absence of all other objects with which to compare its distance. We were all disappointed, and duly resolved that for the future we would pass the hour of sunrise in our state-rooms, and not upon deck. The setting of the sun I have always thought produces a much more beautiful effect upon the heavens, than he does at rising; the heaps of golden clouds reposing on the surface of the dark blue sea —the fantastic forms and gorgeous colours of different portions of the sky—and the long and brilliant track of light which is thrown over the waves, as he appears to sink beneath them, are certainly very fine; yet all the imagery of this beautiful picture, except the last trait, which is certainly the least impressive, may be enjoyed to more advantage on shore. Never shall I forget the glorious sunsets I have seen, when taking my evening walk in our spacious garden at P——.

We are now in an almost perfect calm, the sea being as smooth as the still surface of a lake. We are therefore arrested in our progress, and begin to give up the hope of making a very short passage. Just as I had prepared some glass vessels, hermetically sealed, to sink into the sea, in order to ascertain what effect the pressure of the water would have upon them, the wind sprung up, and thus disappointed us all. This was peculiarly mortifying, as the wind was ahead.

6th.—Still a slight head wind when it blows; the calm, however, predominates—producing a very unpleasant rolling of the ship, and a horrid flapping of the sails against the spars; the weather is nevertheless pleasant. We are scarcely nearer our port of destination now,

e were two days ago—By
y, a day at sea is always
ed from twelve o'clock at
one day, till the noon of the
If it were not that we have
large ship, and most excel-
ovisions, I see not how any
could get along in any tole-
anner. Our larder appears
astible; it is supplied with
every thing: we have all
f poultry, even peacocks, to
ung pigs, fresh veal, and di-
her kinds of meat; wines,
ng the best Madeira, Cham-
, and all the choice French
; porter, ale, cider, &c. &c.
at the free call of every
passenger. After the ordi-
nner every day, we have, be-
ranges and apples, raisins,
berts, almonds, and other
ruits: yet with all this, our
here is not half so palatable,
ain one at home—the ship—
p, spoils every thing. We
ave to hold our soup plates
hand up from the table, and
on in the other, and then,
standing the utmost cau-
much soup will sometimes
o your coat sleeve, or lap, or
table, as into your mouth.
her day a fine pair of roast
with gravy, boiled potatoes,
any other etceteras, were
l, by a lee lurch, some feet
e table—But enough of this.
been much disappointed in
osphorescence of the sea; it
o means so brilliant, or abun-
as I expected to find it. It
ts two distinct appearances;
st, which is the most com-
s in little sparks, which re-
a good deal the light of our
, though not quite so bril-
the other is like phosphores-
il, and seems to break out
loat from the tops of the

Dr. Franklin states that
ter in the Gulf stream does
osphoresce; and some other
s say, that its waves appear
wrapped in total darkness.
These remarks are certainly not correct in every case; for the water in the gulf, when we passed through it, seemed to give out as much light as that upon either side of it. It is well known, however, that this sea is much more luminous at one time than another; that the greatest quantity of light emitted is by the water out of the gulf, and that in tropical and southern regions the phosphorescence of the water is so brilliant as to enable a person to read a book by its light. The light given out by the sea has been accounted for in a variety of ways. I have no doubt it arises principally from animal matter, both in a living and a decayed state. As I hope to have a better opportunity of observing this *luminosity* before we get to Liverpool, I shall say nothing more on the subject at present.

7th.—A dull and dead calm has completely arrested our progress; we have indeed advanced but little for the last two days. It being now a favourable time for my experiment on the pressure of the sea at great depths, the captain lent me his assistance to sink a number of bottles, and a hollow glass globe. The boat was lowered down from its place at the stern of the ship, and the captain, myself, and four men, rowed off about half a mile from the ship. From the boat our ship presented a most interesting appearance: all her sails were exposed, and her graceful motion on the surface of the waves produced in my mind a sublime emotion. She moved on the water "like a thing of life." What a glorious monument of human invention, "that has triumphed over wind and wave—that has brought the ends of the earth into communion, and established an interchange of blessings—that has diffused light and knowledge and the charities of cultivated life, and has thus bound together those scattered portions of the human race, between which nature seemed to have thrown an

insurmountable barrier." The bottles were sunk 230 fathoms; some of them were filled with water, the corks being apparently undisturbed; some were crushed by the pressure, and some were unaffected; the glass ball, which was the lowest on the line, came up without suffering any change.*

In the afternoon we saw a log floating about half a mile from us, the captain and four men put off in the ship's boat to reconnoitre it. They soon returned with an abundance of barnacles (*Lepas anatifa*) which were found adhering to it, and two fine fish, which were captured with a kind of gig; one of the fish weighed about five pounds. Whenever a large piece of wood is seen afloat at sea, fish are almost always found near it, and they are generally killed, for they cannot be frightened from it. They follow the log no doubt, for the barnacles, on which they feed. The fish that are thus found at sea, are probably unwilling wanderers through the deserts of the ocean, being carried away by their appetite for the barnacles on the logs, to a returnless distance. We saw also, to-day, a large red molluscous animal in the water, about four feet long, of a red colour, it is called a Squid, or *Sepia*.

8th.—The calm still continues, and the weather is delightful; two brigs passed us this morning; they were quite distant, and appeared like spectres slowly moving along the horizon. We ate at dinner to-day the large fish we took yesterday, and found it very good, and sufficient for the whole of our company. I could not, as I was unable to determine the species of fish, help thinking of the *fatal repast* before alluded to. This evening I amused myself with the stars, as it was a fine clear night. The difference between the latitude here and at Philadelphia, places the Great Bear in the zenith; I was therefore a good deal interested in comparing the position of the constellations as they now stand, with that which was before familiar to me. Some of the ladies on board I found exceedingly apt in acquiring the names of the constellations, and in pointing out the most remarkable stars; after a few hours' instruction, almost all the northern groups became familiar, even the golden chair of Cassiopœa could be distinguished from the fair princess who reclined upon it. I little thought that I should so soon prove the truth of a remark in my Astronomical Recreations, that the knowledge of the stars would afford new objects of interest to those who delight in evening rambles, and would enable the mariner to pass away the night-watches with pleasure to himself, and with gratification to his friends.

9th.—The weather is pleasant, though we still have but little or no wind. I am getting, I find, more reconciled to living at sea than I have yet been, but it is still horrid. A vessel hove in sight this evening, but we passed her, as we had done all the others we have seen, without hailing her. The captain seemed desirous to speak her, but a breeze springing up just as our signals were hoisted, we soon lost sight of each other. It is wonderful how acute the sight of an old sailor is upon the ocean; our first mate has often discovered a sail, or rather spar, just peeping above the horizon, which could not be seen even with the assistance of the telescope, by most of us on board.

10th.—We shall make, perhaps, but little progress to-day, as we are nearly becalmed. We are only 300 miles from Cape Clear, which is the nearest land, yet we shall not probably make it for many days. During the first eight days of our

* For all the particulars relating to this experiment, we refer those who may be curious on this subject, to the Literary and Philosophical Intelligence in the *September Number* of the Advocate for 1828.

e, we sailed more than half tance of our whole voyage, is a little trying to be kept ›ing nothing, when my time ecious. I nevertheless endea- › be satisfied, knowing that gs and all occurrences, will ered aright.

.—Another Sabbath is pass- er without, I fear, being pro- mproved.

—This morning I was roused cry of "sail ho!" Upon go- deck I saw a Danish mer- hip just off our lee bow, with ional flag flying from one of urs; the captain was prepar- peak her, and when we were r side, and about 20 yards a short dialogue ensued, be- he captains of both vessels, h their speaking trumpets, st important part of which at their longitude and ours nost identical. The Danish as from Vera Cruz, and o Copenhagen. The whole transaction was by far the nteresting of any that I have ed at sea—whether it was ching so near to a fine ship full sail, or whether it was human beings and hearing oices, coming, as it were, e bosom of the deep, I know it my blood thrilled through ein. The former remarks upon this subject are still , for the process of seeing a sea is pretty much as fol- a passenger or officer on inquires whether you see ip, pointing in a particular on; you answer no; he then ours to bring it into your y remarking its position, in to certain of your own spars ing; you are still in doubt; n hands you the telescope; ter much manœuvring and oitring, you at last see ing—this is called pass- ship at sea.—There is a breeze, but then it is dead and we have little prospect of seeing Cape Clear for some days, though only at the distance of 150 miles.

14th.—Yesterday we were becalmed till towards evening, when a strong head wind carried us directly south, and continued to blow all night—During the night the mate of the ship supposed we were just on a reef of rocks, as the water appeared white; but upon heaving the deep-sea-lead, soundings were obtained at about 120 fathoms. The white appearance of the water was then found to be occasioned by myriads of small fish, similar to those used for making anchovies. The sea air now, for the first time, has the same odour as that on shore. Last evening two swallows flew and chirped round the ship, driven I suppose by the wind from shore, and then probably lodged on our shrouds during the night. The wind being still ahead to-day, all hands of us seem dejected and irritable.

(*To be continued.*)

SPEECH IN THE GENERAL SYNOD OF ULSTER.—IRELAND.

(*Continued from p. 175.*)

There is one topic connected with this subject on which Mr. M. has been peculiarly impressive. He accuses us of "attempting to infringe on the *rights of the people.*" This is a fine topic for a declamation; but it is quite unfit for an accusation against the Orthodox members of this Synod. I trust I shall not be accused of unpardonable egotism when I tell this house, that the only instance in which the original *rights of the people* have yet been restored, was effected by myself, aided by my Orthodox friends, after many a hard and uncompromising contest for the ground, which was yielded to us only inch by inch—a case in which also we enlarged the privileges and opportunities of our Probationers, as well as restored the rights of our congregations—I allude to the manner in which vacant congregations were formerly supplied with preaching. They were made the absolute monopoly of each Presbytery. And in cases of Arian Presbyteries, with Arian Probationers, and some Orthodox vacancies, the people know full well how their religious interests were neglected. Such congregations were compelled

to receive, from week to week, those very Arian Probationers, without the possibility of relief, till they could ask some candidate upon trial. After much contending, however, we have introduced a law whereby a vacant congregation may select the Probationers of any Presbytery for their supplies. By this means, the varied merits of our young preachers have a field of exercise, and our people an unconfined opportunity of making a selection of their minister.—This is no proof of our being adverse to the "rights of the people;" and I hope we shall maintain them in possession of this right, in opposition to every effort by which its curtailment may be attempted.

But Mr. M. says we will not allow the people to select, except from the favoured number sealed with our approbation. I totally and unequivocally deny the charge. I should certainly *advise* the people to choose from those we had approved—but if they did not take my *advice*, I should as certainly leave them to *select where they pleased*. But then, says Mr. M., you would not *ordain*. Certainly we would not. We leave the people to their freedom—but the people must leave us to our freedom. They are not our serfs: we are not their thralls. They owe us no allegiance beyond the bounds of their consciences; we owe them no compliance beyond the limits of ours. But they would not get the royal endowment, says Mr. M., except they submitted to your authority. And why should they not? Does not the Presbytery of Antrim, which is Arian, enjoy the royal endowment? Is not the Synod of Munster, which is nearly Arian and Socinian, even somewhat more liberally endowed? And should any of our congregations turn Arian, and contrary to our recommendation, make wilful choice of an Arian ministry, I wonder would either of those two bodies shut their doors against their entrance; or would we act so oppressively as to refuse them permission to retire? I trust such an event may never occur; but if it did occur to-morrow, we should allow to the people the same liberty of choice which we ourselves enjoy. They are not bound to *elect* at our *recommendation*—we are not bound to *ordain* at their *election*. But as they are voluntary members of a voluntary association, they are at liberty to dissolve when they please a connexion which their will alone has formed, and to seek from others, those ministers or ordinances which we may feel bound to refuse.

As an instance of the different manner, in which different individuals view the same object, I may just notice, *en passant*, Mr. M.'s declaration, "That by our attention to polemic theology, we have turned the current of public preacl proper channel." Our yo especially, he considers as tical subjects, and bending tention to doctrinal topic knowledge I seldom have hearing any of our young as often as I have had the o M.'s regret has been my to hear a young minister above the grovelling pueri essay on ethics, and aim and glorious realities of a "Talk they of morals; Oh Love! the chief morality i What is a merely moral it is a more polished mod the mere principles of co could show you some of t essays in the universe—s are called—and yet they you, in a dozen volumes, ner might be saved! If ever, neglect Gospel mo "workman that needeth t but, if any man neglect Gospel of the *grace* of G "Christ crucified"—to in the "blood that cleanseth, cleanseth, from all sin,"—ethics like a Socrates, or Seneca, and, after all, he be a heathen, unacquainte principles of the glorious I rejoice to hear that som ministers are taking a mor of subjects; and I would go on openly, and piously —preach the whole truth be with you.

Before I close the revi ments, I shall just advert, to Mr. M.'s proposal of a c tion—one half Arian, the c dox, to be issued at comm tributed among our congre considered this as a kind but Mr. M. declares he w nest. Well, upon the there is the advantage of rage; in refusing the cha be suspected of cowardice ever, I refuse it for mysel fusal proceeds not from principle. My people I read what they please: I privilege of *advising* ther is wrong. But, upon M must *advise them to read* be erroneous. Nay, I m very agent, and pander t of my people's princip given me a commission to *pel of his Son*; but he ha a commission to send then God hath given me a com

: the word of truth; but God hath
n me a commission to *commingle it*
or. The Lord hath given me a
ion to be "a fellow worker with
ut he hath not given me a commis-
end a hand to other work. God
n pleased to send me "to sow the
the word;" but he hath not per-
ne to aid in scattering the tares.
s free from any coercive influence
to pursue his own courses; but
not expect me to join him in a
l forbidden speculation, when I
ing to dissolve the existing part-

is one portion of Scripture, to
would beg the attention of the
s the description of a true Church
st—and let any one compare it
. M.'s plan of procedure—Eph. ii.
uilt upon the foundation of Pro-
nd Apostles; Jesus Christ himself
e chief corner stone; in whom *all*
ing fitly framed together, groweth
ly temple in the Lord." Mr. M.
s, that he and I shall build a tem-
ell, we are first to dispute about
re of the *foundation*. We cannot,
do not agree; so we must build
one, or let the temple remain un-
Well, now, we are to consider
erials of the building. I am en-
polishing the marble columns;
ours upon them a corroding acid.
lays down a course of ponderous
the other a course of "wood, hay,
" The walls being thus erected,
aubed with untempered mortar,"
next to roof the temple. Mr. M.
eams of Arian fir; I prefer Cal-
oak. We are to frame the mate-
gether. But the variety in their
ve strengths and dimensions,
nd distorts the whole. Then we
"frame them fitly together;" yet
agree, neither about mortice nor
so we elevate a shapeless and un-
ial mass, without proportion, beau-
urability. No wise master builder,
ld thus rear a house for man; and
thus unfitly attempt to raise up a
for God! No; no, Sir. Mr. M.
ire to the "sublime scenery" of
urite mountains, and build himself
among the eyries of the eagle. I
vise him to choose a site less ele-
But, if he will not be advised, I
become a co-partner in his habita-
but he will permit me to retire to
eltered valley, where, far from the
urhood of the clouds and the
of the storm, I may build me a
, and feed the flock which the
Shepherd hath committed to my
at, when the Chief Shepherd may
I may render them back to *him*
unscathed by the enemy, and be acknowledged, in his mercy, "a good and faithful servant."

And this, Sir, reminds me of the misplaced irony with which Mr. M. was pleased to treat my allusion to "a uniform livery." Had Mr. M. pleased, he must have observed my phrase was, "the uniform livery of a regiment;"—that livery, Sir, in which the heroes of England triumphed over all their foes;—that livery of the King and Nation, which ennobles the Commoner and elevates the Prince. But, by a little "rhetorical artifice," which Mr. M.'s large acquaintance with the world enables him so dexterously to employ, he conjured up another scene from Aladdin, and capes, and pockets, and skirts, and Pantaloon and Harlequin passed before us; as if the actual Harlequin himself had appeared upon the stage, with a synodical scene of pantomime, to relieve our clerical drowsiness. I willingly yield to Mr. M. all the advantage derivable from this disagreeable word; but I would remind him, that had I even alluded to one of those useful individuals, to whose services we are indebted for so many of our comforts, there was yet no cause for his reiterated sarcasms. Peter, has not refused, in his Second Epistle, i. 1, to style himself a *servant* and apostle of Jesus Christ. James (i. 1.) has described himself by the same humble title. Nay, I would tell Mr. M. that we all are but servants, and, even at the best, "unprofitable servants;" and, should he still be disposed to derive one idea of ridicule from the title "servant"—oh, I will remind him of one, "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the *form of a servant*."

In concluding my review of Mr. Montgomery's arguments, it gives me pleasure to state, that on one point we are agreed. By an accommodation of Acts v. 38, to the subject of Arianism, he advises—"If this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God." And upon this he applies the advice by which it is introduced—"And now I say unto you, *refrain from these men and let them alone.*" And here our views of the subject are in perfect unison. After an earnest appeal, and solemn advice, to examine the Scriptures anew; and after earnest prayer that their eyes may be enlightened; if they still remained wedded to their erroneous opinions, I would "*refrain from these men, I would let them alone.*" They bring to our house "another Gospel," and I would no longer consider them as members of the family.

Why, then, it may be said, if such be my views, have I appeared as the mover of the amended resolutions of this year, which do not contemplate separation of our present constituency, but merely go to erect a barrier against future inroads? I shall render to this house the reasons of my conduct.

1. I do not think we have yet taken all the steps by which so momentous a matter ought to be preceded. Our congregations have not been addressed; our eldership has not been sufficiently consulted; we have given no admonition; we have proclaimed no fast, as, in every religious emergency, our Scottish forefathers would have done. Now, all these are measures I conceive absolutely pre-requisite: therefore, until they shall have been attempted or taken, I do not conceive separation scriptural.

2. I sincerely declare, that I am not only open to conviction, but actually wishing to be convinced, that separation is unnecessary. The man who attempts to reason me out of my present opinions, has, I must confess, an opponent prejudiced in his favour. I hope, particularly, my friend Mr. Carlile will discuss the subject; *and if he can convince me, from Scripture, that Trinitarians, Arians, and Socinians, can form a scriptural Church, and cordially unite in licensing and ordaining one another*, I shall willingly resign my present views, and unite with him in preserving our present constituency. But, as I have yet heard no argument that convinces me of the propriety of remaining in our present "most admired disorder," I do hope that something new will be produced; and, above all things, that Scripture be fairly and fully examined, and shown to give most explicit testimony upon the subject, before I be expected to yield my judgment, or consent to the continuance of a nominal union, that only proves how really we are disunited.

3. I have rested for the present in the amended resolutions, because they are in accordance with the opinions of men, for whose opinions I entertain the highest respect. *My own opinion is decidedly for separation of the opposing elements of this Body. Upon this point I most cordially concur with the opinions delivered by my venerated friends, Messrs. Elder, Dill, &c., and by my young friends, Messrs. Barnett and Brown, &c.* But when I see arrayed against us men, of whose orthodoxy I can entertain no doubt; men, of whose zeal I have seen most convincing proofs:—when I see my friends, Messrs. Horner, and Hanna, and Wright, and Morell, and Stewart, and Reid, &c. &c. willing to go no farther than the present resolutions;—and when I know that the opinion of Dr. Chalmers, whose name and praise are in all the Churches, goes no farther—I must confess, that, in face of this array, it requires a man to have no little share of decision to hold his opinion without faltering. In face of it I do hesitate, but still my opinion is unchanged; yet I submit with deference, for a time, to the judgment of wiser and better men, that I may judge of the probable efficacy of their measures, by the result of a reasonable experiment.

As the motion of which I now give notice contemplates a separation of this body, permit me to remove the impression derivable from the declaration of Dr. Wright, that there is "no instance of separation to be found in the Scripture." I would refer the Doctor to 1 Tim. i. 20, where he will find a decided example of separation upon doctrinal grounds. I will refer him to the general principle—Gal. i. 7, 8, 9, where the anathema of the Apostle, according to the discipline to which he referred, clearly intimated separation from the body of the Church. And not until the Doctor has explained away my views of these texts, can I yield assent to his assertions, or surrender my ideas of the necessity of a separation.

Dr. Wright has also told us "that separation has never done good." The experience of this Synod is a proof of the contrary. The Antrim Presbytery, was separated from this Synod; and what has followed? Why we are told, all their congregations adhered to them, are now Arians, and lost to this Synod. Never was there a more palpable misstatement. The meeting-houses, no doubt, remained to the Arian ministers of Belfast; but the third congregation sprang up in the Synod more populous than the other two. Newtownards, Holywood, Antrim, Larne, are examples to the same effect. One part of the people, no doubt, followed an Arian ministry. But generally, by much the more numerous portion, faithfully adhered to the Synod and Orthodoxy. Had not the Antrim Presbytery been separated from the Synod, perhaps one-tenth of the entire Presbyterian population of Ulster, had now, under their successors, been the followers of an Arian ministry.—Whereas, in general, their congregations are much less numerous than the Orthodox bodies which have adhered to the Synod. If Dr. Wright then admit that an Orthodox ministry is preferable to an Arian ministry, he will be compelled to acknowledge, by an appeal to fact, that separation has done extensive good in the General Synod of Ulster.

By more than one member of this house we have been informed that any separation would injure our "importance," and tend to weaken essentially the "Presby-

nterest." I do not indeed compre-
hat is meant by the "Presbyterian
." If it signify our influence with
vernment of the Country, experi-
roves that Government have ever
upon Arian and Orthodox with
ye. Nor has the separation of the
on Church from the Synod weaken-
"Presbyterian interest" in the eyes
ernment, but rather seems to have
an additional importance. But I
nis cannot be what is meant by the
yterian interest;" and if it be not,
of no other "interest" a Church
e at heart, but the *interest of Christ*
alvation of sinners. That separa-
ould strengthen this "interest," I
nust be obvious to every observer.
n Arian and Orthodox, there is
o communion. Engaged in the
oke, we are wasting our strength
ling in opposite directions. But
y is communion dissolved between
pposing parties, but is it not near-
fect, dissolved between the Ortho-
mselves? Our minds are so occu-
ir time is so wasted, in fruitless and
debates, that the real interests of
ligion are neglected, and the real
es of a religious meeting entirely
ked or defeated.
old, (says the Divine Word,) how
nd how pleasant it is for brethren
ll together in unity." Behold,
r melancholy experience, how un-
le and unhappy it is to dwell to-
in disagreement. I shall relate
ance of the ill effects of our "dis-
union," and exhibit them in the
y misrepresentations consequent
ur divisions.
Montgomery has written, and his
have published to the world, that
oke said, at Strabane, "that he is
love those of his own creed; and
ose who differ from him as he
egard robbers." Since misrepre-
ns were first made, the instance
is has never been surpassed. Such
ment never rose in Mr. Cooke's
was never uttered by his lips.
ight Mr. M. call it the product of
n," and not the dictate of "the
f truth." But to whatever origin
be ascribed, the good or the evil
nine. To Mr. M. it owes its ex-
. and he may bestow it as he
. The real statement is as fol-
In answer to the argument for
ed union between Arians, Socini-
l Orthodox, in this Synod, which
wn from the text "love as bre-
I observed, that in order to feel
e referred to in the text, it was
ry, first, to be "brethren;" par-
f the same *faith, and hope, and pro-*
mises. Perfect Christian love, I observed, was distinguished by divines, and correctly distinguished, as containing the "love of *complacency*" with which, I conceived, those who were truly "brethren" in Christ were alone able to contemplate one another. I then added, that while the Arian looked upon the Trinitarian as an idolator, it was impossible he could regard his imaginary idolatry with "complacency," or, consequently, his person with the "love of complacency." And that, on the other hand, while the Orthodox viewed the Arian as attempting to rob his Lord of his essential glory, he could not look upon the alleged robbery with "complacency," or regard his person with the "love of complacency." But, at the same time, I stated that the opposing parties, or any other opposing parties, did not, therefore, cease to love one another; but their love was a love of mere "benevolence," without the possibility of that "complacency" *essential to perfect Christian love*. I repeat the distinction; I regard it as a solemn truth; and the various occurrences of this Synod are so many practical commentaries upon the correctness of the observation. How unlike it is to the misconception, or misrepresentation, of Mr. M., I leave this Synod to determine. The object then, Sir, of my contemplated motion —a motion already approved by no inconsiderable portion of this house—is, to attempt a remedy for the evils that are found to exist in the constituency of this body.

The principal evil I conceive to consist in the unnatural and uncoalescing admixture of our doctrines. We have professed Arianism—we have something that is not Arianism, so its professors say, yet is not Orthodoxy. We have also once or twice heard doctrines called Socinian uttered in our assemblies. But while I consider this as the chief, I am far from viewing it as the sole, evil for which we are bound to attempt a remedy. The state of our eldership calls loudly for reformation. As matters at present stand, one-half of a Presbytery is formed without any practical consultation of the other. I mean, the elders are elected and appointed without the knowledge of the Presbytery which is to receive them. Then, of our eldership there is required no profession of faith, though they constitute one-half of all our Church courts. Nor are our elders required to discharge the duties of visiting the sick, of praying with them as required, James v. 14; nor is it generally expected they should be men of prayer in their own families; but a mere possession of worldly respectability in rank, is all that is looked upon as qualification for their high and accountable office. This is a state of

things that cannot continue. Then, Sir, that our visitation Presbyteries are sadly deficient is what we all know, and many of us lament. A motion of reform will naturally be extended to this subject. Nor can I forbear to mention one other topic. I mean the making money to be a means of obtaining an appointment in the Church. We reprobate the idea of the crime called Simony. We rejoice in our freedom from the power called Patronage. We say that Christ's kingdom is not of this world.—And, after all these things, we say, A man who pays one pound per annum in our Churches is equal to three men, each of whom pay six and eightpence per annum—and, that his vote shall equal the other three.

There are other evils to which I might now refer; but the length of time I have already occupied, and the lateness of the hour at which I now speak, are more than sufficient excuse for my omitting to speak of more.

For a perfect Church I look not, till the Lord shall come with his saints; but for a more perfect one than this Synod at present exhibits, I think, without much presumption, we may reasonably hope. I know there is a wonderfully sensitive apprehension when we talk of reforming the Church; and, it is not a little remarkable, that this sensibility is most apparent in those very persons who are so anxious to reform the errors of the State. Let us contemplate the State chariot as it passes along, and they pronounce it at once so crazy a vehicle, that it will scarce bear the load of majesty to the street's end. So they seize the reins of the proud steeds that draw it; and, after scarcely a moment of stop or examination, they pronounce for its total dissolution and complete rebuilding. So they commence "political blacksmiths," and they take out the springs, and knock off the circlet of the wheels, and every bolt and screw must ring to their hammer and anvil. And then they become "political joiners," and they take asunder the wood-work of "ancient oak," and they substitute some modern exotic, which is wonderously to lighten the body of the machine. And after this, they become "political painters and varnishers," and the whole affair is so bedizened with fantastical devices, that it is impossible to recognise the ancient ponderous and sturdy vehicle which bore along the "majesty of Britain," through ages of warfare to ages of glory.

But show to those self-same artificers the chariot of the Church; and though it creaks in every joint, and totters in every spring, and threatens at every revolution of the wheel to separate into a thousand fragments—and though it presents an aspect so weather-beaten and forlorn, that Poverty herself might be almost ashamed to be the driver—yet oh! beware of touching the venerable ruin! They will repair the crazy wheels, by merely dipping them in water,—they assist the broken springs by combining with them a piece of timber —they will frap the shattered pole with all manner of ropes and bandages—and they will eke out the tattered harness with every variety of "shreds and patches," until the motley combination shall become to the Presbyterian people, as the ship Argos to the Greeks, a subject of argument as to its identity with the Church that existed in the days of our fathers.

To me, Sir, it is astonishing, that the very same men who are so clear-sighted to discern, and so ready to reform our political institutions, are so blind to the imperious necessity of searching out and reforming the errors and evils of our religious institutions. But this apathy will yet be roused into action, and men will yet acknowledge it as a universal maxim, "that in all the affairs of men, whether temporal or religious, a well regulated reformation of errors and abuses, is the wisest plan to ensure permanence to institutions, and happiness to the people."

I have been surprised, Sir, to hear, from several members of this house, that by inquiries into religious opinions, or any contemplated division, "we injure the *respectability* of the Synod of Ulster." I cannot tell, Sir, what estimate these persons form of *respectability*, or by what standard they ascertain the present quantum to which we are justly entitled. I shall, therefore, beg to lay before you my humble idea of the nature of clerical "*respectability*."

A minister, to be respectable, must be open in declaring all his religious opinions. *Concealment and equivocation* are the most disreputable marks of the clerical character. The real "respectability," therefore, of the Synod, is consulted in my intended motion; for one object would be to elicit and exhibit the real religious sentiments of our members.

Another ingredient of *respectability*, I take to be *consistency* of character. But, so long as we remain in our present condition, it is totally impossible for us to appear consistent. If the Arian submit to have his system reproached before his eyes, he cannot be consistent. And, so long as the Trinitarian continues to *license and ordain* Arians, he cannot be consistent.—My contemplated motion will then seek to advance the respectability of this Synod, inasmuch as it will seek to re-

long lost consistency of our pub-
cter.
er ingredient of *respectability*
be "decision of character." A
ble minister, in whatever station
ced by Providence, must be a de-
in. A minister of other charac-
be learned, and rich, and elo-
nd much a favourite—but while,
air-fed Cameleon, he takes all his
om the objects around him, and
green, yellow, or grey, according
bject that he rests upon; he is a
erable specimen of clerical de-
the mere creature of the circum-
by which he is surrounded. A
ble minister, Sir, like some of the
ems, should *give*, not *take* his co-
lis character should not be mould-
e objects that surround him, but
ld endeavour to transfer his own
age to the souls committed to his
on. I would have him a man un-
that school which whispers to a
inister, "do not be in a hurry to
your religious sentiments; time
when you have got a congrega-
learned the opinions that will
our people." I would not have
offensively intrusive, but gentle,
ded in his principles and instruc-
Without these qualities, neither
nor Synod can ever be truly re-
e; and to cherish, under the dis-
sing, such a decision of charac-
me great object of the motion
now wish to enter upon your

e quote two passages of Scrip-
the meditation of my brethren,
all relieve your patience by con-
this address. The first is a pro-
f the coming glory of the Church,
e of her uniformity of opinion,
y, and worship—Isa. lii. 8. "Thy
en shall lift up the voice; with
together shall they sing: for they
e *eye to eye*, when the Lord shall
ain Zion." The vision and the
are not yet ours. May the Lord
he time when they shall be fully
!

ther portion I shall repeat in re-
to the many exhortations we have
to study concord and peace.
bjects are to be sacrificed for
but peace, as well as gold, may be
too dear. Therefore, when we
peace, labour for peace, pray for
let us remember the words of the
t, according to the marginal read-
remiah xiv. 13. "I will give you
ND TRUTH in this place." In the
of God they are united blessings;
will not bestow the one till we
n conjunction with the other.

. VII.—*Ch. Adv.*

THE BEST METHOD OF CONDUCTING CHRISTIAN MISSIONS.

No. IV.

(*Continued from page* 169.)

5.—It only remains to consider what is the duty of the Presbyterian church, in the great enterprise of evangelizing the world at the present day. In doing this, little more is necessary than to apply the principles and remarks which have already been stated. If these have a solid foundation in truth and reason, as we assuredly believe they have, then it will follow—*That the Presbyterian church ought to stand entirely by herself, in conducting missions both foreign and domestick.* This conclusion is supported by all that has hitherto been said on the subject we consider. By taking a stand wholly unconnected with others, the Presbyterian church will most clearly appear as a constituent part of the church universal; yielding obedience to the command of her glorified Head to evangelize the world. She will come forward confessedly *in her distinctive character*, under the banner of the King of Zion, to extend the bounds of his empire, and to reduce those who are now rebels against him and the subjects of his great adversary, to the character of his willing and obedient people. She will, to speak without a figure, conduct missionary operations, and *show* that she conducts them, in strict accordance with the gospel order—conducts them *as a church*, agreeably to the apostolick example—thus proving her allegiance to the Lord Jesus Christ, and obtaining good ground of hope that he will abundantly reward and bless her, by pouring out his Spirit upon her in copious effusions, by multiplying her converts, and by honouring her as a favoured instrument in extending the saving influence of his gospel to the millions who are perishing in ignorance and sin, both in our own land, and in lands where as yet the glad tidings of salvation have never been proclaimed.

Further—The Presbyterian church, beyond reasonable controversy, is a body large enough, and having at command means enough, for as extensive missionary operations as ought ever to be under the direction of any one missionary corps; so that any connexion with others would be a real incumbrance, and not an addition of strength or efficiency. It is no exaggeration to say, that if this church were thoroughly roused to exertion in the missionary cause, she might, without any thing oppressive or injurious to her members, do even more than is now doing by all the missionary associations in the United States. It is also a truth, too plain to require extended proof or illustration, that her members may be animated to vigorous exertion, more easily and effectually, if she stands by herself, than if she be connected with others. A large and respectable portion of her children are decidedly opposed to blending their missionary concerns with those of other bodies: and it is moreover undeniable, from a principle deeply seated in human nature itself, that neither individuals nor communities are easily excited—we question whether they are in fact ever excited—to exert themselves with as much vigour and effect when they lean in part on others, as when they perceive that their sole reliance must be on themselves—that success or failure, with every consequence of either, will be all their own. The Presbyterian church, standing in a missionary attitude by herself, and in the view of the world, will feel a responsibility, an excitement, a zeal, and a regard to character, which she never will or can feel, if formally connected with any other church or missionary association whatsoever.

Again—The important principle of unity of views and efforts, in conducting missionary operations, will likewise be best of all provided for, by avoiding every foreign alliance. There will be no secret wish *or feeling*, either among those who contribute to our mission: those to whom the con those missions is intruste measures alien to the do order, the influence, the and the prosperity of th rian church. Every wish, and effort, will be harm rected to one point; an concern and inquiry will object which is common be promoted with the gre

Neither, as has been sh ger to be apprehended, t ing separately, the P church will be tempted t cise of a sectarian and temper, in her missionary This cannot take place, if spirit of missions is pos cherished; and if this spi ing, there is no reason to Presbyterian church wil forth energy enough to d This church, hitherto, ha never manifested an illib and the present times are h favourable to its productio gence. The national churc land and Scotland, possess do a legal establishment powerful patronage, are at this hour a laudable towards other denomin missionary concerns; a in the United States, wh tional establishment does ist, and where there is les bigotry than in any other the world, it is not to be ed that the Presbyterian be marked by selfish fe narrow views, at once si politick and reproachful.

We have had occasio the generous assistance

* We think we may fairly Presbyterian church in this character for as much friendl liberal action, in regard to oth as has been manifested by a nomination of Christians. W will ever possess this charact it may sometimes subject her, it has done in times past, to veniences, and even to an occ pass on her rightful claims.

l and other churches in Bri-
n the habit of extending to
vians, and the aid which the
rian church in this country
led to the Baptists, and es-
to the A. B. C. F. Missions.
nple of the English church,
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formal connexion with any other body.

But in treating on the duty of the Presbyterian church in the great enterprise of evangelizing the world at the present day, we ought earnestly to insist on her obligation TO DO MUCH. What our Saviour declares in regard to individuals, must be equally applicable to churches.—"Unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him will they ask the more." In view of this declaration, how great and solemn, in this day of awakened missionary enterprise, is the responsibility of a church* consisting of sixteen synods, ninety presbyteries, thirteen hundred ordained ministers, two hundred licensed preachers, two hundred and fifty candidates for the gospel ministry, nineteen hundred and sixty-eight churches, one hundred and fifty thousand communicants—scattered over a region extending through twenty degrees of latitude, and as many, or more, of longitude? It ought also to be mentioned —and we desire to mention it with a freedom from all vain-glorious boasting—that the population of this great Presbyterian community may, without disadvantage, compare with any other of equal magnitude in the American Union, in the talents, learning, and piety of its clergy; and in the intelligence, improvement, property, and moral and religious character of its laity. How extensive and weighty must be the obligation of such a church, to take a leading part in executing the command of her glorified Head—"preach the gospel to every creature!" What reason has she to fear that her candle-

* The returns from which the most of this statement is taken, were made at the meeting of the General Assembly in 1828, and were then admitted to be incomplete. On this account, and in consideration of the rapid increase of this church, a small addition has been made to some of the numbers reported the last year; but it is believed that, in every instance, the number mentioned rather falls short of the truth than exceeds it.

stick will be removed out of its place, if she fail to render an exemplary obedience to the command which binds her! How much may she effect, if she will shake herself from the dust, and engage with true devotedness—with holy and enlightened zeal, in the sacred cause of missions! We have said she might do more in this cause than is now doing by all the churches in our land. By these churches, we now remark, there is much reason to believe that a great part of the important and glorious work of spreading the gospel over the world is destined, in the purpose and providence of God, to be performed—and if so, how large a share must be assumed by the Presbyterian church, if she would escape having *Ichabod* written upon her!

What then, it may be asked, ought to be done? To answer the inquiry fully, would require time and space, which, at present, we have not at command. We can only say generally, that prospective measures, for *a great part* to be acted by our church, in gospelizing the whole human family, ought to be taken without delay. All practicable means ought immediately to be used, to enlighten our people in regard to their situation, their ability, and their duty; to show them clearly what they can do, and ought to do; and to stir them up to resolute and animated effort, in discharge of their solemn obligations. Our clergy and ruling elders ought, as becomes them, to take the lead in this truly holy work, and to feel, that on them has devolved, in this high concern, a duty, for the faithful discharge of which a fearful account must be rendered at the last day. All our men of influence, and men of wealth—those who have pens, and tongues, and purses, that may be moved or opened with effect—ought to feel that all their capabilities are now put in special requisition, by the command of God and the call of his church.

The education cause—the education of pious youth for the gospel *ministry, in and by* the Presbyterian church, and for her service *specially*, if not exclusively—must be immediately revived, and pushed forward with a zeal that has never yet been manifested. No one thing is more important, or more immediately pressing, than this. Without some hundreds, and before long some thousands, of pious, talented, and well educated youth for missionary work, that work cannot be suitably performed. We want at least five hundred such youth in the Presbyterian church, at the present hour. The Macedonian cry is raised on all sides, and it wounds incessantly the ears of our Board of Missions. But what can they do? the men to send are not to be found.—They are yet to be educated; and no time surely is to be lost in commencing an education, that will require years to complete. Our impression of the importance of this education concern is such, that we verily believe the man who should now devote his life very efficiently to its promotion in the Presbyterian church, would serve his divine Master more effectually and extensively than he could possibly do in any other way: and all churches and individuals who take an active interest in this cause, and contribute liberally to its advancement, ought, in our deliberate judgment, to be regarded as coming "to the help of the Lord," at a crisis peculiarly interesting and decisive.

Now is the time, also, when what may be called *a complete missionary apparatus*, ought to be not only contemplated but commenced. We ought to have the entire possession, or occupancy, of a large edifice,* in

* For the construction of similar edifices to that here recommended, for the use of the American Bible Society and Sabbath School Union, the necessary funds have been raised by subscriptions and donations, entirely distinct and separate from those appropriated to the immediate objects of these charities. And we hope that this will be done in the case of an edifice for the use of our Missionary and Education Boards. We think it would not be right in itself, and we know it would be offensive and discouraging, if the funds

should be rooms for the
the Boards of Missions
ition, and of their com-
nd for the reception of
s, and of all who want to
iries on missionary sub-
o take an interest in them
kewise, for the secretaries
of both boards, where
other permanent officers,
ays be found; and apart-
, for bibles, tracts, maps,
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d other articles, for the
ionaries. All practicable
ught certainly to be used
these preparations, and
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engaged in performing.

missionary operations—on the Boards of Education and of Missions, and on their committees, secretaries and agents; that they may possess and exercise the wisdom, and zeal, and impartiality, and devotedness, which their hallowed trust requires: On all the missionaries of our church, and of other evangelical churches; that they may possess an apostolick spirit—the spirit of our own Brainerd, and of the best of those who have made him their model; a spirit of wrestling mightily with God, by fastings and prayers, for his blessing on their labours—while to those labours they give themselves with a perfect willingness to spend, and be spent in them: On all those to whom the missionaries go, in our own land or in other lands, whether they be nominal Christians or real heathen; that God may send down upon them the new creating energies of the Holy Ghost, without which not a soul of them will ever believe unto life everlasting: In fine, that the Millennial period, so long the subject of prophecy and prayer, may be hastened in its time, and that in the mean time, the faith, and prayer, and efforts, of the people of God, may not fail, but constantly increase.

Such is the glance we have taken—we could do no more—at what the Presbyterian church ought to do, and to begin to do, without any procrastination. We do not believe that the representation we have given ought to be considered as extravagant. We are convinced, on the contrary, that it falls short of what might have been stated, without any excess. If some of our readers think differently, we are persuaded it is because they have not had our means, and opportunities, and calls, to look at this subject in all its extent, and in all its bearings.

FOR THE CHRISTIAN ADVOCATE.

THE SABBATH QUESTION BEFORE CONGRESS FAIRLY STATED.

It is the constant cry of those who oppose the repeal of that part of the

post-office law, which requires the carrying of the mail, and the opening of the post-offices on the Sabbath, the first note of which was sounded by the sagacious Senator Johnson, in his sapient report to the Senate of the United States, that those who have petitioned Congress on this subject, are urging the national legislature *to legislate on the subject of religion.* This cry has now become in a measure popular, and the true state of the question ought to be clearly understood. The plain matter of fact then is as follows.—The petitioners complain that the National legislature have *actually,* and to the petitioners most *offensively,* ALREADY legislated on the Sabbath, and they humbly pray that Congress would undo, what they have thus unadvisedly done. The petitioners do not ask for one jot, or tittle, more than this. They are the very people who most earnestly remonstrate against an impropriety in the National legislature, which they are falsely charged with urging that legislature to commit. The legislature, without being petitioned, have legislated on the subject of religion; and all the petitioners ask is, that an act of this kind of legislation may be repealed. We have had opportunity to know the petitioners, and we do know them well; and we know that they want nothing more than that Congress should not touch the Sabbath at all, in any of their legislative acts or doings; but leave this whole subject to be disposed of by the legislatures of the several states, as each of them shall see fit. Congress has broken through the state enactments, and the local usages and regulations in regard to the Sabbath, by ordering the mail to be carried and the post-offices to be opened on that holy day. The petitioners say that Congress ought not to have done this; ought not to have made a human law contravening the law of God, and the good laws and usages of the several states that had a previous existence; and all their wish is that Congress would retrace their steps, place the subject exactly where they found it, and never meddle with it, in one way or another, any more. This is the true and fair statement of the matter at issue; and it will appear to be so to every one who examines the petitions presented, or who even candidly considers the nature of the case, as it has been presented to the publick, in the papers not decidedly hostile to the prayer of the petitioners. We do not believe our opponents can show, from any one of the 446 petitions presented to Congress, that in a single instance, more has been asked for than we have here stated—The very truth is, that the infidel and irreligious part of the community in the United States, are rejoicing and openly exulting in the melancholy fact, that by a law of Congress, the Sabbath is, and may be, violated without restraint: and to hinder a repeal of this law, they affect a wonderful zeal *to prevent legislating on a religious subject*—the thing precisely, which the petitioners show, and all the world knows, *has already been done.* Congress, it seems, may legislate on religion to the *injury* of religion; but not otherwise—not even to *repair* the injury which they have inflicted. A few misguided and hoodwinked religionists, have become auxiliaries of the infidel corps; but the *parties,* as such, are clearly marked, distinct, and opposite; and it remains to be seen which of these parties will ultimately prevail. If infidelity and irreligion shall triumph over the law of God, and the enlightened friends of Christian piety and morals, we shall tremble as well as weep for our country.

Review.

We have been induced to fill the very limited space which we are able to spare for a review in our present number, with the following article, taken from the London Evangelical Magazine for March last. The author, to whose latest publication this review refers, is well known in this country, and is, we believe, a favourite with many of our readers. By this republication we hope to gratify them, by inducing some American printer to republish a work so highly commended by competent judges, and the production, as they affirm, of "the first preacher of his age." We think that of such a book there can be no risk in the publication—The impost on imported books is so enormously high, that few copies of this work will ever be brought from Britain.

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MORNING EXERCISES FOR THE CLOSET, *for every Day in the Year. By William Jay.* 2 *vols.* 8*vo. Hamilton, Adams & Co.*

Those who remember and value Mr. Jay's "Short Discourses," will be prepared to understand and estimate the character of these "Morning Exercises." The only two differences that we perceive are, 1st, *greater brevity*, and 2d, *a spirit of more profound devotion.* We quite agree with Mr. Jay's enlightened correspondent (pray is not this correspondent Mr. Wilberforce?) whose opinions are quoted in the preface. "I have a sincere veneration for the intentions of Bogatzky, and other similar authors; but there is such a paucity of thought, such a poverty of expression, such a narrowed range of ideas, such a ringing of changes incessantly, on a few topics, without gracefulness or variety; as to render the books exceedingly unattractive to the present rising generation. In these cases, I conceive we are bound to provide, as far as we can, that the food presented to their minds may not disgust, by the manner in which it is served up; and that, when we put important truth in their way, it should be encumbered with as few external obstacles as the case will admit." These remarks are certainly most just and weighty. It is really a sorrowful thing to look into the closets of our friends, and see how sadly they are furnished in the department referred to. What with self-righteous potions on the one hand, and antinomian cordials on the other, the meditations of the closet have been sadly deteriorated. And even where these errors have been avoided, a meagreness almost insupportable runs through the class of works in question.

Mr. Jay has performed an acceptable service to thousands of devout minds, by the publication of his "Closet Exercises." They are full, without being tedious; illustrative of the sacred text, without any thing of dry criticism; deeply devotional, without one sentence fitted to minister to a depraved sensibility; impressive alike in sentiment and diction, without the slightest departure from the simplicity that is in Christ Jesus.

In one feature this work stands pre-eminent. Each meditation is an express illustration of a particular text, and not merely a motto, as is too commonly the case. It may also be observed, that the variety preserved by this method is very great,—greater by far than in any similar work in the English language. With many, the mere circumstance that Mr. Jay, the first preacher of his age, has furnished *three hundred and sixty-five* more short discourses, chiefly upon devotional subjects, will operate as a sufficient inducement to prompt an

immediate purchase. If all are as much gratified as we have been, they will not regret their bargain. Mr. Jay must have gone down to posterity if he had not written these invaluable "Exercises;" but now that he has embalmed himself in the hallowed recollections of the "Closet," he will be associated, as an author, with the prayers and devout meditations of the faithful while the world stands.

It is but simple truth to affirm, that these volumes are worthy of Mr. Jay in his happiest and most characteristic moments.

Literary and Philosophical Intelligence, etc.

The following articles are extracted from the Christian Observer for February last.

Two remarkable tusks of a Mammoth have been brought home by Captain Beechey. The largest must have measured twelve feet; and the mammoth to which it belonged must have been fifteen or sixteen feet high. They were found on the west coast of America, near Behring's Straits, in a mountain of ice a hundred feet in height above the sea. This mass of ice is covered with earth and grass, and has embedded in it a vast number of the tusks, teeth, and bones of the mammoth.

Specimens of organic remains, it is stated, have lately been found in Clashbennie quarry, on the left bank of the Tay, in the old red sand-stone, in which few organic remains have hitherto been found, and from which is dated the existence of the vertebral animals.

The interior of York Minster, one of the most valuable and magnificent of our national architectural treasures, has been desolated by fire. The damage includes the destruction of the splendid roof of the choir, the stalls, canopies, and other wood work on the sides, the matchless organ, the communion plate, and the dilapidation of many of the monuments. The elaborately carved screen, the splendid cast window, the records, the wills and some valuable articles of antiquity or curiosity, have been preserved. The destruction is traced to the hand of a lunatic. The Minster has several times suffered by fire; the last occurrence of which kind was nearly seven hundred years ago.

Professor Leslie states that the largest drops of rain, which are about one-fifth of an inch in diameter, will fall 2040 feet in a minute; but the ordinary drops in this climate will seldom fall half as fast. Hailstones in the south of Europe, having sometimes the diameter of two inches, will fall with a velocity of 113 feet in a second, or more than 1¼ mile in a minute, a rapidity of stroke which destroys cornfields and ravages vineyards.

The Water Companies which supply the metropolis, are the New River, East London, West Middlesex, Chelsea, Grand Junction, Lambeth, Vauxhall, and Southwark. The daily supply amounts to nearly thirty million gallons; which, estimating the population of the metropolis at 1,500,000, is nearly twenty gallons a day for every individual.

A plan is under discussion for forming a General Clerical Provident Society; to give an opportunity to the clergy, by means of mutual assurance, to secure a provision for themselves and their families in sickness, old age, at death, and whilst bringing up a family. The plan is not fully matured; but the object is highly important. As an illustration of the nature of the plan, it is calculated that if a clergyman, upon entering into orders at 23, will engage to pay the sum of 4*l.* 16*s.* 10*d.* per annum until he dies, or attains the age of seventy years, he will, in such case, be entitled to 2*l.* weekly in sickness, until he is seventy years of age; 1*l.* weekly in sickness, after he is seventy years of age; and 52*l.* per annum, in health or sickness, after he is seventy years of age. At thirty, the same benefits may be obtained for 6*l.* 1*s.* 2*d.* per annum; at thirty-five, for 7*l.* 10*s.*; and at forty, for 9*l.* 15*s.* 4*d.*— We shall recur to the subject.

The whole of the highways of France are made and repaired at the expense of the government, and the whole amount set down for this purpose is only about 800,000*l.* The highways extend the length of 8,584 leagues, the league being about two English miles and a half; and, separately from annual repairs, it is calculated that nearly 8,000,000*l.* sterling would be necessary to complete them. A commission has been appointed to consider the subject.

Our fellow Protestants in France are adopting the plan of sales of ladies' work

sisting benevolent and religious ob-
. At a recent sale at Paris, on behalf
e "Evangelical Missionary Society,"
st as many English ladies as French
found among the contributors and
basers.

a house lately excavated at Pompeii
found the skeletons of two persons,
rently overtaken by destruction in
noment of flight. The one, it is
ctured, is that of the proprietor of
ansion, holding in one hand a key,
n the other some gold coins and de-
ions; the other, that of a slave, carry-
ing behind his master two vases. What an affecting illustration of the condition of all ages and ranks, at the approach of that great leveller of all human distinctions—Death!

The first edition of the translation of Henry Martyn's Life into French, we are happy to learn, is nearly exhausted, and that successive editions are likely to be in demand.

A medal has been struck at Strasburg to the memory of the Pastor Oberlin.—The likeness is said to be very faithfully executed.

Religious Intelligence.

IONS OF THE GENERAL ASSEMBLY THE PRESBYTERIAN CHURCH.

(*Continued from p.* 185.)

e promised in our last number
ublish the following circular of
e Fine, to the ministers and el-
of every Presbyterian congre-
n in St. Lawrence county,
of New York. Although
en more than four years ago,
s such a direct and powerful
ng on the means now in use, by
boards of Missions and of Edu-
n under the direction of the
ral Assembly for collecting
s for those important institu-
, that we deem it quite season-

CIRCULAR.

Ogdensburgh, St. Lawrence County, Nov. 1, 1824.

ar Sir,—You are sensible that the
ious Societies of our county, are not
ourishing condition. That previous
last meeting of the Bible Society,
of its friends despaired of being
to continue it in existence. That
the last year, little, or rather noth-
as been done to revive the slumber-
ndition of the Missionary and Edu-
Societies: and that our Sabbath
ls, those nurseries of piety, destined
Providence to make the next gene-
wiser and holier than the present,
ffering for the want of Testaments,
ther necessary books. Is there no
ly for this state of things? If you
with me, that the religious institu-
of the county are pining away—and
is the duty of professing Christians,

and more especially of the officers of our churches, to come forward to the help of the Lord, you will bear with me a few moments, while I suggest to you a simple and practicable measure, which, if adopted and carried into effect, will give to these infant associations, an immediate and increasing growth.

There are twenty Presbyterian and Congregational Churches within the county, with seventeen Clergymen, and containing 1086 communicants. Every one of these, rich and poor, male and female, is bound by his spiritual calling, to do something to extend the Redeemer's kingdom; and to be unwilling, would betray a degree of ignorance or of selfishness, rarely, very rarely, to be met with among our brethren. If the individual exertions of this large body of church members, could be periodically collected, is it not plain that their contributions, however small in themselves, would, united, make a large and efficient sum?

Allow me, therefore, to suggest a simple plan, attended with no trouble or inconvenience; requiring no sacrifice of time or personal ease, and which I fully believe, from a short trial of it in the church here, will be attended, wherever adopted, with the most flattering success.

Let the officers of each church, divide the communicants into classes—giving to each officer the charge of a class: Let the officer call upon the individuals of his class, every month—explain the object of his call, and urge the importance, the duty and necessity of giving to the Lord. Let no one refrain from giving. The poor can give a trifle: those in less straitened circumstances, can give more liberally. All must give. If our religion is distinguished by its being preached to the poor, and by the many promises which are made to them, and withheld from the rich, an obligation rests upon the poor to [illegible]

up, each one according to his means, the institutions of the gospel.

I would advise that the sum asked for, be small. There are few, if any, so poor who cannot give six cents a month.—The rich, (if any such are to be found,) may give of their abundance. Let your class average one shilling each per month. With attention and punctuality in calling every month, and a little zeal on the part of the church officers, all this may be done, without noise or opposition, and will produce a result, that will astonish even ourselves. The number of communicants being 1086, there will be 1086 shillings, or $135.75 contributed monthly; making at the end of the year, the sum of sixteen hundred and twenty-nine dollars. A large sum, compared with our past efforts—but small, when compared with our means and our duty. Our Bible and Missionary, and Education and Sunday School Societies, partaking of this charity, will flourish; our churches will revive—our Ministers will be better supported, and a blessing will be returned to each contributor, fourfold the amount of his gift. If you believe the gospel, you must believe what I have written. My plan of charity is intended for the churches—for the believers in the gospel. I would not interfere with, nor interrupt any society, or publick collection already established. The world may through these means, contribute to the gospel; and thankful we are, that in many cases by their liberality, they shame the Christian. But the measure proposed, is for the members of our churches;—and if they are not willing to assist in building the spiritual temple, it is time that we institute the inquiry—Are we Christians?

So far, however, from believing that the members of our churches will refuse to contribute, if the plan I have proposed fail of success, I doubt not it may in every case be attributed to the inactivity of our church officers. Pardon me for saying so,

And believe me, yours,
With much Christian affection.

TWENTIETH COMMUNICATION.

Letter from a missionary appointed for Missouri; but who has, on the following representation, and that of five brethren in the ministry, been permitted to spend his time in Kentucky.

Jan. 15th, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Your object in giving, and mine in taking, a mission to Missouri, I believe, was the promotion of the Redeemer's Kingdom. To effect this it is not more important to extend our limits than to occupy and most judiciously to employ *our present possessions.*

"Under this view of the subject I have been prevailed on to request my commission to be changed, for the bounds of the Louisville Presbytery. I am the more ready to make this request when I remember that you informed me 'if there should be an opening for usefulness, and a call of God to labour in any other field, I would not be considered bound for Missouri.'

"I believe the present field has not been one of my own seeking. Secular business unavoidably detained me until a few days since in these parts. I have been preaching almost incessantly. I have seen all the ministers in these bounds, and find their opinions to be similar on this point. An unusually loud call is now made here for Presbyterian preaching. The former prejudices against this denomination are falling: Much good has lately been effected. This has in general been through the instrumentality of Presbyterianism. The state is in some measure awaking to benevolent operations; and all that appears necessary is the exertion of active persons who will go forward. In this portion of the state there have been a number of new congregations formed of late; and many more (one in almost every neighbourhood,) might soon be organised and built up. The opinion is also general, that *now* is a crisis; and a short time will decide the moral and religious character of this people.

"I am reminded by all, that this is my native state, and that I possess advantages which none from a distance could easily acquire; that I have been in part supported by this people, and that I am under obligations to them.

"As to Missouri in general, I can say but little. One thing, however, is evident; the travelling through those new states is difficult and dangerous in the winter season; and the prospects of success at this time of the year rather discouraging. And so far as a supply from other denominations is to be considered, I am informed by those who have been there, that that state is as well supplied as this.

"Upon the whole, having left home for Missouri, and proceeded as far as this place, and here accidentally meeting with a number of ministers whose communication you will receive with this, I conclude it is my duty to labour in this field."

We add some extracts from the letters of the ministerial brethren above referred to; which are calculated to encourage us; while they show how difficult it is to supply the demands of our vacant churches. These letters must be our apology to our brethren in Missouri for disappointing their expectations.

Ky. Jan. 14, 1829.

"Rev. Dr. Ely,

"Dear Sir,—Desirous to retain Mr. J.

o labour as a missionary, within
ıds of L—— Presbytery, we take
rty of requesting you to employ
:ncy with the Board of Missions,
;e the field of labour to which he
a designated in Missouri, to the
our Presbytery. While as minis-
he gospel, we feel interested for
art of the Lord's vineyard, desti-
he stated means of grace, yet we
ut take a more deep interest in
t of the great moral harvest, which
re immediately under our own
the bounds of our Presbytery, there
wards of one hundred thousand
attered over a vast extent of coun-
ere are but ten ministers belong-
ur Presbytery for the supply of
mount of population. In differ-
es, a more than ordinary attention
have been awakened to the great
ı of religion, and, in many in-
an earnest desire is expressed to
ied with a preached gospel. By
ligious societies, great and perse-
certions are made to increase their
, and in consequence of our want
rers, it is to be feared we shall
nd that might be maintained and
d, could we send among the peo-
e, and faithful, and zealous minis-
addition to this, there are several
d churches, unsupplied with the
nd which are not in circumstances
rt stated pastors. We are anxious
g men should labour among them.
ne amount of pecuniary aid that
alculated on, nothing certain can
l, yet we confidently believe that,
two or three hundred dollars a
be raised in favour of the mis-
cause. Were the Board of Mis-
appoint Mr. H. for six months, in
ıds of our Presbytery, we would
ur to make one more effort in the
f that time, to see what can be
should the change requested not
, Mr. H. will go on to Missouri,
his missionary appointment. We
ect an answer as soon as possible.
ieantime, we beg you to accept
wishes, and humbly pray that to
r decision the Board may come, it
ılt in the promotion of the Re-
s glory, and the interest of his
n time and eternity."
d by four ministers, to which a
ed the following note.

. S. Ely, D. D.

r Brother,—As I have been for
eeks in L—— and its vicinity, and
e opportunity of seeing much, and
more of the crying need of faith-
byterian labourers in this county,
is throughout *the whole state*, I
cannot but think that the views expressed by the brethren in the above letter on the subject of Mr. H——'s mission are such, as a regard for the best interests of the church would dictate, and I hope that Mr. H. will be permitted to remain in the bounds of this Presbytery. There is a general and increasing desire in this state for sound Presbyterian preaching, and I fear that if some powerful effort is not soon made, the cause of truth will suffer much. Kentucky has never before presented such an extensive and interesting field of labour as she does at present.

"Yours affectionately."

Extracts from a letter to Rev. E. S. Ely, Corresponding Secretary of the Board of Missions, written by an intelligent agent from one of the thirteen originally United States.

Jan. 23, 1829.

"Before I give you a detailed account of my proceedings in the prosecution of my agency, permit me to mention a few facts in relation to the condition of the Presbyterian churches in our State, and our moral condition generally. It is true of our churches, almost universally, that they are in indigent circumstances. They have it not in their power to do very great things if they were so disposed: but the melancholy fact is, they have not their eyes and hearts open to their duties and privileges relative to the great benevolent enterprises of the day.

"The habit of working systematically and perseveringly for the Lord has not yet been formed: their energies are not brought into action; and one great reason, doubtless, is, they have not had the subject presented to them in its proper light, and with its proper claims. In general, they know very little what is doing, and what is necessary to be done; they do not know the situation and movements of the Lord's hosts. They are therefore doing very little to what they might and would do, if their duties and privileges were properly urged upon them. Such is the situation of our churches with regard to benevolent operations. The moral condition of this State has not hitherto, I apprehend, been sufficiently known to our Missionary Societies. Our destitution of the means of grace and of instruction of every sort, especially among the poorer classes of our white population, is vastly more appalling than any one without a minute examination of the subject could apprehend. It is true of our whole state, with the exception perhaps of two counties, that one-half of our white population, to say nothing of the blacks, is destitute of a preached gospel. I have in view, while saying this, preachers of all deno-

minations. It is true of our state, with the exception above alluded to, that not one-half of our white children from the age of ten to twenty, can read a tale. And judging from a minute examination of two or three counties with regard to their destitution of the Scriptures, counties which were supposed to be at least as well supplied as any in the state, more than half of our families are at this moment destitute of the Bible.

"The legitimate and sure consequences of such a moral state of things are seen and felt here, as they must be every where under similar circumstances. I have not room to particularize the forms of vice, as they appear among us, but I may comprehend the whole, and no more, by saying 'every evil work.' We have, however, in the midst of this darkness, one cheering prospect, and that is, the people are beginning to feel their spiritual wants. We can point to at least fifty places, each of which would present a good prospect of successful operation for a Missionary. The people begin to utter the Macedonian cry, and we hesitate not to say, that the fields are white already to harvest. In view of these facts, and knowing that it was the design of your Board to aid the destitute, I have not hesitated to say to the congregations which I have visited, that you would expend all the money we could raise in this state among our own destitute population; and I hope that the Board will permit me to add, in future, that they will give them in addition to what they raise, as much aid as their funds will permit."

The Executive Committee have received since the last publication on this subject, from the monthly concert in the

Third Church, Philadelphia,	$5 34
From the monthly concert in the newly formed Eleventh Church, Philada.	10 00
From Second Ch. Albany, from contributors, obtained by Dr. Ely,	98 25
From contributors in Reverend J. Thompson's Ch. Alexandria, Pa. obtained by Dr. Ely,	15 00
From a teacher of an infant school	1 00
From Miss Olive Sproat, for mission to S. A.	5 00
From monthly concert at Sackett's Harbour for ditto,	20 00
From a Minister's tax on a marriage fee	1 00
From annual contributors in the First Church, Philada.	30 00
From annual contributors in Rev. Mr. Belville's Ch. Neshaminy, Pa. obtained by Dr. Ely,	44 00
From annual contributors in Second Ch. Philada.	16 00
From monthly concert in Sixth Ch. Philada.	23 00
Amount	$263 59

TWENTY-FIRST COMMUNICATION.

Mr. Joyce to the General Agent.

East Liberty, Alleghany County, near Pittsburgh, Pa. Feb. 9, 1829.

Rev. and Dear Brother,—With many professed Christians, I once thought missions to the *heathen* a great waste of means, while so many in our own land were living "without God in the world." The unscriptural nature of this objection was discovered, and the objection removed from my mind, many years ago. I beg leave to state to you how this was done, as it affords me an opportunity of discharging part of what I owe to a name that will be revered as long as compassion for the heathen is felt in the Church, or sacred reason valued by men.

Walking one evening with a friend to hear a German preacher in the French Church in the city of Dublin, my friend mentioned that he had heard the Rev. Andrew Fuller preach a discourse in the same meeting-house, in behalf of *Foreign Missions*. I believe I then stated my objection; my friend informed me that Mr. Fuller had replied to it in the course of his sermon, in the following manner. "If the Apostles had acted on that principle they could never have passed the bounds of Judea: had Paul acted on it, his life and labours must have been limited to a single city: and *we* should have inherited the ignorance and idolatry of our forefathers."

The remarks were irresistible, I saw that the principle of the objection was the reverse of the principle on which the apostles acted, and they "had the mind of Christ." It was impossible, therefore, to retain this objection against missions to the heathen, believing, as we must do, "That if any man have not the spirit of Christ," in *this* as in all other things, "he is none of his." Since that conversation, I have never doubted that it is the duty of Ministers and Churches to send the gospel to the heathen: and experience has shown, that there is a reaction of blessedness in the land where missionary efforts originate; and so, the divine promise is fulfilled, "He that *watereth*, shall himself also be *watered*." With these views the following considerations were submitted to the congregation lately organized in this place.

"We, the subscribers, members of the congregation of East Liberty, desire to contemplate with awe and gratitude, the

y movements of the God of all grace, e times which are passing over us;" view of the glory of our reigning iumphant Saviour herein displayed, ask, "Lord what wilt thou have us " His answer is before us, "If ye e, feed my sheep—feed my lambs; my lost sheep in the wilderness, ing them into my fold, lest they "

spirit of this command did not ex- ith the Apostles, it binds all who named the name of Christ;" their ce should be exerted to restore to l of the chief Shepherd the sheep nn he laid down his own life.

ed, whatever views we take of the Almighty, and of fallen man, the uth meets us, for the *One* and only as made of *One* blood all the na- men that dwell in the earth; and, thomless grace has appointed *one*, r one Mediator between our race self. The Mediator, in his Divine of Prophet, Priest, and King, is d to man either by his written r the human voice; uttering that the ordinary means of bringing o the light, and from the power of nto God. If then we love our us, and desire the diffusion of his the salvation of *our fellow men*, aid in sending his Gospel to eve- ire.

r for Missionary effort is opened hich other ages did not enjoy. y Societies are in active opera- d already have planted the hal- ns in every quarter of the globe. rd of Missions of our own Church, ubling their efforts to reap the ield which is whitening before to the harvest." Our Fathers and a call on all the churches to come e help of the Lord, and enjoy the and happiness of being workers with them, and co-workers with ed God himself, in "saving *souls* uth."

lan suggested by the Executive tee of the Board of Missions of the Assembly for affording *pecuniary* imple and practicable; it is this: at every Church Session resolve to an Auxiliary Missionary Socie- llect and forward to the Treasurer Board the money subscribed. 2d, ch member, in full communion, ually, on or about Christmas, a t less than fifty cents, to this ob-

plan has two great advantages; it ts the multiplication of societies, is a growing evil of the age; and urch, acting through her spiritual officers, assumes a character distinctly *Missionary*.

The following names were then signed:

Mr. D. R. M'Nair,	50
James Jones,	50
John Roup,	1 00
Jacob Negley,	50
Mrs. Mary A. Negley,	50
Mr. David Negley,	50
Mrs. Barbara Negley,	50
Mr. George Negley,	50
James S. Negley,	50
M. W. Miller,	50
F. G. Bailey,	50
Mrs. Mary A. Bailey,	50
Master Robert Bailey,	50
John Bailey,	50
Miss Rachel Dalzel,	50
Mr. John Kennedy,	50
Archibald Kelly,	50
Adam Tomer,	50
H. S. Beans,	50
William Joyce,	50
Daniel Borlin,	50
John M'Clintick,	50
Mrs. Eliz. M'Clintick,	50
Miss F. M'Clintick,	50
Mr. James H. Miller,	50
Robt. Gamble, jr.	50
Robert Bailey,	50
Mrs. Hannah Bailey,	50
Isabella Bailey	50
Miss Hannah Bailey,	50
Mr. Robert Bailey,	50
James Wallace,	50
Miss M. A. Wallace,	50
Frances Wallace,	50
Mrs. Amelia Fuller,	50
Mr. John Barr,	50
Mrs. Mary Barr,	50
Mr. Wm. Semple,	1 00
Mrs. Ann Semple,	1 00
Miss Mary C. Semple,	50
Master J. B. Semple,	50
Miss Ellen Semple,	50
Master F. Semple,	50
Mrs. Elizabeth Moore,	50
Miss Isabella Moore,	50
Mr. John Joyce,	50
Mrs. Catharine Joyce,	50
Catharine Joyce, sen.	50
Mary Joyce,	50
Margaret Joyce,	50
Ann Joyce,	50
Mr. Thomas Joyce,	50
48 Subscribers of 50 cts.	$24 00
4 do. $1,	4 00

This sum, probably more, will be forwarded, with leave of Providence, *next* Christmas. You would not wish them to pay it sooner, when you know that they are making a great effort to complete their place of worship. And they have,

on the application of the Rev. Mr. Brown, Agent of the American Board, already bought and forwarded clothing for twenty Indian children of the Chickasaw nation, in the school at Monroe.

Report of the Rev. Thomas Barr, Missionary Agent for the Board of Missions, in Ohio.

Dec. 18, 1828. Cash received at Mansfield	$7	12½
also, 37 subscribers.		
Cash received at Mount Vernon	9	00
number of subscribers, 44.		
Dec. 21, 1828. Cash received at Buck Creek	12	75
number of subscribers, 58. 3 of one dollar, 20 of 50 cents, 26 of 25 cents, and 9 of 12½ cents, each.		
Cash received at Urbanna	12	87½
Jan. 12, 1829. From a collection taken up in Dr. Wilson's Church, Cincinnati	41	15
Subscriptions	8	00
Cash received at Dayton	23	00
Do. at Franklin	11	87½
Subscribed at Lebanon, $19 75 cents, on which was collected	11	50
At Dick's Creek subscribed 10, collected	4	25
Also, one dollar in tracts		
Cash received at Pisgah	15	7½
Total	$155	60

TWENTY-SECOND COMMUNICATION.

Extract of a letter from Mr. John D. Hughes, dated Brokenstraw, Pa. Jan. 24, 1829.

On the 25th of December, I was met by Rev. Robert Rutherford, who was sent out by the West. Miss. Soc. and came here supposing that I was in New York. As he was only commissioned for one month, and therefore could not readily make arrangements for other vacancies, he remained in this county until the 17th inst. In the mean time, he visited the several congregations with acceptance, and I trust with profit to the people. On the first Sabbath of this month he administered the Lord's Supper in Centre congregation;* the season was solemn and interesting. Six young persons, who not long since had been running in the paths of iniquity, were, on examination, received as members of this church. Of these, two received baptism. Baptism was also administered to two infants. I was present, taking part in the exercises, felt the occasion refreshing, and hope that seed sown at that time will spring up, and bear much fruit to the glory of God. A general seriousness appears now to rest on the people in this vicinity. And ten or twelve are more or less anxiously concerned for the salvation of their souls. Meetings held in the evenings through the week, as well as those on the Sabbath, are well attended, considering the sparseness of the population, and the diversity of sentiment on doctrinal points prevalent in this region. One difficulty in the way of promoting good here is, the disposition in some places to engage in controversy. This is manifest, especially in some of our Methodist brethren; and now threatens to be a means of serious injury to some of those, who are in a measure awake to a sense of their danger.

Within the month embraced in this report, I have travelled one hundred and twenty miles—made thirty-two family visits,—and preached fifteen discourses. Have distributed about 400 pages of religious Tracts. (In the two preceding months I distributed about eleven pages, an item which was probably omitted in the report.) These tracts are eagerly perused by many, and, I doubt not, have been attended with a blessing in a number of instances. At present my stock is exhausted, and I know no opportunity of replenishing it. I have formed two Tract Societies, auxiliary to the Philadelphia Branch, under favourable auspices: one in Deerfield, the other in Centre congregation.

In closing this hasty, imperfect sketch, your missionary would state that he continues to meet with a kind reception. He meets in this destitute and much neglected region, something to encourage and revive his drooping spirits, and hopes that in the hand of the Lord, he may be an instrument of good to some wandering soul. But he also sees many things to convince him of his weakness, want of experience, and his great need of more knowledge, wisdom and piety. He labours where skilful cultivation, and where the showers of divine grace are in a high degree needful. May your prayers still follow him.

In performing the part of an Agent for the Board, I have accomplished but little. The plan recommended has been proposed in Deerfield, and in Centre congregation, and well approved of.

In Deerfield, an annual subscription of fifty cents was opened, and the following gave their names, viz. Joseph M'Calla, and Francis Tuthill, (Elders,) Samuel Culbertson, James Culbertson, Wm. Culbertson, Seth Hill, Samuel M'Guire, Samuel Hunter, John Thompson, Robert

* Centre congregation lies chiefly in Brokenstraw Township.

Joseph Huff, George M'Calla,
, and Samuel Parshall (Post

le within the bounds of Deer-
rfield Township, Warren Co.

congregation, and chiefly
enstraw Township, the fol-
their names as annual sub-
fty cents. James White and
ite, (Elders,) Henry White,
pton, James M'Cray, Robert
uel M'Cray, Alex. Wilson,
, Jonathan Hamilton, Paul
hn Tuttle, Stephen Hosmar,
er, John Home, Arthur An-
h Long, George Long, jr.
n, Garnsey Bellnap, James
ugh M'Guire, James M'Cray,
r, John Vanderhoof.
t of the duty assigned me, I
ect something more, but per-
moment while confining my-
ounty. Desiring that the ef-
Board may receive the smiles
of the Church, and request-
ice and direction in relation
labours,
with affectionate regard,
, &c. JOHN D. HUGHES.

g is extracted from a letter of B. M'Creary, a Missionary of l, addressed to the President, Easton, Talbot County, Md. 29.

it is the will of the Board, a
ent to this county for six
l if, my respected Father in
ld present to your view this
tion, the thousands of immor-
o are here perishing for lack
e, the anxiety and eagerness
he word of life is received—
s which have been made dur-
lement season to hear what
one for perishing sinners—if
sit the places where we some-
to meet—old school houses
y a sound pane of glass, and
: people standing around me
been so much overcome by
ould no longer address them:
ou could witness these and
encouraging circumstances
ht mention to you, you would
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end to others, that bread of
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ie use of it any longer—this
asure produced a good deal
t feeling towards them, among those who are anxious to have preaching, and some of the more influential of the latter, petitioned the Legislature for permission to use the court-house as a place of worship; in the meantime we have rented the principal ball-room, which is the only place of sufficient dimensions that could be obtained; we have it seated with benches from an old billiard-room—lighted with lamps from a masonic hall, and use the desk of a Universalist for a pulpit; thus we are at this point of my field comfortably situated, and our room well crowded, and having obtained this vantage ground from the adversary, we take courage and go on, believing that we have the presence of the Master with us to sanctify the place, the work, and the people. I mention these things, dear sir, not through a spirit of vain boasting, for God forbid that I should glory in any thing save in the Cross of Christ, but to show you and the Board, the deep interest which is taken in the spiritual food which you send to this people.

There are two Sunday-schools and two prayer meetings that I attend, and I have two Bible classes forming, which I will take charge of, if I am re-appointed, and if I am not they must go down, and with them, three established places of worship. I will continue to labour here in the hope of a re-appointment, until I receive an answer from you. If you send me another commission, let it commence with the present month, at which my last appointment terminated.

With my most earnest prayer for your personal welfare, but especially for the prosperity of the good cause in which you are engaged,

I am, dear Sir, yours, in the bonds of Christian esteem,

JAMES B. M'CREARY.

TWENTY-THIRD COMMUNICATION.

WYALUSING.

A report has been received from the Rev. Burr Baldwin, who has been labouring as a Missionary of this Board for two months, in Wyalusing, and its vicinity, Susquehanna Co. Pa. which thus concludes:—

"The services of this evening close the term of my commission under the direction of the Board of Missions, having laboured as their Missionary two months, and preached during that time forty-one sermons, and attended six prayer meetings; have aided in forming one Tract and one Temperance Society. At the close of my Mission under your direction, the state of things was so encouraging at Wyalusing, that I felt unwilling to leave the people, and therefore continued to

labour among them two or three Sabbaths longer. I had almost forgotten to mention that before and after my mission closed, I visited in Wyalusing about forty families, making, in all, that I have visited, about sixty. During my visits in Wyalusing, I found the consciences of a number very tender on the subject of religion. On the last Sabbath of my preaching here a collection was taken up for the Board of Missions, amounting to five dollars, with a strong encouragement that the Missionary Society in the place, auxiliary to the Board of Missions, would raise a considerable sum to be handed to me, or to the next commissioner to the General Assembly, to be transmitted to your treasurer."

BUENOS AYRES.

Extract from a letter of the Rev. Wm. Torrey, a Missionary of the Board in South America, dated Buenos Ayres, Nov. 30, 1828.

"The report of the General Assembly I read with much interest, and hope their extended Missionary arrangements will be the means of great good both in North and South America. The arrangement in regard to furnishing this country with the Scriptures, which is making in Philadelphia, was also exceedingly gratifying, so far as its general principles are concerned. I cannot gather from the data within my reach, sufficient information to judge of the wisdom of their more specific arrangements. If I may judge from some remarks in their address, and from the speeches of the Rev. Mr. Allen, in London, on the subject, I should *doubt* whether they are fully aware of the difficulties in the way, and the magnitude of the work. The providing of Bibles and sending them here, and distributing them by Agents in the different towns and villages, so that all that wish may buy, is but a part of the work. In thousands of cases, the people must be taught that there is such a book in the world, and in other thousands the desire to possess it, must be excited, before it can be gratified. The idea that the destitute millions in this country are hungering for the bread of life, and that the great work to be done, is to put it within their reach, though it may be admitted, for rhetorical purposes, in a public speech, cannot safely come into the deliberations of a Society or Committee who are to act on the subject. Such a Society should have constantly present the truth, that, though a few cases will occur in traversing the country, of readiness and anxiety to purchase, yet these are *exceptions* to the general rule, and not to be mistaken, *on* account of the prominence they have in the reports of Agents, for the self. The mass of the people, F more than nineteen-twentieths o are dead in ignorance and indiffer the subject, and one of the most ant parts of an Agent's duties her be to awaken interest and s upon the subject of the Bible. To he must be well acquainted with guage, and with the habits and of the people, and the peculiar di to be encountered. With this o view, a Tract has been prepare subject, and forwarded to the Society for publication, containin pular discussion of some of the mo mon arguments and objections I h with, in my intercourse among the I make not these remarks for the p of discouragement, there is no grou that, but to prevent the formation pectations, which cannot be realise would end in disappointment. I s ious also to know whether the Ph phia Society will publish their own with the Apocrypha, or purchase the Am. Society. In the latter ca ditional obstacles will be in their w the *practical* question here is, in cases, whether the people shall ha Bible after the canon of the Roman c or not have it at all.

"There is, perhaps, scarcely a the world, where more depends direct blessing of God on the mea ployed, than this; all the influe custom and respectability, and p feeling, which in many parts of o country, go to sustain the institut the gospel, here go in precisely t posite direction. Hardly any thing of the sanctifying grace of God, ca alive the little religious interest t among us, and on this grace alone depend for any increase of that in I have spoken sometimes of our p ary wants, and we have felt grate the aid of this description which w received, yet we would deeply fe wish our Christian friends at home also, that what we should most an desire is, their fervent earnest pra our behalf, that God would bless hi bless his ordinances, and raise up t self a people here, to his praise."

TWENTY-FOURTH COMMUNICATIO

A Voice from Missouri.

The following extracts from a le a gentleman in Missouri, dated St. C Feb. 20th, will serve to show the anxiety of the destitute in the W enjoy the stated ministrations of the the gratitude they feel for attempts when for a time unsuccessful, to s

ual wants—and the nature and
ne moral desolation which every
ound them.
y rest assured, that your prompt
o supply with an able minister,
it destitute and critical situa-
e church there, is extensively
d appreciated in this quarter,
have its full weight in at-
e churches here to the Assem-
l. May the Lord overrule this
incident for his own glory and
fare. As for us, we have just
ar, that we have been trusting
to the arm of flesh, and not
as we ought the Great Shep-
e sheep.—Pray for us, that the
ie multitude of his tender mer-
revive his work in our hearts,
e a shepherd for us according
ieart, who will cheerfully come
e fulness of the blessing of the
Peace, to gather in and build
ik and wandering sheep of the
May the special direction and
of Him that dwelt in the Bush,
main with your Board, who, in
of his providence, have been
providing, distributing, and
entinels on the desolate walls
May He open to you the two-
es of the hearts of his children,
in the rich and favoured
owards the Atlantic shores—
ay offer freely as in the days
that the Lord's Spiritual Tem-
e built up in these desolations
ir brethren in the West. Then
hope that the principles of
and gospel morality would
expand with the growth and
of the tide of population, per-
lling westward.—It is a serious
that a people, chiefly your bro-
isters, and sons and daughters,
wing into a body politic, and
character, that that character
be formed without a due por-
leaven of the gospel, otherwise
work of ten-fold labour to re-
has been lost. It has been a pe-
of man in every age and nation
nd forsake the institutions of
There is, in fact, a peculiar ten-
l new settlements to lead to this
:—the thinness of the popula-
ifference of manners and cus-
filling up and changing of the
s, the great attention, care and
ecessary for some years to pro-
and fix themselves in any thing
fortable way of living. Add to
a large proportion of the new
ere, perhaps, careless infidels,
st of gospel privileges, and are
pleased that they have left be-
hind, the Sabbath, and all other Christian institutions and restrictions—their families rising fast to manhood, without family prayers, a Bible, or perhaps education, or opportunity to hear a faithful gospel minister—Look at such a population with a few pious families, or rather, parents scattered here and there, without gospel privileges, or opportunity to hear a faithful minister for years, perhaps growing remiss or backsliding, the constant influence of their careless and profane neighbours, their children rising up under the same influences from their associates; every thing to contaminate, nothing to correct. I need not say more; I know you will feel for us as Christian fathers, although you are not able to send us all the help we need. Pray for us, in these desolations, to the blessed Lord of the vineyard, with whom is the residue of the Spirit, that he would provide and prepare labourers to enter his vineyard, even such as he will honour and bless, in the building up of the wastes of Zion. Finally, may he enable the Assembly's Board to keep the watch tower on Zion's walls, as able instruments in His hands, in furthering the glorious building, till it become that great temple, filling the whole earth, and the face of the deep.

"The nucleus of new churches in this country are chiefly emigrants from the middle States, the Carolinas, New York, and Pennsylvania, and are Methodists, Baptists and Presbyterians; there are but few emigrants from the eastward of the Hudson, Connecticut excepted, who, when they come here, make any profession, unless it be in name that they claim to be Unitarians, Universalists, &c.—Hence all the churches formed here, not Methodists or Baptists, have invariably been formed under Presbyterian order and government. When Mr. Giddings, in 1818, formed the church at St. Charles, he proposed to us congregational government. We told him no, we were Presbyterians, and wished to be formed as such. So it was at *Bonhomme*, the Mines, Apple-creek, Dardenne, Edwardsville, Shoal-creek, &c. Wherever new churches have been formed in all these parts, they have invariably showed their attachment to the Presbyterian church; while she, instead of showing a fostering care of her weak and scattered children in the West, has of late, in a great measure, abandoned them to the care of their congregational brethren; and surely it becomes us with gratitude to acknowledge their kind regard for our spiritual welfare; and also, that they did not send their Missionaries for 3, 6 or 9 months, but to locate themselves, to stay and build up these desolations in the wilderness. Yet while we would thank them

and bless them for their pious regard of us, we would much prefer young men from our own schools, under the immediate inspection and direction of our own church, acquainted with her manners and customs, and firmly attached to her doctrines and polity.

"Is it so that we in these desolations of Zion, may pray, and plead, and cry in vain? When we hear your report of the extensive calls for ministers, and your inability to supply these calls, we are ready to faint and cry out, we have no hope.—Mr. ——— has deserted us in our need; yet we will not despond, but hope and trust in the Lord's mercies, that he will enable you to send one of his own choosing to break to us the bread of life, in this important station. Missionaries to such a country as ours, ought, in a special sense, to be able, godly ministers. It is of great consequence that they who lay foundations should be able, wise master-builders. Neither will it be of advantage for a missionary to come to these desolations to prepare the soil and plant a crop, and not stay to cultivate the seed sown; for before another may come to fill his place in the vineyard, the fences may be broken down, the crop choked with weeds, trodden down and eaten up by beasts of prey."

BOARD OF EDUCATION OF THE GENERAL ASSEMBLY.

Office of the Board of Education, No. 144 South Second st. Phila.

CIRCULAR.

To the Ministers and Elders of the Presbyterian Church, and to the Friends of Education generally.

Very dear Friends and Brethren,

As the authorized representatives of the Board of Education of the General Assembly of the Presbyterian Church, we have taken the liberty of addressing you, on a subject deeply interesting to our feelings, and involving, in no ordinary degree, the spiritual well-being of the Presbyterian Church. It has hitherto been a source of heart-felt regret to the Board, that their ability has been so restricted, and their success so incommensurate with the wants of an extended and rapidly increasing Church. Persuaded in their own minds, however, that the Institution over which they preside, may be rendered efficient in preserving the succession and promoting the increase of the Christian Ministry, their sense of duty forbids them any longer to retain a mere nominal existence; and they have according mined to modify their plan, a their appeal to the Presbyteria for that countenance and suppor if promptly afforded, will invigo efforts, and enable them to assu manding attitude. Experience monstrated, that large Boards, the responsibility is much div not calculated to conduct the business; and in accordance view, the Board of Education ha ed the undersigned as their *Committee*, who, in connexion w neral Agent, and such subordina as may be commissioned, have to devote much of their time an ful attention to the objects of their ment. This measure is recomme its success in other institutions, particularly by the happy resu recent adoption in the Board of and it is fondly hoped, that in th case, it will succeed in securin Board of Education the attention fidence of all friends to the Pre Church. Indeed they consider th as 'possessing peculiar and very claims upon the affectionate co of all such, as they are, in fact, regularly constituted organ of preme Judicatory of that Churc subject of educating indigent yo for the ministry.

The object is one which ha claims upon Christian benevole the candid and conscientious, examined it in all its important will not be deterred from pron by the trite objections of its opp

Human learning is a powerful to the Christian Minister; but be acquired only at a cost which cends the resources of many, wh called by the Spirit, and of unq ble piety, are ready to devote the to the Church, whenever they sh the means of bringing those tale proper cultivation. To prepare for such men to go forth and the gospel, will be the anxious e of the Executive Committee; a they disclaim an exclusive or pro spirit, they will select and educ who will enter the ministry of the terian Church from decided pr and with the strongest attachme doctrines and discipline. They as they conceive, infringe any la rity, or incur any just reproach o when they express their partia veneration for the standards of th with which they are connected, special solicitude to preserve it extend its limits, and perpetua istence under its present excelle

it appears highly important
ırch, under whatever modifi-
ay subsist, should appear as
of its own purity, and not
education of a large portion
ry to associations which are
ecclesiastical control. This
have been the view of the
embly in the act by which the
ucation was organized, and it
d itself to the good sense of
g; and it will readily be seen
ouragement of this Board is
ndispensable to perfect the
hich the Presbyterian Church
e efficient in spreading the
s to be a co-worker with the
issions; providing for it such
as may be commissioned
ard to the cause of truth in
to the interests of Presbyte-
ırticular.
ng this circular, the Execu-
tee have anticipated that an
vill be made on the minds of
en favourable to their design;
hey request from all to whom
nsmitted, a prayerful conside-
purport, they are willing to
the object of their appeal
ırred, and that hereafter the
of the Presbyterian Church
compelled to have recourse to
for their education. Large pe-
ources will be necessary to give
proceedings of the Commit-
ey pledge themselves to the
eir ability, to make a discri-
d economical distribution of
of the church which may be
them.
, dear brethren, shall these
ustrated? Shall not your love
pel and your attachment for
nation under which you have
hristianity, give an energy to
ms in this most Christian en-
ich will be felt and acknow-
e remotest parts of our coun-
no sympathy be awakened for
tual desolations which have
cheered by the voice of a
inister, and where ignorance
iness have never experienced
restraints of the gospel? Con-
ıparalleled increase of popu-
r country—the inadequacy of
ow in operation for supplying
e with the ordinances of reli-
gion, and reflect upon the sad consequences which must inevitably ensue to civil and religious liberty from the demoralization of this multitude, through a deficiency of religious institutions; and ask your hearts if it be not your duty and privilege to contribute your aid to send the gospel to every creature? Alas! none of us can say we have done what we could; the Lord our Saviour has not been honoured with that liberal measure of service, which gratitude for redemption and the wants of his Church have manifestly demanded. The opportunity, however, is still afforded, and we may yet redeem the time by obedience to the divine maxim, "whatsoever thy hand findeth to do, do it with thy might."

EZRA S. ELY,
JOHN STILLE,
JOHN M'MULLIN,
ALEX. HENRY,
WM. M. ENGLES,
Executive Committee.

The Executive Committee would earnestly request their friends to exert themselves in the collection of funds by one of the following methods.

1. By donations.
2. By the subscriptions of wealthy and liberal individuals of 100 or 50 dollars per year, for a specified term of years, or as long as they may find it convenient.*
3. By the formation of Congregational Associations under the direction of sessions, in which the subscription shall be from 25 to 50 cents per annum, or any larger sum.
4. By the founding of scholarships by individuals or congregations, at the rate of $100 per year for each beneficiary; in which case the founder of the scholarship shall enjoy the right of selecting the incumbent, subject to the approval of the Executive Committee.

N. B. All communications to be addressed to Rev. E. S. Ely, D. D., No. 144, South Second street.

* The following persons having engaged to pay for the use of this Board 100 dollars a year for ten successive years, provided fifty persons can be procured who will do the same; viz. Rev. E. S. Ely, D. D.; Rev. J. J. Janeway, D. D.; Daniel Montgomery, of Danville, Pa.; Alexander Henry, John Stille, Robert Ralston, and Solomon Allen.

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*rer of the Trustees of the General Assembly of the Presbyterian Church ac-
es the receipt of the following sums for their Theological Seminary at Prince-
during the month of April last, viz.*

M. T. M'Kennan, Esq. the second payment on account of the
e land given by the Rev. William M'Millan, for the contingent
- - - - - - - - - - $100 00

	Brought over	$10
Of Rev. John W. Scott, a quarter's rent,		8
Of Mr. John M'Mullin, Sixth Presbyterian Church		2
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		
Amount received for the contingent fund,		$ 21
Of Rev. Dr. E. S. Ely, from members of Providence Church, in Muhlenberg County, N. C. for the southern professorship,		4
Total received for the Seminary,		$ 25
Received also for the Board of Missions, viz.		
Of Rev. J. T. Russell, from Miss Jane Dunlap, Treasurer of the Female Missionary Society of Doylestown,		$ 1
Of Rev. Charles Hyde, fifty cent subscriptions in ditto,		
Of Rev. Dr. E. S. Ely, for Digests and Minutes sold by him,		9
Of Alexander Henry, Esq. Monthly Concert collection in Second Presbyterian Church,		1
Of Rev. J. T. Russell, from Mr. John M'Mullin, Monthly Concert collection in Sixth Presbyterian Church,	$ 7 01	
Donation from New Shilow, Gibson Co. Ten. per Rev. Mr. Hodge,	5 00	
Subscriptions in Germantown, per Rev. R. B. Campfield,	5 50	
From a friend in Abington, per ditto,	0 50	
Annual Subscriptions in New Castle congregation, per Dr. Cooper,	21 00	
Balance on the Subscription List of the Eighth Presbyterian Church,	72 56	
		11
Of ditto, the Subscriptions of Robert Ralston, Alexander Henry, Solomon Allen, and Joseph P. Engles, Esquires, each $ 100,		40
Of Rev. Samuel Lawrence, per Rev. Samuel B. How, Greenwich,		
Of Rev. Ethan Osborn, per ditto, Fairfield,		
Of Rev. William Latta, per Rev. Joseph Sanford, Great Valley,		1
From the Female Missionary Society in ditto,		2
Of Rev. J. T. Russell, per Rev. Dr. E. S. Ely, collected by Rev. Mr. Perkins,		9
Amount received for the Board of Missions,		$ 79

View of Publick Affairs.

EUROPE.

At the time we write, the latest intelligence which has reached this country from Europe, is from London, of the date of the 23d of March, and from Hamburg, of the 27th of the same month.

BRITAIN.—Seldom, if ever before, has a domestick occurrence produced so much excitement in the whole population of England, Scotland, and Ireland, as that which has recently been occasioned by the publick avowal on the part of the government of its disposition to grant the Catholick claims. It appears that the King and the ministry are decidedly in favour of this measure. Mr. Peel, who has heretofore been openly and actively hostile to any further concessions to the Catholicks, has changed his opinion, and become their warmest advocate. In concert with the Premier, the Duke of Wellington, he arranged the whole plan of the changes contemplated, before the meeting of Parliament, and announced the change of his sentiments to the University of Oxford, and resigned his seat in the national legislature, as their representative. On a new election, his rival, Sir Robert Inglis, obtained a decided majority over him, but he still went forward, as one of the ministers of the crown. He brought his projected plan before the Commons, on the 5th of March, explained its nature and probable effects, and stated, with great apparent frankness, the reasons which had influenced him, at the expense both of private friendship and publick trust, to change his former sentiments on this important question, and to take the course he was then pursuing. He was frequently interrupted by the cheering of the members. On the following evening, the 6th of March, the resolution which he submitted was carried by the overwhelming majority of 188 votes—for the resolution, 348, against 160. The resolution went to the bringing in of two bills, one for repealing all the

ject the Roman Catholicks, and specifying their future privileges; the other for raising a pecuniary qualification for the elective franchise of freeholders in Ireland, from forty shillings to ten pounds. Mr. Peel's speech on this occasion, continued for four hours; and to such perfection is stenography and printing carried in London, that in less than an hour after he finished, a complete copy, from the press, was put into his hands, while yet in the house. We have carefully perused the whole of this speech. It is certainly able and convincing; but it is heavy in the reading, and far inferior in perspicuity and point, and indeed in every other attribute of a masterly speech, to that of Mr. Cook in the Synod of Ulster, the conclusion of which is inserted in our present number.

On the 17th and 18th of March, when the second reading of what was now denominated *The Catholick Relief Bill*, was moved by Mr. Peel, a very animated and protracted debate took place. The King's attorney general came out against the bill, in a speech of great length and great acrimony. He doubted whether he could consider himself as the King's attorney general or not; as it was known by the speech from the throne, as well as from the ministry in Parliament, that his Majesty was in favour of the bill. But he avowed his opposition, be the consequences what they might, to the whole of "this atrocious bill." He declared that he had refused to draft it, and that he should consider himself as having violated his official oath, if he had penned a single line of it; and he broadly intimated that, in his judgment, the King would violate his coronation oath, if he should approve the bill. The applause of the attorney general, by his side of the house, at the close of his speech, was long and loud; and when Mr. Peel rose to reply, the cheering of his party chimed in with that of their opponents, so that for some time the respondent could not proceed; and the house of parliament must have very much resembled what takes place when two of our opposing street mobs happen to meet and *hurra*, one for Adams, and the other for Jackson. We hope that this *hurraing*, or *cheering*, (*c'est le meme chose*,) will always be confined to our streets, if it must exist any where, and never be admitted into our halls of legislation. It is a disgrace to any grave assembly. The Catholick relief bill was carried for the second reading, by a majority of 180—Ayes, 353—Noes, 173. The next evening, the second reading of the elective franchise bill was carried by a majority of 206—Ayes, 222—Noes, 16. The noted Mr. Huskisson refused to give any vote on this bill. There is not a doubt that both these bills will be carried most triumphantly through the Commons House of Parliament. We believe they will also pass, though with great opposition, the House of Lords. In that house the Duke of Wellington has already defended the first with considerable ability, and explicitly declared that it has the cordial approbation of the King. The Duke, doubtless, understands fighting better than debating; but his talents seem to be versatile, and he appears with great advantage as a statesman, as well as a warrior. We extremely regret that he has lent his example to countenance the detestable and murderous practice of duelling. It appears that the Earl of Winchelsea and Nottingham addressed a note on the 14th of March, to the Secretary of the Committee for establishing the King's College, London, and caused it to be published, in which he charges the Duke with having played the hypocrite, in a speech which he made about a year ago, in relation to this college, and in which he spoke with earnestness in favour of religion, and the English established church. He did this, says the Earl, that "he might the more effectually, under the cloak of some outward show of zeal for the Protestant religion, carry on his insidious designs for the infringement of our liberties, and the introduction of Popery into every department of the state." This certainly was a high charge, and deserved to be noticed; and if the Duke had prosecuted the Earl for slander, he would probably have recovered some fifty or a hundred thousand pounds sterling, which he might have presented to the languishing funds of King's College; and surely no one would have imputed this proceeding to cowardice, in the Duke of Wellington. But, no—nothing but a duel could settle this affair of honour. The Earl appears to have been sensible, before he fought the Duke, that he had done wrong; for he carried in his pocket his written acknowledgment to this effect, when he went to the combat. He received the Duke's fire, and narrowly escaped with his life; the ball discharged at him having struck the lappel of his coat. Then he fired his pistol in the air, drew out his written acknowledgment, and sent it by his second to the Duke, who accepted it as sufficient, and thus the matter ended.—What a contemptible farce!! If schoolboys should thus egregiously and wickedly play the fool, they would receive both scorn and chastisement. The Duke of Wellington forgot that in fighting this duel, he gave far greater evidence that he had no sincere regard to religion, than was to be derived from the Earl of Winchelsea's charge, although he had never retracted it.—A rush, indeed, for the religion of any duellist!

Meetings have taken *place in Scotland*, to express their approbation of the determination *of the British ministry* to remove the disabilities of the Catholicks. At one

BRAZIL.—The Emperor Don Pedro has the prospect of a war with Portugal, for which he seems but badly prepared. His finances are very low, occasioned, it is said, not only by his late war with Buenos Ayres, but chiefly by the exportation of the precious metals, in carrying on the horrible slave trade. The number of slaves brought from Africa has nearly doubled within a few years—in 1828 it amounted to forty-four thousand. Will a just God award prosperity to such a nation as this!

COLOMBIA.—The *Gaceta de Cartagena* of the 22d of March, says: "We have the satisfaction to state that Colombia is perfectly tranquil, and that there is nothing now to apprehend from internal enemies. The province of Pasto is entirely under the protection of the Liberator; and according to letters from Bogota, even Obando had repented and followed the commissioners of the Liberator, who were charged with settling the terms of pardon granted in Popayan to the revolutionists. Every body has yielded to the generosity of the Liberator, and Colombia now exists by her magnanimity, wisdom and prudence, and by her constant watchfulness."

The same paper of the 8th, says, that official information had at length been received from Bolivia and the South of Peru, that the inhabitants had come out openly against the faction directed by Gen. Lamar, and that peace would be the inevitable consequence.

We learn that Gen. Santander still remained in confinement at Boca Chica.

The foregoing article, containing the most recent intelligence from Colombia, is from a New York paper of the 16th of April.

MEXICO.—We extract the following article from Poulson's American Daily Advertiser, of the 28th of April.—"The British Packet Skylark, sailed from Vera Cruz on the 8th of March, bound to England, having on board Gomez Pedraza, who was recently elected President of the Republick of Mexico, but had been compelled to leave the country, by Gen. Guerrero. He had leave of absence for four years, the sum of $ 40,000 was given to him, and he is to be entitled to pay as commander of four regiments of cavalry. The day after Pedraza's leaving the country, Gen. St. Anna entered Vera Cruz, amid the shouts of the multitude. Com. Porter was invited to meet him, but refused, giving as a reason that St. Anna had been declared an outlaw, and until that law was annulled, he must look upon him as an outlaw. Vera Cruz was healthy on the 23d March."

UNITED STATES.—Every look which we cast toward the southern part of our continent, or indeed on the world at large, is calculated to impress our minds with a grateful sense of the Divine goodness to our favoured land. Where do we find another people enjoying, in an equal degree with ourselves, the blessings of civil and religious liberty, domestick peace and quiet, an abundance of the fruits of the earth, a healthful climate, and all the means and opportunities that can reasonably be desired for agricultural, commercial, and mechanical improvement and enterprise, and for advancement in useful knowledge of every kind. Take the aggregate of these blessings, and compare it with that to which any other people can lay claim, and our decided superiority must at once be admitted. Do we say this for the purpose of boasting? We say it for the purpose of producing shame and humiliation before God, for our base ingratitude to him as a nation. While he has thus distinguished us by his goodness, we have in certain respects distinguished ourselves by our sins—by sins which raise a fearful cry to heaven against us as a people—Slavery, Intemperance, and Sabbath breaking, are among the abominations to which we particularly refer. We do not say that any one of these is as yet carried to as great an extent among us, as it is in some other states. But we do say, that considering the light and privileges against which these sins with us are committed, our guilt in the commission, however less in quantity, so to speak, is awfully aggravated, and lies upon our nation with greater weight, we fear, than that, proceeding from the same causes, which burdens any other nation under heaven. The vices we have mentioned, with many others, are cherished by a large part of our population, and some of them are openly defended. Sabbath breaking, especially, is in the strictest sense *a national sin*, because it is not only allowed, but enjoined, by the national legislature. In these circumstances, it is some relief to the minds of the pious and reflecting, to observe the exertions that are making by colonization societies, temperance societies, and associations for promoting the better observance of the Sabbath, to correct the evils to which we have referred. Let the friends of these institutions know, that they are labouring to save their country, as well as to serve their God. Let them know that they are acting both as patriots and as Christians. Let nothing discourage or dishearten them. Let them unite, and labour, and pray; and then they will have reason to hope that, under the Divine blessing, the population of this heaven favoured land will be turned to the Lord, and his displeasure be turned away from them.

THE

RISTIAN ADVOCATE.

JUNE, 1829.

Religious Communications.

ON THE SHORTER CATE- OF THE WESTMINSTER AS- OF DIVINES—ADDRESSED TH.

LECTURE XL.

tinued from page 197.)

w proceed to consider icularly at the second command- ids. "The second com- t," says our Catechism, th the worshipping of God , or any other way not ap- his word." It may be entering on the conside- the prohibitions in this nent, to remark that they lusively to the making images for religious pur- It is lawful," says Fisher echism, "to have images s of mere creatures, pro- y be only for ornament; ign be merely *historical;* t the memory of persons actions to posterity." nacle of Jehovah made by in the wilderness, and the temple erected for p and with his approba- lomon, called into exer- extensively, many of h are now denominated arts." You perceive the statuary, the painter, er, the worker in metals, her artist, who employs on sensible and created I.—*Ch. Adv.*

objects, or even on objects of fancy —if fancy do not intrude on the prerogatives of God, or cause his worship to be desecrated by the productions of his art—is not to be considered as violating this commandment in any respect or degree—The command relates only to images, made for, and employed in the worship of God.

We have already, in explaining the import of the first commandment, considered at some length the sin of idolatry; and I had occasion then to remark, that if worship be paid to an image of any kind, there is, in every such act, a violation of the first precept of the decalogue, as well as of the second. Now if images be used at all in religious service, all experience shows that they will be worshipped. Admit that the avowed and real purpose be, to make use of the visible representations merely to impress the mind more powerfully with a sense of the invisible God, still there is such a disposition in mankind to overlook and forget what is invisible, and to regard that only which is addressed to the outward senses, that idolatry is the certain result; and hence we may see at once, the propriety and importance of this second command.

We find the pretence that the worship of the true God may be assisted by the use of images, pointedly disallowed in several express

declarations and representations of holy Scripture. Thus, to mention but one, the molten calf which Aaron made at Horeb, was avowedly intended to aid in the worship of the true God; for we are told, Exodus xxxii. 5—"When Aaron saw it, he built an altar before it, and said, To-morrow is a feast to the LORD"—in the original—"to JEHOVAH." Yet this was considered and treated as directly contrary to the divine order, and they who professed to worship Jehovah before the golden calf, are expressly charged with worshipping the image itself—"They have made them a golden calf, and have worshipped IT."

Some of the ancient heathen had sagacity enough to perceive the danger there was that the use of images, even in the worship of their false gods, might produce a forgetfulness of the gods themselves. History assures us that Numa Pompilius, the second king of Rome, and the institutor of the religious rites and ceremonies of the ancient Romans, taught them not to worship the gods by the use of images, and that accordingly no graven or painted statue was permitted to appear in their temples, till more than a century and a half after the time of Numa. How surprising does it seem, that Christian Rome should abound in an impious folly which heathen Rome, in its origin, had wisdom enough to prohibit and avoid? It is not true, as the Romanists tell us, that they do not worship the images or pictures of which they make so profuse a use in their churches, and indeed in the whole of their religious ritual. We have seen the natural tendency of this practice to introduce idolatry, and we have seen *the practice itself* charged as idolatry on the Israelites, by Jehovah himself. But all this apart, it is too palpable to admit of a plausible denial, that by the great mass of the Romish communion the images and pictures which they constantly use *are actually worshipped*, and that little or no pains are taken to prevent it, by their religious teachers. Nay, we do not go too far when we assert, that a reverence (truly and strictly idolatrous) for visible symbols, is encouraged and even inculcated, by the highest authorities in the church of Rome. What is more notorious than that, in the very streets of a city, all are required to bow to, and actually worship THE HOST, that is, a consecrated wafer, which is carried round for the purpose—Even strangers and Protestants are, in many places, compelled to do homage to this abominable idolatry.

But suppose that the reasonableness and importance of the precept before us were not, as we have seen that it is, plain and obvious, still, as heretofore shown, God may justly, and for an important purpose, require us to yield a ready and prompt obedience to any plain command given by himself, although we may not be able at once to perceive its utility. Now there is not a plainer or more explicit command in the whole revealed will of God, than this which forbids the use of images in his worship. There is even a particularity in it, which is scarcely equalled in any other article of the decalogue. Not resting in a general inhibition of "graven images," the holy oracle goes on to specify, that it must be regarded as extending "to any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." Then, as to the worship of idolatrous objects, it specifies—"Thou shalt not bow down thyself to them, nor serve them." It is truly painful to remark, that it would seem as if this command of the Most High had been scrutinized, for the very purpose of going contrary to its provisions, and this by a large portion of those who bear the Christian name. Of "things in heaven," I know of none

1 they have not attempted
e likenesses—of the ever
God himself, of the holy
of the mother of our glo-
Redeemer, of the saints,
inary saints, innumerable.
ngs on earth" likenesses of
s, are exhibited in the very
e of their places of worship,
as many conspicuous parts
1 and approaches to them,
structures will permit.
likenesses are also fabri-
n miniature, as if to rival
er shrines that were made
craftsmen at Ephesus for
then goddess Diana; and
vended and worn as sa-
naments,* both by men and
—as amulets or charms
evil spirits, and as memen-
l aids of devotion. A church
pictures, or statues, is con-
as incomplete, and hardly
used as a place of worship.
ed it is wholly impracticable
a detail of the various like-
f things in heaven and things
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n name, have formed, in
violation of the command
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to these images for the pur-
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are considered as peculiar-
torious and acceptable. In
you suppose a person igno-
what is passing in the world,
have learned simply from
t and second commands of
alogue what is the accepta-
ship of God, both as to mat-
ter and form, and then to have shown him the worship of the Greek and Roman churches, would he not say, these people have certainly either never known what is contained in the revealed will of God, or if they have, they must have determined to act, in many of their religious observances, in direct contrariety to the divine precepts?

(*To be continued.*)

ner white breast a sparkling cross
ne wore,
1 Jews might kiss, and infidels
lore."—*Pope*

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

In our March Number we promised, on the offer of a respected correspondent, to publish a part of the above excellent work, which he proposed to translate—We are now to fulfil our promise.

The Author's Address to Roman Catholicks.

Gentlemen,—I believe that there are among you many excellent souls desirous of their salvation, who, in order to fortify their consciences against religious fears, would esteem themselves happy to know accurately what God has determined in his word. But as the spies, who were sent into the Holy Land, brought back to the children of Israel an evil and defamatory account of the country; so the Doctors, who should teach you, cause you to dread the holy Scriptures as a dangerous book. Afraid that you should drink of those waters of Siloah, they make you believe that they are poisoned by heresy. They persuade you that we have corrupted the text of Scripture, that we quote it falsely, and that we draw unwarrantable inferences from it. In a word, unbounded calumny has published, that we have abandoned the Bible. Now, although there are arms enough in Israel to oppose the errors of this age, nevertheless, we have thought proper to borrow those of our adversaries. To show you the triumph of truth, we might use with the

most propriety, our own Bibles, as exhibiting a faithful translation of the original: but to remove the scruples which might arise in your minds, we have judged it better to use the Louvain version. For, although the Louvain doctors have blunted the point of this sword of the spirit, still it possesses sufficient efficacy to reach error in its lurking places, and to pierce it to the heart.

You will readily acknowledge this, if you should be at the pains to look over this little treatise. You will see here, in miniature, the principal errors in which you are nourished. Moreover, you will see here, these same errors met and refuted by the express text of a Bible which you cannot suspect.

I know, gentlemen, that they who labour to hinder the course of the gospel, endeavour, by every means, to render us odious. They represent us as execrable; and whatever comes from us, they cause you to hold in abhorrence. But if you could see our hearts, you would see engraved there, the doctrine which we propose to you. You would see there the flames of a genuine zeal, and of a charity unfeigned. You would easily discover that we have no other end than the glory of God, and the salvation of your souls. "We pray you, in Christ's stead, Be ye reconciled to God." Meanwhile, were we even such as calumny describes us, let not the consideration of our persons injure our cause. Regard not the speaker, but meditate upon what he tells you. Do not stickle at the frailty of the vessel, but taste the heavenly beverage which God presents in it to disordered souls. Diamonds lose not their value for having been touched by leprous hands; and medicine, presented by a blear-eyed physician, does not fail, on that account, to operate a cure. What matters it who lends a hand, provided he draw us out of the mire? What matters it who casts us into *the pool, provided* we are healed by it? Jesus Christ, at the last day, will judge us according to his gospel, and not according to the quality of the ministers who announced it.

And I am certain that if you should taste those fruits of Canaan, which we have received from the hands of your own "spies," you would desire, with a holy ardour, to enter upon the enjoyment of that inheritance, which has been wrested from you: and that henceforth you would not look upon the gospel with fear, as a heretical book; but with a holy joy, as the Testament of your Father, and the covenant contract, which Jesus Christ has subscribed with his blood.

This is the saving grace which you may receive from the Father of lights, if you call upon him with ardent supplications. For "the secret of the Lord is with them that fear him; and his covenant, to make them know it." May the great God who commanded the light to shine out of darkness, shine in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. May it please his divine mercy to make us all think the same thing in our Saviour, that we may speak the same language, and lean upon the same arm of help. Amen.

Article II.

THE ROMAN CHURCH TEACHES, that the holy Scripture is insufficient, and does not contain all that is necessary to salvation.—Bellarmine de verbo Dei, lib. iv. cap. 3. Baile's Catechism, Treatise I. Coton's Justit. lib. ii. c. 34. Du Perron against Tilenus, &c.

LET US HEAR THE SCRIPTURES: 2 Tim. iii. 15. "The holy writings are able to render thee wise unto salvation, through faith which is in Christ Jesus." That which renders us wise unto salvation, contains all that is necessary to salvation; otherwise we should only be wise by halves. But the holy writings render us wise unto salvation. There-

ntain all that is neces-
ıtion.

6.—"All Scripture di-
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t. For it serves to teach
ınfute error, to correct
form virtue.

17.—"That the man of
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efore it contains all that
y to salvation.

i. 8. [xix. 7.]—"The law
is spotless, [*Heb.* entire
;]† converting souls: the
of the Lord is faithful,
dom to babes."‡ That
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: for salvation.

39.—"Enquire diligent-
criptures: for you think
obtain eternal life; and
they bear testimony of me." Note—Our Lord Jesus Christ does not find fault with those who think to have eternal life by the Scriptures; but, on the contrary, he exhorts them to search them carefully.

Ibid. xvii. 3.—"This is eternal life, to know thee, the only true God, and him whom thou hast sent, Jesus Christ." Now this knowledge is given us by Scripture. Chap. xx. 31.—"These things are written, that ye may believe that Jesus is the son of God, and believing, have life through his name." That which teaches us the sovereign good, and the means of arriving at it, contains all that is necessary for salvation. But Scripture teaches us the sovereign good, viz: eternal life, and the means of obtaining it, viz: faith in Jesus Christ. Therefore it contains all that is necessary for salvation.

Rom. xv. 4.—"All things which were written aforetime, were written for our learning, that, by patience and consolation of the Scriptures, we may have hope." That which consoles us and supports us in the hope, which we ought to have in God, is sufficient for salvation. But the Scripture does all this. Therefore it is sufficient for salvation.

1 John i. 1, 3.—"That which was from the beginning, that which we have heard, which we have seen with our eyes, which we have beheld with attention, and our hands have touched of the word of life: that which we have seen and heard, we declare to you, that ye may have fellowship with us." The apostles saw and heard all that is necessary for salvation. But they declared, by their writings, what they saw and heard of the things which concern salvation. Therefore they declare, by their writings, all that is necessary for salvation.

Ibid. v. 3, 4.—"And that our communion may be with the Father and his son Jesus Christ. And we write these things to you that ye may rejoice, and that your joy may be

*ἄρτιος, *perfecte instructus*: sic alii in loc.—Tr.

†(from ממם, *compleri, perfici*, upright; as a noun, perfectness, integrity. See Gen. Lev. 22. 21. Deut. 18. 13. 1 2 Sam. 22. 33., &c.—Tr.

‡tuagint and Latin Vulgate, to ill adds the Syriack, Arabick, nd Apollonarius, render the s the Louvain doctors do. The gnifies to be seduced, enticed, and the word in the text de- on, who is exposed, from his nce, or inexperience and sim- e easily led aside. In this y to be enticed and ensnared, *applied to the dove, Hos. 7.*

in the selection of objects of thought and affection, and upon them the future character has inconceivable dependancies.

Are these impressions made by a knowledge and belief of the word of God, which inculcates not only the forbearance of what is evil, but the performance of what is good, not only holiness of action but holiness of thought and affection?—they cannot have been made in vain. They will be a light about the heart. Their presiding power will fortify the mind against temptation, and remand it from its wanderings to a tribunal of their own appointment. The influence of sacred truth when it is credited, is efficient and renovating; the mind is supported and awed by its presence; it cannot escape its dominion, if that dominion be the grant of early assent and affection. If the promises, the precepts, the threatenings, the instructions of the Bible were familiarly known, how would they comfort and uphold the mind in sorrow and despondencies, restrain it from transgression, enlighten and guide it in perplexities, quicken and urge it in duties? Suppose that all the youth in our country were furnished with such knowledge, and it would, indeed, be a *lamp unto their feet, and a light unto their path,* a *shield* against the flying and obtrusive darts of error, a *sword* with which they might subdue the enemies of their spirit. It would wind itself into every principle of their actions and beat with every pulse. Its monitory promptings would be felt at every turn in the descent of life, like a rivulet which is felt in the power of the stream with which it combines, and moves, and empties into the ocean. Such knowledge, if it does not result by the application of the Holy Spirit in present conversion and sanctification, may be the means of giving such a direction to the mind, or of summoning up such associations and i
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r of its being lost, can regard
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this unequal contest? And who, that knows the art of disarming its enemies, will not fly in alarm to its succour? Suppose the mind of an ingenuous and uncorrupted youth thus instructed, should see in the practice of all around him the fear of God, and the abhorrence of evil, in a word, should see them giving that solemn and unremitted attention to the salvation of their souls which a proper estimate of their value would excite, with what fearfulness and circumspection would he be likely to order his steps before God and men? This supposition may also aid our conceptions of the influence of bad examples, upon minds not properly and seasonably instructed.

Again, the general unbelief, which renders the preaching of the gospel of such little avail to multitudes, is owing, in no small degree, to the neglect or to the defects of early religious education. Almost all good or ill habits of feeling, or of thinking, have an early beginning, and age generally augments the difficulty of correcting them. Few in whose minds unbelief has gained strong hold, if aware of its existence, have any fear or perception of its growth. But if the evil, from the subtle mode of its operation, is not suspected, for that reason it is more to be dreaded, and for that a keener perception is needed. This dread, and this perception, right and early impressions might have furnished. Its workings are, however, manifest in a general inattention to the calls of God by his ministers, and in his word and providence. This is the effect of unbelief; unbelief which, though it may be strengthened, is not so much caused by present ignorance as by a want of that regard and sensibility to the word of God, which an early knowledge of it is adapted to excite and foster, and by which the mind is kept in awe, and admonished to resist even the intrusion of a peradventure about the truth of divine things. Reason and

evidence often fail to produce an efficient belief (and all belief is efficient) of that to which an aversion is acquired, and to which interest is thought to be opposed. To prevent the rise of this aversion, and to couple interest with respect and obedience to the commands of God, will be the natural effect of an early impressive knowledge of his word. Such knowledge, also, would exhibit its fruits in the lives of Christians. The discordancies between their profession and practice are, in a great measure, to be attributed to a want of faith, which, in equal measure perhaps, is caused by a want of knowledge. They believe feebly, and must, if their knowledge be slight and indistinct, and believing so, their affections must be low and languid. The more ignorant they are, the less will their conscience reprove them for their wanderings from duty; but if they were well instructed in all truth and duty, the shadow of evil would be frightful. But this implies a familiar knowledge of the Bible, which many will not be likely to have, unless it be obtained in youth, and which, with all its advantages, can be possessed by none unless possessed early.

Thus I have endeavoured to manifest the importance of the knowledge which children may acquire in a Sunday school, and which, if they do not acquire there, they will not be likely to acquire at all. It should not be forgotten that parents and teachers also derive benefits from this institution, not only by being induced to study the Scriptures more for themselves, but from the example and attainments of the children. Unconverted parents are often reformed in their practices, and often brought to repentance, by the instrumentality of their converted children; and the frequent conversion of teachers is as auspicious as it is notorious. Indeed, the *blessing of God* which has ever so *signally attended* it, should give weight and confirmation to every argument in its favour. The seed of his own appointment will bear, and has borne fruit abundantly, and they that water this field shall themselves *also be watered.*

The connexion of suitable libraries with Sunday schools is of recent origin; but its great utility demands attention. The objection that children, after a little time, lose their interest and commit their lessons with reluctance, is by this plan removed. It is found where libraries have been established, that the interest of the older children, which has been most likely to flag, is not merely sustained, but greatly increased. The choice of books is both a valuable reward and a sufficient excitement to industry. The books are of such a character as will arrest the attention, while they impress the mind with the dignity of virtue, and ennoble it by making it familiar with high examples. In this way a taste for valuable reading is early cultivated, and important knowledge is obtained and diffused through the community. In this single respect the institution has an importance which cannot be estimated.

This subject does lawfully challenge every reflecting man to determine, from his own experience and from the nature of the case, if it be probable that a single child will regret in future life his connexion with a Sunday school; if it be not certain that multitudes will remember it with joy and gratitude through time and eternity, and according to his determination to infer the measure of his own duty. If their experience shall be such as I have supposed, is it not a pledge that *they will train up their own offspring in the way they should go,* and will become themselves more ready supporters of the institution than those who have not enjoyed its blessings? The wheel which our present efforts may set in motion, is therefore likely to move on

lerated force to the end of ile millions will succes- :er its track, and be led by Saviour of men. This re- is enough to startle the om its reverie over the of the rising generation, numbers, whom it might ill sink to rest again, as if y the cry, "All's well." ig them, we do not expect arents who love their off- d have a regard for the Re- glory; among them, we do :t to find shepherds who e for the lambs of their *watchmen on the walls of* ire the certain and possi- ntages of Sunday schools have been represented? y hitherto received signal the Divine approbation, e conceal it from himself, must be something fear- last account who resists ects their claim to sup- Christian is exempt from . But without the appro- d the efforts of the minis- gospel these institutions uccessfully flourish—To efore I turn my address, hat if their patronage to chools be obtained, they vail. Is the obligation rt them doubtful, and it possible to be released while they are neglected? tion of your time will be to establish and sustain your congregations, and in which you are to ope- t depend upon a great va- ircumstances. But what- and labour it may re- t probable that the same, as it has been, or employ- y other way, will produce amount of good? Is the reaching the gospel the God and the salvation of is not *this the Jerusalem h it should begin, and here the broadest and surest of its success be laid?* Would you rejoice to see in your congregations a general regard to the Lord's day, and to the ordinances of his house—would you have the members of your churches familiar with all their duties, and fortified against the enemies of their spirits—would you have them strong in faith, and adorning in all things the doctrines of Christ our Saviour?—see that they have an early and intimate knowledge of the Bible, which shall wind about their affections, and in which they shall grow and bloom to the glory of God. Would you have the confidence and love of children, and access to the hearts of unbelieving parents—would you have the minds of *all* tender and susceptible to your message—would you see children and youth growing in the desire and in the possession of important knowledge, and walking in the ways of sobriety, truth, and virtue —would you see them early dedicating themselves to the service of the Lord, and making religion desirable and honourable in the sight of others by their example—and would you not neglect the means adapted to produce these happy results, means which God has ever honoured when faithfully used,— lend then your influence, your prayers, and your efforts, to the support of Sunday schools. In every congregation there are individuals who would delight to engage in this benevolent service, and who, in thus blessing others, would be doubly blessed themselves; but they need more than your approbation, they need your example to encourage, your wisdom to devise, and your assistance to execute the plan of their operations. Upon you, therefore, devolves a responsibility in relation to this cause, the pressure of which will be in proportion to your perceptions of its importance. And will not your perceptions of this be proportioned to your faith in the efficacy of divine truth upon minds not yet hardened and em-

boldened by sin, and in the promise of the Holy Spirit to apply it in converting and sanctifying the soul, to your confidence in the frequent fulfilment of this promise in the case of children, to your value for immortal souls, and to your sense that the danger of their being lost is enhanced by a want of seasonable knowledge, by progress in unbelief and iniquity, and by constant approaches, in this state, to the What now is your faith in th cacy of the ministry you ha ceived, you who "have p your souls in obeying the through the Spirit," you wh been "born again, not of co ble seed, but of incorruptib the word of God." "The knoweth the thoughts of man.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 211.)

The white appearance of the water which we have just mentioned, and which was undoubtedly owing to minute fish, is not to be confounded with those large tracts of white coloured sea, which frequently appear in southern latitudes. This white water, as Valentyn calls it, is occasioned by small phosphorescent molluscous animals; in some instances, these are so numerous as to render the water almost gelatinous, while in others they could not be discovered with a glass of the greatest magnifying power used. This white water has sometimes a considerable degree of brilliancy, so that the whole sea, for miles, appears as if covered with a vast sheet of sparkling snow. Inexperienced seamen often change their course in order to escape from these apparent shoals or sand banks; and we have even heard that this white water has been laid down upon some charts as places to be avoided.

I amused myself to-day in taking, with a small net, the velella, which floated in vast numbers past the ship. The velella is a small, flat, gelatino-cartilaginous animal, about the size and thickness of a dollar, having a little sail or crest passing transversely over the top or upper surface; this little sail is fringed with blue, and the whole por the animal out of the water with all the colours of the rai Sometimes the sudden rippl the waves, or a puff of the would overturn them; but the regained their upright positic placing these animals in a tu of sea-water, they exhibited the most beautiful objects l seen. The fringe of the litt which crosses its back, ar curved and radiating lines body of the animal, all prese fine play of pavonine colours tached to the lower surface velella I noticed, in almost instance, a little blue shell, garden snail, called ianthin which I first believed to be t rent or rightful owner of the ing apparatus. It is probable ever, that it makes use of the la, not only to support itsel the surface of the ocean, but also derives from it its pri nourishment, by absorbin juices. From some observa am rather of the opinion that tl mal economy of these two n cæ is singularly adapted to mutual benefit; the velella s ing nourishment and a floati paratus to the ianthina, and th thina, by its attachment bel balancing and ballasting the la, as to preserve it in an u position, which is necessary motions through the water.

his may be, there appeared, closely examining a great :r, but little injury sustained : velella from its parasite. of the adhering shells were young, and others full grown nens. As far as my know- n natural history extends, the na was never before ascer- to be parasitick to the velel- made use of its buoyancy on rface of the waves to supply ace of its own beautiful appa- of air cells. This fact con- the acuteness of Cuvier, that ite observer of nature, who concluded that the ordinary g apparatus of the ianthina ometimes naturally absent; some specimens of the animal he examined, not a vestige t organ could be perceived, scar or cicatrix on the foot, ich it is secreted, could, on ost minute examination, be ered.

h the ianthina and velella to throw out a violet colour- uid, when first captured. The : fluid discharged by these ls will stain a white handker- a fine rich colour. As the ian- is often found in the Mediter- a sea, it has been suggested, some plausibility, that this : fluid may be the basis of the n dye, or ancient royal pur- cidentally discovered by the f Hercules. I regret very that I could not try the effect ds and alkalies on this colour. ding to Pliny, alkalies gave een tint; if so, it is analogous egetable blue or purple. We formed by Stavorinus, that the liquid obtained from the na is evaporated to dryness, der is obtained which, on be- ixed with gum-water, forms itiful purple paint.

ce writing the above, I find, ate foreign journal, that Mr. n has satisfactorily proved he *Tyrian purple, noticed by was undoubtedly derived e ianthina. He states,* from some imperfect trials, that the colour of the ianthina will form a valuable re-agent, for it passes very readily to red, under the action of acids, and returns to blue under that of alkalies. With the oxalate of ammonia it gives a precipitate of a dark blue colour, and with the nitrate of silver a very pleasant greyish blue, both of which are good colours for drawing.

I saw some other marine animals, the examination of which amused me, but I have not energy to write any thing more on the subject.

May 15th.—After calms and head-winds for so many days, a slight breeze has sprung up in our favour. About noon, the colour of the sea-water was noticed to be green, and not of the deep blue which characterizes the fathomless parts of the ocean. We therefore knew that we were in soundings, and upon heaving the lead we reached the bottom at 90 fathoms. The lower part of this deep sea-lead is hollowed out and filled with tallow, so that when it touches the bottom, gravel, shells, or any loose matters, adhere to the tallow, and discover its nature. Toward evening a land bird, something like a dove, alighted on one of the spars of the ship, apparently very weary, and, no doubt, remained with us all night, notwithstanding the vain attempts of some of the passengers to capture it. May this bird be "a dove of peace and promise" to our voyage.

The water was splendidly phosphorescent this evening, seeming, as the bow of the vessel dashed it on either side, like liquid phosphorus. We all felt very anxious about the situation of the land, as a thick fog enveloped the ship; we therefore stood off and on from the cape all night. The long days and the short nights are exceedingly favourable to our voyage; it is not dark till some time after 8 o'clock, and day dawns about 3 in the morning.

May 16th.—This morning Mizen Head was distinctly seen off our

lee bow, and at 8 o'clock we were hailed by an Irish fishing-boat, called a barkee (barque ?). We entered into a trade with these rude and cunning sons of Erin; for fresh cod and other fish, and some fine *pratees*, (potatoes) we gave them in exchange rum, pork, and bread. One of the Irishmen in the boat called out, "Your honours won't forget the *backey*" (tobacco). We therefore gave them two or three pieces from our stores. These Irish fishermen keep cruising here in the mouth of St. George's channel, to barter and beg from the ships which are continually passing. While we were at dinner, which we commonly take about 3 P. M., the packet ship Montezuma, of Philadelphia, hove in sight, and we were all soon busily employed in writing and sending off our letters to our friends. In the afternoon we fell in with another Irish fishing-boat, and had some amusement in conversing with the untutored crew. Our sailors were cautious in trusting these people, and hence I observed they were closely watched to prevent the rope being cut which was given them to hold while the vessel was lying to. The iron-bound coast of Erin lies full in view off our lee bow; and as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines.*

17th and 18th.—Calms and head winds alternately prevailed, so that we made little or no progress. The phosphorescence of the sea to-night was most splendid, and fully equalled any idea I had previously conceived of it. Both the kinds of phosphorescence which I have mentioned, seemed to vie with each other in brilliancy. One of the best ways to notice this luminous appearance, is to coil up a long rope, and then throw it out into the sea; scintillations, large sparks, and bright coruscations of light, start out of the water wherever the rope touches it.

19th.—A heavy gale of head wind sprung up about one o'clock this morning, and drove us with great violence before it. It was so dark as to render it impossible to distinguish objects at more than the ship's length; we were near shore; and as ships are constantly passing, we have what the sailors call "dirty weather." When daylight appeared, we were near Tuscar light-house, situated six miles off Carnsore Point. Had the wind continued from the same quarter but a few minutes longer, we might have weathered this important point, and then sailed pleasantly along the Welsh coast; but just as we came within a few miles of it, the wind changed, and we were obliged to "bout ship." A calm then succeeded, and kept us all day, near where we had been for two or three days before.

20th.—A slight favourable wind springing up during the night, carried us beyond St. David's Head, which is opposite nearly to Carnsore, and this morning the high hills which bound the coast of Wales, and Holyhead were in sight, so that now we begin to think of landing. On one of the lofty knolls on the Island of Anglesea, we saw distinctly the granite monument built over the *leg*, which the Marquis of Anglesea lost at the battle of Waterloo. To what extremes of folly will not the pride and wealth of man carry him? We took a pilot on board this afternoon, but a strong head wind springing up, drove us off the shore immediately afterwards. The wind blew with great violence all night, so that we were obliged to sail under close-reefed topsails. I remained

* *These lines* appeared in the Christian *Advocate for the month of August, 1828.*

for some hours, to witness
city with which the ship
and the manner in which
ors managed her; and
it was rather terrifick for a
n, I may truly say the
ene was sublime and agree-

—This morning the wind
tinued fresh. Upon going
I found the ship sailing
a mile of a beautiful part
Welsh coast. The hedges,
ll and regular fields, the
nd the neat white cottages,
ared beautiful, and I first
that I was near the land.
ather, soon after sunrise, be-
ld and hazy. We shall not
y reach Liverpool, though
ut forty miles distant, till
morrow. This afternoon
e near a telegraphic station
on Orme's Head, and en-
ed to communicate by
f *signals*, to our consignee
rpool, that we wanted a
oat sent down for us; but
no answer from the flag-
On Orme's Head, which is
rock at no great distance
e shore, there was a dread-
k of a ship, during a dark
pestuous night, a few years
which every individual on
erished, except one man,
s on the bowsprit, and who
hed on the rock when the
irst struck. There was a
umber of passengers on
nd I heard some very inte-
anecdotes respecting the
history of some of those
ished.

ck the lost and lovely! Those for
n
ace was kept at board and hearth
ng;
er went up through midnight's
thless gloom,
e vain yearning woke 'midst fes-
ng.

e the love of *woman hath gone*
;
w thy tides o'er manhood's noble
O'er youth's bright locks and beauty's
flowery crown!
Yet must thou hear a voice—restore the
Dead!
Earth shall reclaim her precious things
from thee!—
Restore the Dead, thou Sea!"

22d.—We had a very unpleasant night, and seemed at daybreak to be but little nearer our port than we were the night before; every thing, however, was instantly changed by the appearance of two steam-boats, which were seen approaching us through the fog, and by means of which we were informed we were to land. Notwithstanding the delight we all experienced at this moment, I shall never forget the impression which I felt on first seeing an English steam-boat. Of all the uncouth and dirty machines of the steam kind, they are the worst—But I must hasten to get on shore. All was bustle and confusion—and when order was restored among us, we were on board of one of these boats, and moving fast toward Liverpool, which was only twenty miles distant. We saw but little of this great commercial place till we got on shore, on account of the thick fog in which we were enveloped. It would be worse than affectation in me to pretend that I experienced any very strong emotions, or high classical enthusiasm, when I first stepped on the soil from which my forefathers sprung. I felt no feverish excitement at being in the land of ancient castles and mouldering towers; nor did I thrill at the remembrance that here lived, and wrote, and died, besides a host of others that might be named, "Bacon and Hooker, Milton and Boyle." Every thing classical or imaginative gave place to the delightful and substantial reality, that I had escaped from the ship, and was once more walking on terra firma.

We were landed, unexpectedly, without the interference of custom house officers, from the steam-boat which took us from the ship, near

the end of Prince's Dock, and found ourselves instantly surrounded with the bustle and noise of a busy commercial town. I shall not attempt to describe at large this or any other place I may visit; but merely notice what seems to me remarkable. The first thing I observed on shore was the forest of masts, shooting up from behind the high walls which surround the *docks* or basins, in which most of the foreign ships lie secure from the influence of the winds and waves, and from the depredations of thieves. These docks are stupendous works: they are immense basins of water, surrounded on all sides with high walls, capable of holding safely several hundred of the largest vessels: Queen's Dock is 280 yards long, and 120 broad.

As we passed along the streets to the Star and Garter hotel, where the most of our passengers determined to stay, we saw nothing very remarkable; indeed I could not help thinking that Liverpool had very much the aspect of New York. No liveried servants, no splendid palaces, were any where to be seen. Some of the shops and publick buildings are, however, striking to an American. The Exchange and Town Hall are ranked among the finest buildings of the kind in Europe. In the middle of Exchange Square there is a costly monument to Lord Nelson, surrounded by many figures large as life, *chained* to the pedestal: this structure, however, is by no means agreeable to my taste. The Town Hall is certainly an elegant and costly building: it contains a suite of rooms, which for magnificence and extent is said not to be surpassed by any in Europe. At the top of the dome which crowns the building, there is a circular gallery, which affords a fine panoramic prospect of the city and the surrounding country. We were *conducted over* the edifice by a gen*tleman dressed* in a rich suit of *black; and if* we had not been previously informed of the usage, we should have been ashamed to have given, at parting, each a half crown, which he readily and thankfully received.

In the evening I went to the annual meeting of the Liverpool Bible Society, which was held at Music Hall, a place admirably adapted for such an occasion. This large room was crowded. The business was conducted in the same form as similar meetings are with us. The first speaker I heard was Mr. Brandon, a delegate from the British and Foreign Bible Society of London. For fluency of speech, rapidity of utterance, and general easy flow of elocution, I never heard or saw his superior. After him there rose a young man, who appeared to be a lawyer. At first he hesitated, but his embarrassment soon left him, and he gave us the best piece of declamation, mixed up with sound sense, classical allusion, and pious feeling, that I have listened to. His speech had a great effect on the audience, if I should judge from the clapping, and to me *shocking* applause, with which he was cheered—the English cry from the gallery of *hear! hear!* interrupted the current of his feelings and my own. This gentleman was succeeded by some man who rudely and unexpectedly rose from the midst of the audience. Considerable noise and confusion was produced in the attempts which were made to stop him, but he bawled louder than all, and carried his point, which was a motion, "that when the next edition of the Bible should be printed, the fourth commandment should be in *large capital letters*,"—but as the motion was not seconded, it failed. After this the Rev. Mr. Newton, a Methodist preacher, in high repute as an orator here, gave us a good address. As it was near 10 o'clock, and as I was somewhat fatigued, my head still swimming with the motion of the ship, I left the meet-

hich upon the whole was by
e most interesting one of the
I had ever witnessed.
.—On rising this morning I
elt the rocking of our vessel;
l, I felt more like being sea-
han I had done since leaving
ica. The morning was pass-
getting our *luggage* through
stom house, as the ship had
d the evening before, and
ow safely moored in Prince's
. The custom house opera-
were tedious, but not harass-
I dined with a friend at a
house, and for the first time
ed something of Dr. Johnson
Mr. Boswell's fare, so often
oned by the latter—the after-
was spent in viewing the town
me of its sights.
1.—To-day I first went to see
ylum for the instruction of
ind. It is indeed an excel-
charity. The unfortunate
s for whom this institution
erected are here taught a
er of the mechanick arts, by
they are enabled to gain a
rtable living. I saw wea-
shoemakers, rope makers,
: makers, all busily employ-
The best and the simplest
ion is the manufacture of
w and other kinds of cord.
nachine by which it is per-
d, was invented by a pupil in
ylum. I am more desirous
ver of seeing an institution
: same kind introduced into
vn country. I expect to say
on this subject when I see
ylum at Paris, where the pu-
e taught to read. The Bo-
garden, which I next saw, is
orth the attention of the tra-

It is at a short distance
the town, and occupies an
ive piece of ground enclosed
tone wall. It is planned with
neatness and taste. The
sh are unrivalled in what
med landscape gardening.
have studied nature, as has
stly remarked, intently, and
VII.—Ch. Adv.

discover an exquisite sense of her beautiful forms and harmonious combinations. Those charms, which, in other countries, she lavishes in wild solitudes, are here assembled round the haunts of domestick life. They seem to have caught her coy and furtive graces, and spread them like witchery about their rural retreats." The collection of plants and shrubs is quite extensive, and includes specimens from almost every quarter of the globe. I shall never forget the hour I passed in this garden inhaling the rich fragrance of the plants, and listening to the notes of the birds in the trees, and the insects in the grass. This, when contrasted with the dull monotony I had so lately experienced on board the ship, produced feelings which were strong, new, and delightful. I saw also the Royal Institution, the Athenæum, and some other places, all of which you will find well described in the little book I send you, called the Stranger in Liverpool.

25th.—To-day is the Sabbath, and I was rejoiced once more to have the privilege of attending worship in the house of prayer. I heard Dr. Raffles, in the morning, preach a most powerful and interesting sermon—he failed, however, I thought, exceedingly, in reading the chapter and the psalms. The dissenters here follow a good deal some of the forms of the church of England—they kneel, and make a silent prayer, when they first come into the church—they have also kneeling cushions in their pews—they stand up when they sing, and make no pause between the verses of the psalm as we do.

NEOLOGISM.

The terms *Neologism*, *Neology*, and *Neologist*, have but recently been introduced into the theological

vocabulary. We are glad to have the opportunity of laying before our readers a correct summary statement of what is to be understood by these terms—This is done in the following translation of an article from the *Archives du Christianisme*, which appears in the *Christian Observer* for January last.

—

"We call those Neologists who endeavour to introduce into Christianity new doctrines, not contained in the word of God; men who, while they pretend to believe the immutable doctrines of our old gospel, apply to these doctrines a new sense, which in fact neutralizes them. We call those Neologists who wish to lay a new foundation, a different foundation from that which St. Paul declares to be the only one which can be laid, namely, Jesus Christ; who, while they extol the wisdom, piety, and virtues of our reformers and our ancestors, consider as fanaticism, mysticism, absurdity, and Antinomianism, the vital doctrines which those holy men professed at the peril of their lives, and to which the holy Spirit of God still bears his silent but eloquent and immutable testimony, in the sacred Scriptures. We call those Neologists, who, enlightened by a light really new, declare that there is not in the Epistles of St. Paul, any expression hard to be understood; who say, that to affirm that the heart of man is corrupt, is a proposition subversive not only of Protestantism, but of all faith, of all belief; those who teach that conversion referred only to the Jews and heathens, and that the words conversion, regeneration, and new birth, have no meaning at all applicable in our days to the members of a church outwardly Christian. We call those Neologists, who teach that the operation of God on the heart of man, is a chimera, and who, setting on one side, or *treating as mysticism*, the assistance of the Holy Spirit, declare that human reason is absolute in matters of faith, who assert that man is justified before God, and saved by his works; who maintain that to be weak in mind, or a sinner, to be raised up by the promulgation of the doctrine of Christ, or to be redeemed by the blood of Christ, are things identically the same,—and that a unity of faith the most perfect, the most profound, the most magnificent, exists among Socinians, who believe that Jesus Christ was simply a man, Arians, who make him an angel, and Evangelical Christians, who adore him as the true God and eternal life,—and that to say that Christ had a divine essence, divine perfections, or a divine mission, is to put together three ideas, which are precisely the same, since a divine personal mission of the Saviour is, as a mystery, exactly the same thing as a divine personal essence of the Saviour. In short, we call those Neologists, (and it would be easy to carry this enumeration much farther,) who, setting aside the holy Scriptures, or selecting from them the parts which suit them, to support a system already deranged and tottering, wish to substitute the idle dreams of proud reason, and presumptuous ignorance of the things of God, and of the gospel in which they are revealed, for that eternal word which will endure when heaven and earth shall have passed away."

FOR THE CHRISTIAN ADVOCATE.

DEACONS.

Deacons are a class of officers in the Christian church. According to usage their grade and duties are different in different denominations. In some they are an order of religious teachers. In others they constitute a kind of council for the pastor, and are the most conspicuous

the members of the church.
ırs, especially in the Presby-
church, they seem to have
o do; except as they assist
ecting and distributing the
ontributions which afford re-
a few poor members; and
n conveying the elements
are used in the ordinances
ospel.

hout entering into the field
troversy, I will simply state
ws of the origin and appro-
duties of the office.

The meaning of the terms ω, Διακονια, Διακονος.

areful examination of these
has convinced me that almost
kind of service is expressed
m.

service of Christ. Mat. xx.
ven as the Son of man came
ακονηθηναι,] to be ministered
ut [διακονησαι,] to minister.
v. 8.

service of angels. Mat. iv.
ngels came and [διηκονουν]
ered unto him. Heb. i. 14.
ey not all ministering spi-
nt forth [εις διακονιαν] to mi-
for them who shall be heirs
ation?

service of the prophets. 1
12. Unto whom it was re-
, that not unto themselves,
to us [διακονουν] they did mi-
the things which are now re-
unto you.

service of the apostles. Acts i.
ır he was numbered with us,
d obtained part [της διακονιας]
ministry. v. 25. Also, vi. 4,
. 24. Rom. xi. 13. 2 Cor.
nd v. 18.

service of preachers of the
. Col. i. 7. As ye also learn-
Epaphras, our dear fellow-ser-
who is for you a faithful [δια-
minister of Christ.

service of waiting upon
Mat. viii. 15. And she arose,
ηκονει] ministered unto them.
x. 40. But Martha was cum-
about much [διακονιαν] serv-
John ii. *5, 9, and xii. 2.*

The service of supplying the wants of Christ and others, while engaged in preaching the gospel. Mat. xxvii. 55. And many women were there, beholding afar off, which followed Jesus from Galilee, [διακονουσαι] ministering unto him. 2. Tim. i. 18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things [διηκονησε] he ministered unto me at Ephesus, thou knowest very well.

The service of contributing for the relief of the poor. Acts xi. 29. Then the disciples, every man according to his ability, determined to send [εις διακονιαν] relief unto the brethren that dwelt in Judea. 2 Cor. ix. 1. For as touching the [διακονιας] ministering to the saints, it is superfluous for me to write to you. v. 12, 13. Heb. vi. 10. Rev. ii. 19.

The service of agents in collecting and forwarding contributions. Rom. xv. 25. But now I go unto Jerusalem [διακονων] to minister unto the saints. 2 Cor. viii. 18, 19. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which [διακονουμενη] is administered by us to the glory of the same Lord, and declaration of your ready mind.

The service of administering to the relief of the poor officially. Acts vi. 1—4. In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily [διακονια] ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and [διακονειν] serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this bu-

siness. But we will give ourselves continually to prayer and [διακονια] the ministry of the word. Rom. xii. 7. Or [διακονιαν] ministry, let us wait on our [διακονια] ministering; or he that teacheth on teaching.

The words are applied to a few other services, but not to express any thing materially different from what has been already stated. See Rom. xiii. 4, and xvi. 1, and 2 Cor. xi. 15.

It is obvious, from a very cursory view of these terms, that we cannot learn the official duties of deacons from the common use of them. They signify every kind of service, but do not specify any one to the exclusion of others.

II. *The origin and nature of the office, and the qualifications of the officers.*

Many poor saints, especially widows, were in the church at Jerusalem, from the day of Pentecost till the city was destroyed. For their relief many "sold their possessions and goods, and parted them to all men, as every man had need." Acts ii. 45. "Neither was there any among them that lacked: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man, according as he had need." Acts iv. 34, 35.

The influence of the Holy Ghost was such as to purify, soften, and enlarge the hearts of the converts to Christianity; and to make them, at the same time, regardless of riches, and tenderly desirous to relieve the poor. So much did they feel and value the grace of God in redeeming their souls, that they were willing to impart all they had in doing good.

The money was laid at the apostles' feet, and distribution was made. In process of time, complaints arose. "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their w were neglected in the daily tration." Acts vi. 1. Thos cians were not Gentile Gree Jews, and proselytes from countries. The Hebrews we as dwelt in Judea. The of the former were "neglec the daily ministration"—τ νονια τη καθημερινη.

There was need of a body ponsible men, suitably quali take charge of the whole b of relieving the wants of th Such a body was appointed. the twelve called the multit the disciples unto them, an It is not reason that we leave the word of God and tables."—διακονειν τραπεζαις. vi. 2. "Wherefore, brethre ye out among you seven men nest report, full of the Holy and wisdom, whom we may a over this business"—name business of serving tables, daily ministration for the re the poor. Acts vi. 3. "But give ourselves continually t er and to the ministry of the τη διακονια του λογου. Acts vi. contrast is here strikingly between the ministry of the and the ministry for the re the poor. In both the m is expressed by the same [διακονια,] and the difference ministry, by the object of one being to preach the w God, the other, to relieve the of the poor.

The origin and nature of fice of deacons are apparent. were needed to take care poor: "men of honest repo of the Holy Ghost and wi They were accordingly cho the brethren, and ordained apostles. "And the saying p the whole multitude; and chose Stephen, a man full o and of the Holy Ghost, and and Prochorus, and Nicano Timon, and Parmenas, and

las, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they layed their hands on them." Acts vi. 5, 6. Thus was a body of deacons constituted. We may inquire a little more particularly into the duties of their office.

As many were to be relieved, it became the deacons to make themselves intimately acquainted with their circumstances and wants. Some of the poor would apply personally, others by their friends, and others, perhaps, not at all; either because of peculiar delicacy, or timidity, or the dread of being burdensome. Hence, peculiar care and circumspection were necessary in the deacons, to prevent deception; to discourage idleness, and other misconduct; to find out such as could not report themselves, and had no friends to do it, or such as felt unwilling to make their wants known; to encourage industry and every Christian grace, and to relieve all the needy so as to do the most good, and give general satisfaction.

We may well suppose, too, that funds might sometimes be wanting. In such a case the deacons would give the church a full view of the wants of the poor, the deficiency of their means, and the estimates of the supplies needed, together with the ways and means they thought necessary to adopt. Many and various, therefore, would be the duties of their office, when carried out in the details of doing business.

As deacons were entrusted with business of so much importance, difficulty, and responsibility, in those early ages, and in circumstances of peculiar trial, we can see the necessity of such qualifications as are enumerated by the apostle Paul: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery *of the faith in a pure conscience—the husband of one wife*, ruling their children and their own houses well." 1 Tim. iii. 8, 9, 12. "And let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. iii. 10. These qualifications are doubtless comprised in those which are specified in the sixth chapter of Acts. Taken together, they form a character worthy of general confidence. The deacons must be *of honest report, full of the Holy Ghost and wisdom, grave, sincere, temperate, not greedy of filthy lucre, sound in the faith, regular and respectable in all their habits and conduct.*

In such a body of officers, both the rich and the poor could repose all needful confidence; nor could an ill report be taken up against them, to their reproach, and the reproach of the gospel. On the contrary, the church, with its officers, would be a well organized body in itself, and well adapted to make a favourable impression upon the world.

III. *Do the official duties of deacons extend to religious charities?*

At the present time, and in this country, the church, through the great kindness of God our Saviour, is in such a state of prosperity, as to have but few poor members to need its aid. Probably this is a reason why the office of deacon, in the Presbyterian church, is almost a *sinecure;* and is diminished greatly in importance, compared with the office in the days of the apostles. The fact seems to be that we have nothing for them to do. Ministers are burdened, by the excess of labour which has accumulated upon their hands. Elders are often called upon to labour much; they do labour much, and they should labour more: but for deacons, alas! there is no work! This is because we have but few poor members. Happy relief! Thanks to our kind and bountiful Lord and master, who has given us all things richly to enjoy. We do not lament that our deacons

have little to do in relieving the poor. We only lament that they are not universally studying to find out new ways of performing their official duties, in the fields of another kind of charity—a charity, as purely Christian, to say the least, as to heal a limb, feed the hungry, clothe the naked, or visit the fatherless and widows in their affliction—a charity, without which, even that of relieving bodily suffering, noble as it is, loses much the greater part of its excellence—a charity, in short, which sends forth the gospel every where, and which brought even the Eternal Word from heaven—I mean religious charity. Not a charity which proceeds from religion only, as all charity does, so far as it is genuine; but that which produces religion, (if I may use the expression,) that which opens dark minds, heals diseased souls, feeds them with the bread of life, redeems them from the captivity of the devil, the pollution of sin, the curse of God's law, and the horrors of the second death.

At present, there seems to be no other boundary to the extent of this kind of charity, than the ability of Christians. And yet, there seems to be no moral machinery well suited to excite and direct this ability within the circle of each particular church. While we have, at the centre of operation, in our Bible, Missionary, and other noble societies, men, who direct their operations; and, under them, agents, who collect the charities of the churches generally, and others who preach the gospel to the destitute; we have no organized body, in each particular church, to perform the important duty of diffusing information to all the members, collecting their free-will offerings, and delivering them over to the several societies, as they may need. If we had, in every particular church, an organ*ized body, of* from three to seven *deacons, well* qualified, chosen by the brethren, and ordained by the ministry, for this work, as well as that of taking care of the poor; we should certainly be organized better than we are now. Had we such a body of deacons, they would be the proper medium of communication between our churches and all societies which need their aid. Let those societies send in among the deacons, those beams of light which they collect into their reservoirs; and, by means of them, to every family and every soul. Let them speak in the ears of the deacons all they have to say about the condition of a perishing world, and the means necessary for its conversion; and let the deacons repeat the same in the ears of every Christian. Or, to use the sacred figure employed by Jehovah, [Hosea ii.] though with some accommodation—let the missionaries hear the destitute; let the societies hear the missionaries; let the deacons hear the societies; let every Christian hear the deacons; let Jehovah hear every Christian—then, would not Jehovah, would not every Christian, would not every deacon, would not every society, would not every missionary respond, in the sweet accents of mercy, to the cry of every perishing soul? Would not all say, Ye shall have help?

But, after all, if God does not allow deacons to engage in managing religious charities, we have nothing to say. If it is not their business, let them not do it. Yet, can it need a long course of reasoning to show us that it is their business? Is the less certainly ordained of the Holy Ghost, and yet is not the greater? Must deacons feed the hungry body, but do nothing for the hungry soul? Shall they prop up the poor mud-wall cottage, while they leave the sick and famishing tenant of it to die? Let common sense, and the plain analogy of Scripture answer.

A FRIEND OF DEACONS.

Waimea Kaui, Sept. 1828.

pleasure, my dear
devote an evening to
r dear to me as you
you receive this, it is
will have seen my
inication, in which I
at I expected to ac-
and Mrs. Gulick to
t Waimea. On the
'e embarked on board
y packet; and after a
e, during which we
sea sickness, besides
tely drenched in salt
an in torrents down
le cabin, we arrived
'ening of the 15th. It
:n we anchored, and
prospect of spending
the schooner. But
r, who had expected
double canoe manned
and much to our joy
om our uncomfortable
e were safely landed,
l in the dark, partly
d beach and partly
·ocky ground, about
ı of a mile to the mis-
Here we at length ar-
ick and faint. We
y welcomed by Mrs.
ı had provided a good
ich I could not enjoy,
ss continued, and my
ı violently, that I was
ire to bed as soon as
: prepared. A good
ıowever restored me,
the morning with no
fects remaining than
tness, occasioned by
nd fatigue.

an excellent native
ed for our reception,
: long by twenty wide.
of three apartments:
s and a sitting-room.
ave each a glass win-
rd floors. *The latter*
d with mats.

On the north and east of our dwelling stretches a long ridge of mountains; on the west and south we have a fine view of two islands and the wide ocean.

One of the bed-rooms is appropriated to my use. On taking possession of it, after arranging my trunks and little articles of furniture, I sat down and surveyed it with feelings known only to those who like me had been for the last eight months destitute of a retired resting place. I shed tears of gratitude to my heavenly Father, who had brought me hitherto, and dedicated myself anew to his service. I said—"Who am I, O Lord God, and what is my father's house, that I have been so highly favoured? and yet this is a small thing in thine eyes, O Lord, for thou hast covenanted to be my portion for ever and ever! What can Maria speak more for the honour of thy great name, O Lord? There is none like unto thee, neither is there any God beside thee. Thou hast promised that thy Son shall sit upon the throne of his father David, and shall have dominion from sea to sea, and from the river even to the ends of the earth. Therefore now Lord let the thing that thou hast spoken concerning thy Son and concerning thy church be established for ever; and do as thou hast said. Let it even be established, that thy name may be magnified on these isles for ever, and thy great and glorious promises to the church speedily accomplished."

With the exception of a few cultivated spots, every thing around us affords ample proof that we are in a heathen land; and the barren rocks are a sad emblem of the barren, uncultivated minds of the inhabitants. Not one solitary inducement, for any one whose sole motive is not the promotion of the glory of God, to reside here. But my dear friends, the presence of the missionary's God can convert this desolate region into a paradise;

and without this the most delightful spot on earth would to me be a gloomy desert.

We were cordially received by the chiefs at this station. They have all been very kind and attentive, particularly Kaikioeva and Emilia (the governor and his wife). The former has not yet become pious, but is very friendly to the mission, and had written to Mr. Evarts to have another missionary sent to this station. They have been unwearied in their attentions. They prepared the house for our reception, and have since built us a cook house and shed. They almost daily send us presents of fish, fowls, pork, sweet potatoes, taro, onions, bananas, oranges, pine-apples, and limes, in abundance. With respect to the disposal of my time since my arrival, it has been principally occupied in the study of the language and the instructing of Mr. Whitney's children. I have lately commenced a school to instruct the native females in sewing and writing. There are a great many more anxiously waiting to be taught than I can possibly attend to at present, with my limited knowledge of the language; and every day I am obliged to send away several who apply. My school-house is about three quarters of a mile from our dwelling. After instructing Mr. W.'s two little boys from eight till nine in the morning, I take my dinner with me, and attended by a little native girl, whom I have under my care, I set out to my school, which commences at half past nine. I remain there during the intermission, and return at four in the afternoon; when I again attend to my boys till five. The evening is left for study and writing. As to my improvement in the language, I can only say that it by no means keeps pace with my desires; and I *sometimes* feel sad when I think *how long* it must be before I can *converse* with these poor dying *souls*, on subjects of such vast importance as those which their eternal interests. I think I am gaining a have sufficient knowledge myself understood in th and generally understand pils. The hope that my not altogether spent in that with the blessing of my persevering endeavour at last accomplish the fo task, encourages and anim

Our church is very near from where we live. It i pleasant walk, partly ov rocky ground, and partly red dust and sand, besid scorched by the burning s I generally go twice on bath; and if I understa detached sentences of the or remember the text in t language, I feel amply sated for my walk. We large meeting-house, whi ways well filled with a attentive hearers. There native members, one united with the church on mental occasion since ou We have lately receive gence that Mr. and Mrs. so much indisposed as to b to suspend their labours. gles and Mrs. Goodrich in ill health. Several oth sisters of the mission ar and we fear they will b to be laid aside till they cruited. When there is to be done, it is distressing that the labours of any are ed. But it is also com know that the Lord can ac his purposes without our strumentality. We have tives in our family, recei struction, and assisting i tick concerns: two men, a two girls. One of the latt der my care. She does ever manifest a very tract position, and I do not kno will be thought best for main. We find it ne

everal to assist in the work. ıave no water suitable for ıg nearer than the Waimea which is a mile distant. Our for drinking is also brought hence. That which is used her purposes is at least a r of a mile distant; and it is siness of one man to wash arry water; of another to r us and to prepare the native Two days in the week are ed in baking taro and making *oi*. This is a considerable A large hole is dug in the , stones placed around; a then built, and the stones through. Then the pit is with taro and covered with When sufficiently cooked, ken out, peeled and pound- l diluted with water. With nd fish, they are quite satis-

netimes visit Kaikiœva and ; on two occasions I dined ent the day with them. Our consisted of roasted sweet es, and some excellent fish, l in tea leaves. The fish, leaned, is wrapt in the leaf, is as large as our largest cab- af, then placed in a hole with nes, as in baking taro. When ut, it appears like fish nicely The table was covered with some figured tappa, and fur- with knives, forks, and plates, cut-glass pitcher of water sses. The governor express- ch pleasure, saying it was to *paina pu kakou* (eat toge-

ne of these occasions, I was amused. On my signifying ntion to return, Emilia went door and called her people, immediately we were sur- d by at least a dozen. Pre- ere then brought forward and uted among them for carry- They consisted of fish, sweet es, mats, and tappa. The go- *presented me with a very ne fine mat, with figures on VII.—Ch. Adv.*

it something resembling the human form, intended for a representation of their former deities. Emilia gave me a large piece of scarlet tappa, with a black plaid. Two of her favourite women were presented with a piece of the same, to wear on this important occasion. Every thing being arranged, Emilia and myself led the way, the rest following. The two girls, nicely dressed, carried my basket and share of the presents. This is one specimen, among many, of the kind attentions of this interesting people. It is certainly great encouragement, and cause of gratitude, that the Lord has put it into their hearts to be kind to those who have come to bring them the glad tidings of salvation. While thus ministering to our temporal wants, may they be abundantly supplied with the bread of life.

Taking into consideration every circumstance respecting my location, I have abundant reason to hope this station is assigned me by Providence for good. I feel, at least, as if I had arrived at home; and the retirement I enjoy is sweetly soothing to my spirits, after the bustle and confusion of Honolulu. Here I hope to labour and die for that glorious cause which I have espoused. Engaged in the missionary work, and blessed with the smiles of my covenant God, how can I be lonely? How can I be unhappy? True, many a tear flows, and many a sigh is breathed, when I think of a land I shall visit no more. But the recollection of past seasons of enjoyment, with those dear to my heart, is sweet. And, my dear friends, it is delightful to know that there is a land where all tears shall be wiped away, and the bosom no longer heave with sighs. Do not infer, from what I have said, that I am discontented or unhappy. O no! by no means. With a mind formed for friendship, it is not to be wondered at that I should sometimes breathe a sigh after the delights of Christian intercourse with those with whom I

have enjoyed so much. That I have trials, I do not wish to conceal. But great, also, are my consolations; and nothing but the conviction that I could not be useful here, would ever lead me to have the least desire to return. Yes, my friends, I am cheerful, contented, and happy. Nothing but the evils of my own heart ever greatly disturbs my peace.

I find Mr. and Mrs. Gulick every thing I can ask, either as Christians, missionaries, or friends. They are kindly attentive to all my wants;* and for this world, I have nothing to ask. All I want is a more thankful heart. As to our associates, we find them pleasant and agreeable, and, so far, we have gone on happily.

My health is excellent. The warm climate does not affect me unpleasantly as yet. Indeed, I do not suffer at all with the heat. In the morning and evening, we have the sea breeze; the nights are always cool, and it is only for two or three hours, in the middle of the day, that we are at all uncomfortable in the house. But, in going out, the sun is very hot.

A vessel is now anchored here, which will sail for America in a few days. I have several other letters to write. It is a late hour, and my paper and eyes warn me that it is time to conclude. Give my affectionate remembrance to all my dear friends, particularly Mrs. Dare and Mrs. Osborn. I shall soon begin to look anxiously for letters from my friends afar off. When will some prosperous wind waft me intelligence from my beloved country? I hope you will write as often as your engagements will admit. Your communications will be as cold water to a thirsty soul. Deny me not this request. Give my love to all the dear children. Accept my sincere desires for your temporal and eternal happiness; and believe me truly and affectionately

Yours,

M. OGDEN.

* As the principal motive in giving this letter to the publick, is the hope of serving, by its publication, the cause of missions, it will reflect as much lustre on that cause, as honour to the spirit that animates the missionary of the cross, to let it be known that Miss Ogden inherited from her father, Judge Ogden, an ample competence, a large part of which, I think an entire moiety, she gave, with herself, to the disposal of the American Board, for missionary purposes.—J.

Review.

We have earnestly desired, almost from the commencement of our editorial labours, to lay before our readers a condensed and perspicuous view of the state of theology and literature in Germany—of the origin and progress of that system of infidelity, which for many years was triumphant in the north of Europe, and which, it is hoped and believed, has at length passed the ascendant, and is now on the decline. We have not hitherto been able fully to accomplish our wishes, although we have inserted a number of articles which contain a portion of the information that we have been anxious to communicate. The following article, translated by a friend from the *Archives of Christianity*, gives, in reviewing two distinguished German publications, a better concise view of the rise and advance of the impious system to which we have reference, and which is denominated *Neologism* or *Neology*, than we have elsewhere seen. This review, when completed, and the short article in another part of our work, will give our readers a tolerable idea of that new German theology, which is said

: now losing ground under the erful influence of evangelical and reformation principles— it speedily be sent back to own place," and never be per- ed again to escape thence, to ert and destroy the souls of

—

M THE ARCHIVES DU CHRISTIANISME.

'ANGELISCHE KIRCHENZEITUNG, :. *The Evangelical, Ecclesi- tical Gazette, edited by a So- ty of German Divines, under e direction of Dr. Heugsten- rg, Professor in the University Berlin; a semi-weekly paper 4 pages quarto, commencing t July*, 1827.

IBINGER ZEITSCHRIFT FÜR THE- OGIE, &c. *A Periodical de- ted to Theology, by the Profes- rs of the Faculty of Theology the University of Tubingen, d published by Dr. J. C. F. eudel;* 1828. *No.* 1. 291, *pp.* o.

order duly to appreciate the e of a literary production, it be considered in two different ts of view. Regarded in itself, the intrinsic value of it, and ervice which it renders to the ch of knowledge to which it rtains, that must be taken into unt; and the critick who ana- s it, will endeavour to exhibit the work which he announces , in principle or in method, to iches already acquired to the ıce of which it treats. Under her aspect, a new publication, when it presents no claim to sort of merit, has a just right ıe attention of men who love atch the movements of opinion, ı a generally felt need of such ıblication has called it forth, when it manifests the tendency eceived principles. It is evi- ly under this latter position, a *new journal demands our ideration; and if its professed iples differ from those which l in universally* accredited contemporary periodicals, its success will offer a higher title to curiosity and interest. The *Ecclesiastico-Evangelical Gazette*, published at Berlin, is, in many respects, a moral phenomenon, in a high degree worthy of attentive consideration. To view it in all its importance, we must be well acquainted with the scene in which it makes its appearance; but it is difficult to give a just idea of it to those who have only a superficial knowledge of the theological literature of the Germans. Meanwhile, the principal end of the *Archives of Christianity*, does not permit us to pass in silence a publication so remarkable. To account for the exception which we believe it due to make to the rules which we have prescribed for ourselves, and which prohibit all discussion of a nature rather literary than religious, we think it proper to describe some of the features which are particularly prominent in the state of German theology, such as it has presented for observation during half a century.

About the year sixty of the last century, two influences combined to work a revolution in the manner of studying and teaching Christianity. The one, purely exterior, issued from the court of a great king,* who forsook his labours, and sought a respite in the society of some men of foreign letters—the slaves of the pleasures of a corrupt refinement, and skilful to conceal from themselves, and from their admirers, their moral misery and abasement, under the illusions of an elegant and frivolous scepticism. However, the game which the wits of infidelity played at Potsdam, could not have been able to disturb the faith of an educated and serious people, and the ascendancy of French opinions and manners would have left fewer traces in Germany than in England, where they had been diffused among the higher classes by the courtiers of

* The King of Prussia, Frederick the Great.—EDIT.

the Stuarts, and more lately by Bolingbroke, if the theological innovators, to whom the literature of France gave an impulse of which they were in a great measure unconscious, had not found under their hands, arms, with which the more distinguished schools of divinity and philology in their country had furnished them. The German literati, very far from nourishing sentiments hostile to the Christian religion, as did those writers for whom they entertained still more dread than sympathy, and intending to defend rather than do it injury, imposed upon themselves by the illusion that in removing from it all that shocked, if not reason, at least the professed interpreters of reason, they would restore to Christianity its lustre, reduce all scoffers to silence, and save the lightened vessel from shipwreck. The greater portion of them, belonging by their talents to the first rank of the classical authors of their nation, esteemed for the services which they had rendered to its literature, and respected on account of their situation in the church, and for their private virtues, saw themselves, from the commencement of their projects for reform, singularly aided by the German *Bibliotheque Universelle*, a journal, which, by a real superiority of style and taste, not less than by the celebrity of its editors, seized upon the good opinion of the studious classes; and for more than thirty years, exercised a species of dictatorship in the whole round of moral science and literature. The empire of this journal over men of the world and scholars, was perpetuated and extended by a great number of other periodical sheets, which adopted the same principles, and continued the work of reducing or purifying the dogmatical part of Christianity, amidst the plaudits of learned bodies, and *of almost* all the directors of instruction.

They only, who have li universities of Germany, lowed the march of mind logical learning during th generations, can form an the overwhelming influe carried them to the ad every conjecture, of every sis, opposed not only to a thodoxy, but to all revel to all religion founded up rical basis. To acquire r and obtain preferment, it b cessary that they should d themselves by some ingen bination, some bold asserti shook the credit of some data, or the authenticity o of the writings, upon whi fenders of the ancient fait ed. For these labours only were requisite,—that th be learned, and that the should cast uncertainty u or points of doctrine, w been before admitted.

Circumstances inheren German universities, co singularly to favour and this revolutionary movem field of old established be young professors had smal In order to procure a su with tolerable ease, and to way to places of greate ment, it was necessary teaching should attract b liancy, a crowd of stud the attention of the pul was their business to all the one and the other; winded researches, labour by time and reflection, those to which the Coryph dition, the master critic seventeenth century, and ral the learned and more recompensed English an had consecrated the whol borious life,—would have tirely too tedious to co their end young men, wh haste to ameliorate thei and precarious condition. necessary for them to arriv

nown, and through that, to
l graces of the youth at the
ty. There was no method
and expeditious, for obtain-
as to hasten to a place in
s of the innovators, and to
eir entry upon the career
mick instruction by a haz-
opinion, an unusual hypo-
which opened a seducing
t of doctrinal alterations.
tedly, rashness was not suf-
proofs of mind and know-
ere requisite. But to a
an, gifted with talent, and
to cast a degree of splen-
on the commencement of
urs, some attractive idea
eadily present itself, some
ich would strike the atten-
the numerous friends of
cal discussions, and which
orous and comprehensive
pursued in the German
, to which he had been de-
would richly furnish him
means of defending, adorn-
rendering plausible and
. What was the natural
ience of this? He affirm-
such a book, or such a
a book, hitherto reputed
ick, was of a posterior age;
interpretation of an im-
passage, universally adopt-
groundless; that such a
, deemed fundamental, was
t importance, or even erro-
behold him, through self-
through the habit of look-
longer upon the object in
n, except under one aspect,
d him engaged to maintain
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inst his own doubts, an as-
which a new and more pro-
investigation would have
im to relinquish, if that re-
ment had not become the
a reputation which he was
to enjoy.

is situation of young theo-
professors in the university,
ished by their talents and
nowledge, *we must add their* preparatory studies, in order to facilitate the explanation of one of the most remarkable moral phenomena, which the history of the human mind presents,—that of seeing a nation, characteristically solid and serious, as profoundly religious as it is considerate and circumspect, for so long a time carried away in all the tendencies of its thoughts and literature, towards an order of ideas subversive of all belief in a religion built upon historical facts. In Germany, to be qualified to fill the functions of the sacred ministry, and especially the chair of an academick professor, those destined to these offices are at first instructed with the utmost care, in all the branches of philology and philosophy which are in contact with the spirit and the language of antiquity, and with the principles of metaphysics and psychology, joined to those of rational or positive religion. This is a course founded on the nature of things; there can be no doubt that the best theologian is he, who, depending on divine assistance, brings the learning of the philologian, and the meditations of the profound philosopher, to the study of the holy Scriptures. But these preparatory studies should not wholly engross him, should not prevail over a supreme regard to those interests which are specially confided to him—those of man, utterly feeble and perverted. The sciences, if permitted to gain the mastery over the heart, endeavour to comprehend every thing; what they cannot explain is to them indifferent, or suspected; they aspire to an enlargement of their dominion, which is that of curiosity and intellectual gratification, and this at the expense of the wants of our nature, wholly different, and more sacred: and as, in enlarging their sphere, they extend the horizon of the human mind, they flatter the appetite for independence, and lead it to favour, to authorize, and to cherish their usurpations over that faith which has a far other foundation than mere

understanding and speculative reason.

If, already, by their nature, and by the tendency which they impress upon their disciples, philology and philosophy are in a state of blind hostility to religious faith, how much more injurious still will their influence become, to the belief which reposes on sentiments of another origin and which wounds the pride of theoretical reason, when these branches of knowledge are taught to youth by instructors, who, if not infidel, are at least disposed to extend the jurisdiction of science to the detriment of Christian faith, and are exceedingly indifferent about what may weaken and undermine it? One must have necessarily remained an utter stranger to what the glory of lettered Germany has accomplished in modern times, to be ignorant of the immense empire that the philological and philosophical schools, which have rendered that country illustrious within half a century, have exercised over the tendency of principles and doctrines. Those of Heyne, and F. A. Wolf, changed the face of historical criticism, and displaced the points of view, under which men were accustomed to see the origin and the phases of civilization, institutions, worship, &c. and to form a judgment respecting the principal epochs of antiquity. The school of Kant still more deeply turned up the ground cultivated by his predecessors. One may say, that he operated a complete overturn in the philosophical aspect of human affairs, and accustomed almost the whole body of his countrymen to consider the faculties of man as the model, the measure, the arbitrators of all things, and reason as the competent judge, respecting the moral and religious interests of our species, from which there is no appeal. From these schools issued that immense majority of the learned, which, for more than forty years, composed the faculties of letters and theology in Germany, and which furnished both the ministers of religion, and the professors who filled the chairs in the universities of the centre and the north of that classick land of erudition and philosophy.

Another circumstance adds new weight to our exhibition of the order of studies which was prescribed to the future ministers of the gospel. The greater part of them, uncertain as to their destination, obliged to seek situations as instructors in noble families, or in secondary schools, waiting until they should be called to the ecclesiastical office, considered the holy ministry only as a remote and subsidiary occupation, an easy application of knowledge acquired in the gymnasia and at the universities, and directed their attention seriously to it, only from the moment when they entered upon the possession of a benefice, and the actual discharge of pastoral duties. Frequently, the attractions of the studies of history and philosophy, and the habit of devoting to them the chief part of their time, accompanied them into their new situation, and the pastors, pre-occupied with their academick recollections, readily joined in the combats which were carried on in the fields of philology and metaphysicks, and gave preference to the journals in which the truths of the gospel were kept in subordination to the results of historical criticism and the philosophy of the day.

And what are the principles which reign throughout the whole province of these investigations? To render every thing subordinate to the human understanding, to admit nothing which it cannot comprehend and trace to its cause, to consider as doubtful, or suspected, whatever is not reducible to clear notions, and to facts, not only attested by unobjectionable testimony, but also conformed to the laws of the psychology and metaphysicks in vogue,—these form the supreme rule, the applica-

of which decides the credibili-
events, and the truth of doc-
in these divisions of know-
. In thus consecrating their
ears to these pursuits, years
ich we contract for life intel-
al habits, and adopt objects and
rs with an affection which is
only exclusive, the ministers
gospel will bring to the stu-
and offices which impose upon
new duties, a spirit and dispo-
s prejudicial to the articles of a
led religion—articles which
nd positive belief.* Accustom-
submit to the laws of the under-
ing only, and inclined in all
s to yield the pre-eminence to
tifick interest, they will un-
iously comply with the pro-
ty to repel, or to attenuate and
ble, every thing which they
ot entwine with their favourite
ces, and incorporate with the
m of ideas which has become
tegral part of their moral life.
questions concerning matters
th, being prepossessed judges,
will lean to those decisions
have some analogy to the
tions to which their previous
es have accustomed them; the
ical importance of these deci-
, and the pernicious effects
they may produce upon the
lity and the tranquillity of the
le, will disappear before the
icy of abstract principles; the
of curiosity, the desire of ex-
ng the domain of intellect, the
action of seeing enlarged the
s of investigation, in which rea-
rides itself, at the expense of
atural and obvious sense of the
Scripture, will exercise a se-
and corrupting influence; the
onderating voice of these will
se silence on the clearest words
sacred authors, as well as upon
nost evident moral interests. A
rination of learned men calling
into doubt the integrity or authenticity of a book, or passage, hitherto uncontested,—a bold conjecture, an ingenious explanation, which takes away the force of a text as a doctrinal proof—will meet with minds greedy of such hypotheses, and prepared to embrace them as the conquests of reason and of true knowledge.

That result which this course of studies, this order of labours, this succession of eras in the career of a German theologian, are calculated to produce, is presented to us as being actually realized in the history of religious doctrines during the last generations. Issuing from the schools of Heyne and Kant, and regarding as an offence against sound criticism, as high treason against reason itself, the admission of any fact, of any proof, which broke the natural series of historical events, and the natural process of the development of the human mind, the candidates for the holy ministry entered upon their theological course, and at last upon their public functions, with the determination to see, in the annals of the Hebrew people, mythical traditions only, which must be disengaged from their symbolical investiture, and translated from the language of antiquity into ours, in order to take the air of an ordinary and rational narrative; and to see, in the appearance of divine love upon earth, in the advent of the Redeemer, only the highest degree of moral energy to which man may attain, by his own efforts, and with the aid of a provident education. With a few exceptions, the most celebrated universities very soon admitted to academical and pastoral offices, as to a literary course of life, those young men only, who placed Moses and Homer, the Hebrew judges and the heroic age of Greece, prophets, reformers, and magnanimous tribunes, all upon the same level—and who venerated, in the person of the Saviour, a Jewish Socrates, an organ of the truth, and a mar-

*That is, a belief which rests on the testimony, *and not on the deduc-* of our natural reason; a belief in su- ural facts.—Tr.*

tyr for it, the author of the best practical philosophy which had yet been published to the people of ancient times, and the master of disciples, who never reached the height of his conceptions, and who, although worthy of admiration for their devotion to their faith, adulterated the purity of the doctrine of Jesus, by mixing with it their national prejudices, and their individual views. They who shou the truth of this picture show themselves to be strangers to the state of and literature, such as nin of the works published on have for a long time exhibit well as the most generally ci journals in Germany.

(*To be continued.*)

Literary and Philosophical Intelligence, et

The Mississippi Valley.—That part of what is termed the Mississippi Valley, which lies within the limits of the United States, contains, says Mr. Darby, 1,099,000 square miles. The great central valley of the United States may be divided into five sections, the fourth one of which is the great plain of the Mississippi Valley, commencing at the foot of the Alleghany mountain, and extending west fifteen hundred miles to the Sand Plain, and from the valley of the northern lakes to the mouth of the Ohio; a distance of six hundred miles. The States of Ohio, Indiana, Illinois, Missouri, Kentucky, parts of Pennsylvania, Virginia, Tennessee, Arkansas, and Michigan; together with the region comprising the territories lying west of the States, compose this valley. This plain is a secondary formation, resting on horizontal limestone rock, embedding large quantities of shells. It is rich in agricultural and mineral resources. Its bed, says A. Q. Review, which is 1500 by 900 miles in extent, would cover half of Europe. Iron ore abounds generally. In Missouri there is a mass of this ore, forming a hill of 500 feet in height, and five miles in extent, which yields 75 per cent. iron. The lead mines of Missouri and Illinois would cover about 200 square miles, and are supposed to be the richest mines of that metal on the globe. Twelve millions of pounds were melted in 1828, and it is supposed they will furnish twenty millions during the present year. Salt water is found over the entire extent of this region. Gypsum and saltpetre, together with many of the clays and earths that are used in the arts are abundant. "Here indeed will every rood support its man; for of such a region, without barren heath, mountain waste, or slope, and where all is fertile and healthful; where no timber lands need be left for fuel; with mineral resources enough to stimulate all the arts, and contribute to all wants—who can say what is th its future population? Europe c all her nations comfortably u plain."

In the lakes of the valley of wild geese are seldom seen, thoug snipes and bitterns are found prodigious numbers. I have fr shot 20 and 30 snipes in a morni great *tire de patos*, near Mexico, the most curious scenes that it is to witness. The Indians, by wh principally conducted, prepare composed of 70 or 80 musket b ranged in two rows, one of whic the water, while the other is a l vated, so as to take the ducks as upon the wing. The barrels are with each other, and fired by a t the whole apparatus, as well as who has charge of it, are con the rushes, until the moment wh many hours of cautious labour, o dense columns of ducks, which at times, the surface of the lake, by the distant canoes of his assoc ficiently near the fatal spot. Th tier of guns is immediately fired water remains strewed with the the killed and the wounded, w cape is cut off by the circle of ca yond. Twelve hundred ducks brought in as the result of a si and during the whole season th the ordinary food of the lower c the capital, where they are sold or at most two reals each.

North Carolina Gold Regio richest of all the American mi gions, saving the coal district of dle States and the iron of New Je New York, is every day found to and more extensive. We on morning had a conversation wit tleman who returned on Friday from a visit to the gold region,

ce of two gentlemen of this are extensive landholders in y. He has ascertained that at undred thousand acres of the ose gentlemen are impregnated and has brought specimens of The gentleman to whom we ed one place where eighty men ed in working a mine, and the their labour is about $500 per le our informant was there, a crucibles were dug up, which osed of soap stone, and must buried there for ages. It is vident that the mines must, at te period, have been known to, d by, the Indians. Some gold rticles of jewellery were found session of the Aborigines of y, on the first settlement of the it where the precious metal , has not until this time been *V. Y. Com. Adv.*

le work called Voyages aux ch has recently been published curious account is given of an which occurred in Switzerland s ago. During the absence of rmer, his cottage and stable the fall of the avalanche, en- snow; his wife and daughter e time in the stable. Six weeks , the snow having melted a lit- ning was effected, and the two ere found alive, having been by the milk of the cow during period. The space left free now was sufficient for air, and there was a good winter's rovisions for the cow near the

from Spain are full of details of s of a late earthquake. The uardamar, Torrevieja, Almora- s Dolores, have been entirely 'our hundred and seventy bo- dies had been dug out of the ruins of Almoradi. Mineral springs have been removed to the distance of six miles from the place where their sources originally were. The river Segura, which flowed through the city of Mercia, has changed its course and its mouth. Four great craters are opened at Benejuzar, and emit lava and infectious exhalations. Two other craters, opened at the place where Torrevieja was built, pour forth torrents of fœtid water.

Humboldt calculates that one acre of ground planted with the banana is sufficient to support fifty men, while an acre of wheat, *communibus annis*, would barely supply the wants of three.

The largest of all known medals is supposed to be that which the States of Upper Austria presented in the year 1716, on the occasion of the birth of the Imperial Prince Leopold, which weighed sixteen marks, or eight pounds, fine gold. Previously, the medal which Christian V. of Denmark, caused to be struck, in commemoration of the naval victory gained over the Swedes in the year 1677, passed for the largest medal extant.

A new work, the History and Doctrine of Budhism, by Edward Upham, just published in London, is spoken of by the Weekly Review, as "beyond comparison the most curious book that has ever reached Europe from the East."

The late T. C. Henry's Letters to an anxious Inquirer, have been republished in London, with Memoirs of the Author, and other prefatory matter, by the Rev. John Pye Smith, D.D., and the Rev. Thomas Lewis.

Chancellor Kent's Commentaries are about to be translated into modern Greek, to aid in the legal proceedings of the new Grecian government.

Religious Intelligence.

eneral Assembly of the rian Church in the United iet, agreeably to adjourn- Thursday, the 21st of , in the First Presbyterian of Philadelphia, at eleven A. M., and was opened ermon by the Rev. Ezra y, D. D., the Moderator of ear, from Rom. xv. 10. "*I ly preached the gospel of II.—Ch. Adv.*

Christ." The number of members who composed this Assembly, was about one hundred and sixty. The Rev. Benjamin H. Rice, of Petersburg, Virginia, was chosen Moderator, and the Rev. Robert M'Cartee, temporary Clerk.

We have had opportunity to witness the proceedings of most of the General Assemblies of the Presbyterian Church, since their first or-

ganization in 1789; and we remember no one which, in our apprehension, was conducted throughout, in a manner so eminently Christian and exemplary as the last. We attribute this to influences shed down from the God of all grace, in answer to devotional exercises, more numerous, and apparently more fervent, than have been mingled with the business concerns of former Assemblies. The day which, by a standing order, is wholly set apart to religious services, was observed with great solemnity, both when the members of the Assembly worshipped by themselves, in the room in which their sittings were held, and when, in the after part of the day, they united with a large promiscuous congregation in the church. During the last ten days of the sessions, meetings were held every morning, at an early hour, by a considerable number of the members, for conversation on the best means for promoting revivals of religion, accompanied by prayer for such revivals, and for the Divine presence with the Assembly in their deliberations, and for a blessing from on High to attend the measures they might adopt for promoting the cause of the Redeemer, in the church of which they have the oversight. There was also another daily meeting for special prayer, in the session-room of the Second Presbyterian Church, at eight o'clock in the morning, at which many of the devout citizens united with some members of the Assembly in presenting their supplications to God, for the effusion of his Holy Spirit on the Supreme Judicature of our church, on all the churches under their care, and on all of every name that hold the truth as it is in Jesus. There may have been, and probably were, other associations for devotional exercises, of which we have not heard. On these meetings "the spirit of grace and of *supplications*" appears to have been poured out in more than an o degree; and we doubt not have said, that it was in answ "effectual fervent prayer" o these assemblages of his m and people, that God was to spread a heavenly influe the minds of the members Assembly. The risings of lowed feelings were suppr spirit of conciliation and co was manifest, mutual forb was exercised, majorities e no triumph, and minorities tification, brother conside equal rights of his brother, views and individual wish sacrificed for the general g extensive promotion of the the Redeemer became the d consideration, and ruled th of those who spoke and vot result was, that although th earnest discussion and debat was no discord and alienatio ties appeared to be broken and to become amalgamat one mass of kindness and f feeling—prepared for the M use, to promote, as widely sible, his cause and his glory brotherly love CONTINUE."

The Assembly was in fourteen days, and much im business was transacted. W lay before our readers, as our space will permit, copie papers, and an account of th sures, of the most publick i

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Narrative of the State of Religi the bounds of the Presbyterian C the United States, and of the corresponding, for May, 1839.

Every thing relating to the Red kingdom is of vast importance world, and of peculiar interest to dren of God. Every thing connec the prosperity of that part of Zio is committed to us, must be deepl esting to the churches under o they look forward with pleasure period when this information is co

s the Assembly present to them
ıl Narrative of the state of reli-

ve, as usual, many things to de-
evils numerous and extensive,
cite in the pious heart grief and
They are such as have often
ounced to you, and which it is
ssary again to detail.
ıld rather encourage and glad-
hearts, by recording the gracious
of Divine Providence towards us.
reports of our different presby-
are able to do this—to afford
year, animating accounts from
t of our country, of the increas-
dence of truth, the diminution of
the triumphs of grace.
gin with a subject which excites
rest in the Presbyterian church,
must ever be regarded as among
cheering dispensations of Provi-
evivals of religion. These special
Divine grace have been mani-
an extent demanding our warm-
ade—and, in some instances, in
peculiarly distinguishing. We
t you will be gratified by our de-
the places where they have oc-
nd the particular character of
arkable effusions of the Spirit.
hurches upon which reviving
f Divine grace have descended,
e past year, are those of Ellis-
Rutland, in the Presbytery of
n; Cooperstown, in the Presby-
sego; 1st and 2d congregations
s, in the Presbytery of Ononda-
and Summerville, in the Pres-
Cayuga; Pulteney, in the Pres-
Bath; Angelica and Allen, in the
y of Angelica; Le Roy and
the Presbytery of Genesee; Wil-
port, and Medina, in the Pres-
Niagara; Sheridan, in the Pres-
Buffalo; Goshen, Middletown,
bury, in the Presbytery of Hud-
l Spring and New Windsor, in
ytery of North River; Hanover,
, and Patterson, in the Presby-
ewark; Mendham, Chester, 1st
urches in Elizabethtown, Chat-
Plainfield, in the Presbytery of
town; the 2d church of Upper
Middletown-Point, Bound-
d Shrewsbury, in the Presby-
ew Brunswick; Basking-Ridge,
resbytery of Newton; the 2d
the Northern Liberties and the
in Southwark, in the Presby-
Philadelphia; the 1st and 2d
in Alexandria, the 1st and 4th
in Washington city, Cabin-John,
esda, in the Presbytery of the
f Columbia; Cross-Creek, in the
y of Washington; Galliopolis, in
the Presbytery of Athens; Mackinaw, in the Presbytery of Detroit; Claridon, Huntsburg, and Hamden, in the Presbytery of Grand River; Berkshire, Kingston, Worthington, Lebanon, Upper and Lower Liberty, and Oxford, in the Presbytery of Columbus; Hillsborough and Ripley, in the Presbytery of Chilicothe; Granville, Jersey, Hartford, Bennington, and Burlington, in the Presbytery of Lancaster; Pisgah, Hanover, Madison, Jefferson, Graham, Sand-Creek, and Olive Ridge, in the Presbytery of Madison; Franklin, New Jersey, Lebanon, Troy, Lower Bethel, Washington, and New Lexington, in the Presbytery of Miami; New Albany and Livonia, in the Presbytery of Salem; Crawfordsville, Indiana, Vincennes, and Cole Creek, in the Presbytery of Wabash; Greensburg, Columbia, and Shiloh, in the Presbytery of Transylvania; Briery, College Church, Cumberland, Amelia, and Buckingham, in the Presbytery of Hanover; Hawfields and Cross Roads, in the Presbytery of Orange; Little Britain, Duncan's Creek, Morgantown, and Muddy Creek, in the Presbytery of Concord; Florence, Tuscumbia, Courtland, and Monroe, in the Presbytery of North Alabama; Abbeville, Anderson, Laurens, Greenville, and Spartenberg, in the Presbytery of South Carolina; James' Island, in the Presbytery of Charleston Union; Decatur, Gainsville, Thyatira, M'Donough, Bethany, Greensborough, Lexington, and New Lebanon, in the Presbytery of Hopewell; Medway, in the Presbytery of Georgia; Hebron, Mesopotamia, and Ebenezer, in the Presbytery of South Alabama.

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, the city of New York, the spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his grace. In the central church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing. The Brick church, the Canal street, Rutgers street, and Cedar street churches, have also enjoyed, and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, New Jersey, a spot often visited by the out-pouring of the Spirit, there has been a display of Divine grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken: almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seem-

ed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was first felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe, and rejoice. Soon the Divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of Divine grace. The churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven Mile, Pisgah, and Mount Carmel. In the latter congregation, the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered in regions that, only a few years since, were trodden by the foot of savages.

The character of all the revivals which have been mentioned, judging from the reports of the presbyteries, is such as to prove them divine. Their general characteristics were a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth. Though the subjects, in general, were not confined to any particular age, or class, or sex, yet it was evident that the grace of God most signally rested upon the rising generation, upon the members of Bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the south and west. They have led many pastors, who had previously been engaged in secular pursuits, to lay aside their worldly avocations, and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The *means* by which these revivals were commenced, enlarged, and prolonged, were Sabbath-school and Bible-class instruction, the close and faithful preaching of the gospel to Christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and the members of the church, personal conversation on religion, and concerts of fervent prayer. Means like these, when employed vigorously, dependently, and perseveringly, the great
church has always blessed.
exerted in all their wisdom a
every congregation among
necessary consequence, we
for "times of refreshing, fr
sence of the Lord."

Another subject to whic
your attention, and on which
congratulate you, is the cau
rance; a cause at this time
Presbyterian church. Whe
neral Assembly urged upon t
a particular attention to thi
expected that something wo
done—but our most sanguine
have been exceeded. In t
almost every presbytery fr
have heard, much effort, on
has been made, and much suc
The Fast-day, in reference t
recommended by the Asse
nerally observed, and in m
was a day of solemnity and
whole church seems to hav
gether, determined, with th
heaven, to carry their purpo
cution. Such a simultaneo
cause which, only a short ti
cited little interest, even amo
such unparalleled success
against which, only a few y
prejudice was felt, can be
upon no other principle bu
providence of God. In eve
country we hear of Temper
formed in towns, in man
schools, in colleges, in me
tions; and, in some inst
churches have united in suc
There is one fact on this sub
rated by the testimony of
presbyteries, worthy of bein
Almost every instance of apo
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tion, that occurred among us
be traced directly or indirec
of intemperance. Should no
minister, elder, and priv
awake, and make his exampl
and all his actions bear upo
The last General Assemb
themselves strongly on this
we do it again this year.
brethren, to the resolutions
ed, and we beseech you, by
and eternal welfare of mill
countrymen, to go forward
upon the Father of mercies,
—and wisdom—and hope—

The subject of *Missions*, b
and foreign, has excited mo
interest during the past yea
time, the Assembly was ob
ment the apathy of our chu

t, the want of united and vigorous to supply the destitute in our own y, and to send the gospel to Hea- nds. But, at length, the loud and ious call from heaven has been heard, e trust will be obeyed. The "Board sions," under the care of the Gene- sembly, has extended its operations, acting worthy of its name. The rican Home Missionary Society" has nuch, during the past year, to build waste places of Zion, to support churches, and to enlighten and fy regions, that, without its aid, have remained in ignorance and "The American Board of Commis- s for Foreign Missions" has the con- e, the patronage, and, we believe, ayers of our churches. We bid them speed" in the glorious work of elizing the Heathen. There is one ct connected with the cause of mis- which the Assembly cannot forbear oning. Though the monthly con- f prayer, on the first Monday even- f the month, is generally observed, omplaints have reached us in the yterial narratives, from every part of unds; from the east and the west, rth and the south, that, in many in- s, it is thinly attended, and in some, ally neglected, by those who pro- love the kingdom of Christ. Now, yer for missions, without effort, be iling, surely efforts, without prayer, be equally fruitless. O! when will r churches esteem it a *privilege* to together on that evening, to offer joint supplications to the King of and to mingle with their prayers willing contributions.

ing the past year more than ordi- fforts have been made to promote *ervance of the Sabbath;* and many r churches have formed societies ary to the "General Union." We o lament, however, that in so many r congregations the day of rest is profaned; that in every part of our ry, this awful sin continues to d; and that the community has not ade the effort, or even felt the im- ce of suppressing this wide spread- vil. While the Assembly, in con- y with the known constitution of resbyterian church, disclaim expli- ll desire of a union of church and and confidently trust that the prin- of civil and religious liberty which e glory of our country, will remain ained to the remotest ages; yet annot but lament that the petitions ngress of many friends of religion norality belonging to various reli- denominations, to prevent the trans- on of the mail, and the opening of the post-offices on the Sabbath, were not granted.

On the subject of *education for the ministry*, the reports are encouraging. We regret however to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased. Our own *Theological Seminaries*, and those of our sister churches, with whom we correspond, continue to enjoy the Divine favour. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor, 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21.—Total in all these institutions, 490.

In all those *benevolent institutions* in which other denominations unite with us, there has been increasing interest and liberality. Our churches are willing to lend their aid to the *American Bible Society* in supplying with a copy of the Scriptures every destitute family in our country. *The American Tract Society* has received encouragement, and been productive of good. The little messengers which have issued from its Depository have been important auxiliaries to ministers in many of the revivals recorded in this narrative. *Sunday Schools* have been kindly remembered of God, and in several instances, have received the special influences of his Spirit. The *American Colonization Society* continues to enjoy the favour and attention of our churches. And amidst other objects of Christian charity, it gives us pleasure to state, that our seafaring brethren have not been forgotten; that they have received the sympathy and compassion of Christians, and have found in mariners' churches, in Bethel meetings, but especially in the "American Seamen's Friend Society," efforts to improve their moral condition, which the God of Heaven deigns to bless.

From the *General Association of Connecticut*, we learn, that the state of religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts*, reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of Divine grace have descended copiously upon many churches in the counties of Hampshire, Hamden, Essex, Suffolk, and Bristol. One peculiarity worthy of notice, in some of these revivals is, their long continuance. During a revival in Hoburn, which was not interrupted for two years, four hundred were brought to a publick acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission, for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree, for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire* states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to supply all the destitute in the state with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit. In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of temperance, and the signal success which has attended these efforts. Within their bounds, there are more than one hundred societies for promoting temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties

From the Reformed Dutch Church, and from the German Reformed Church, no communications have been received.

Since the last General Assembly, a correspondence has been commenced with some of the dissenting churches in England, and with the Protestant churches of France, which promises to be most favourable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the gospel. During the year that is gone nineteen have thus been removed; we trust from the labours of the church militant on earth, to the rest of the church triumphant in heaven.*

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honour of the Saviour; let us exercise much of the humility, charity, and meekness of the gospel; let us engage in fervent and importunate prayer to God that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit; relying not upon men, but upon God; we shall have no cause for despondency; we can go forward, confident that "the Lord of hosts will be with us," and that in every "season we shall reap, if we faint not."—*May Zion arise and shine—may the righteous-*

* Rev. Henry Smith, of the Presbytery of Oswego; Rev. Jesse Churchill, do. of Oneida; John Chester, D.D. of Albany; Charles Mosher, do. of Geneva; Henry Axtell, D.D. do. of do.; Beriah Hotchkin, do. of Bath; James H. Stewart, do. of Huntingdon; William Spear, do. of Redstone; Charles S. Robinson, do. of Missouri; John M'Farland, do. of Ebenezer; John F. Grier, do. of Philadelphia; James Rooker, do. of do.; Nathan B. Derrow, do. of Trumbull; Robert Logan, do. of Lexington; Noel Robertson, do. of Fayetteville; Joshua Hart, do. of Long Island; Alexander Cook, do. of Steubenville; Abiel Jones, do. of Grand River; Abraham O. Stansbury, do. of North River.

ness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.

By order of the General Assembly,

EZRA STILES ELY,
Stated Clerk.

May 28, 1829.

—

In the General Assembly of the Presbyterian Church in the United States, May 29, 1829.

The Report of the Committee on Temperance was taken up, and after mature consideration was unanimously adopted, and is as follows, viz.

1. That this Assembly regard with devout gratitude and praise, the great success which has attended the efforts of the friends of the cause of temperance, during the past year; as evinced in the increase of the number and zeal of temperance societies, in the diminution of the sale of ardent spirits, and in the existence of a strong and increasing publick sentiment against the use of it.

2. That they cordially approve and rejoice in the formation of temperance societies on the principle of entire abstinence from the use of ardent spirits, as expressing disapprobation of intemperance in the strongest and most efficient manner, and making the most available resistance to this destructive and wide spreading evil.

3. That they deeply deplore the apathy manifested by many professing Christians towards the cause of temperance, while many distinguished persons who make no religious profession, are prompt and powerful fellow labourers with Christians, in this worthy and divinely sanctioned cause. And especially do they grieve and wonder that members of our churches, in view of an evil so desolating, and so awful in its prospective bearings on all the interests of our country, should not only take no part in the exertions of their brethren and fellow citizens against intemperance, but by using and trafficking in ardent spirits be actively engaged in promoting it.

4. That they earnestly recommend, as far as is practicable, the forming of temperance societies in the congregations under their care; and that all the members of the churches adopt the principle of entire abstinence from the use of ardent spirits.

5. That as friends of the cause of temperance, this Assembly rejoice to lend the force of their example to that cause, as an ecclesiastical body, by an entire abstinence themselves from the use of ardent spirits.

A true extract, published by order of the General Assembly.

EZRA STILES ELY,
Stated Clerk.

—

Seventeenth Annual Report of the Board of Directors of the Theological Seminary at Princeton.

The Board of Directors of the Theological Seminary, present to the General Assembly the following report—

At the date of the last report, the number of students in the Seminary was ninety-nine.

During the summer session, the following *ten* new students were received, viz.

George W. Boggs, graduate of Amherst Col. Mass.	
John R. Moser,	Williams, Mass.
Foster Thayer,	do.
Eleazer C. Hutchinson,	Brown's, R. I.
William Hughes,	Jefferson, Penn.
David Sterrett,	do.
Josephus B. Loring, cand. of 2d Pres.	N. Y.
William Sprole,	Baltimore.
Dana Goodsell,	District of Columbia.
George W. Kennedy,	Philadelphia.

During the winter session, the following *fifty-six* additional students were received, viz.

Samuel Hutchings, graduate of Williams Col. Mass.	
Mason Noble,	do.
William C. White,	do.
Hope Brown,	Amherst, Mass.
Oscar H. Gregory,	do.
Chester Humphrey,	do.
Harrison G. Park,	Brown's, R. I.
John N. Lewis,	Yale, Con.
Asa S. Colton,	Hamilton, N. Y.
Charles S. Sears,	do.
Henry Axtell,	do.
Joseph Alden,	Union, N. Y.
Benjamin Burroughs, jr.	do.
George H. Hulin,	do.
Samuel L. Lambertson,	do.
P. F. Phelps,	do.
Amos W. Seely,	do.
John R. M'Dowell,	do.
Samuel R. Bertron,	Nassau Hall, N. Y.
Amos Botsford,	do.
Jonathan B. Condit,	do.
Silas C. Lindsley,	do.
A. O. B. Ogden,	do.
Robert Dunlap,	University of Penn.
Robert H. Smith,	do.
Richard Armstrong,	Dickinson, Penn.
James G. Brackenridge,	do.
William H. Campbell,	do.
Robert Davidson,	do.
John E. Annan,	do.
George W. Hampson,	Jefferson, Penn.
John D. Matthews,	do.
David Sterret,	do.
Samuel Wilson,	do.

John S. Galloway,	Jefferson, Penn.
David H. Finley,	Washington, Va.
James Paine,	do.
Silas M. Andrews,	Chapel Hill, N. C.
John D. Caldwell,	Miami Univ. Ohio.
Sidney S. M'Roberts,	Centre, Ken.
William P. Alexander,	cand. of Presb. of Ebenezer.
R. H. Lilly,	do.
C. Forbes,	Philadelphia.
Richard Graham,	New York.
F. Augustus Waldo, M. D.	do.
Baker Johnson,	do.
Arthur Granger,	Elizabethtown.
James Harrison,	do.
Alexander Ewing,	Newcastle.
Robert Love,	do.
William Whann,	do.
Flavel S. Mines,	District of Columbia.
Edward T. Buist,	Charleston, S. C.
John M. Harris,	Baltimore.
Alfred Ketcham,	New York.
Henry A. Riley, M. D.	do.

The highest number of students that has been in the Seminary during the year is *one hundred and twenty.* The number now in connexion with it is *one hundred and seven.*

Mr. William Whann, a student of the Seminary, departed this life in March last.

The students have as usual been examined semi-annually by a large committee of the Board. This examination in the autumn continued three days, and in the spring two days and a half. In these examinations, the committees who attended them, received entire satisfaction.

At the close of the summer session, certificates that they had finished the whole course of study prescribed in the plan, were conferred on the following *fifteen* students, viz. William P. Alrich, Isaac N. Candee, John F. Cowan, William Cox, John K. Cunningham, Chauncey Goodrich, James Hawthorn, John D. Hughes, William B. M'Ilvaine, James D. Pickands, David R. Preston, George Printz, David H. Riddle, Moses Williamson, and Theodore S. Wright, a man of colour.

On the subject of benefactions for the assistance of necessitous students, the professors have reported the receipt of the following sums, viz.

Female Cent Society, Woodbridge, N. J.	$18 00
Female Society, Cedar st. church, N. York,	124 00
Member of the class of 1819, interest on his share of a scholarship,	12 00
Female Education Society of the Third Presbyterian Church, Charleston, S. C. for one student,	150 00
Ladies of Brooklyn, L. I. for one do.	75 00
Anonymous for do.	75 00
Female Cent Society of Florida, N. Y.	16 00
Phebean Society of Philadelphia,	39 00
Ladies' Benevolent Society of the Murray Street Church, N. York for a particular student,	75 00
Ladies of Princeton, N. J.	14 00
Female Cent Society of Jamaica, L. I.	36 00
Do. First Church, Albany,	52 00
Female Bible Class Society of do.	50 00
	$763 00

The Professors have also reported the receipts of the following articles for the use of the Seminary, viz.

A large bundle of shirts from the Dorcas Society, N. Y.

Do. from a Female Association in Murray Street Church, N. Y.

Six pair of cotton stockings from Mrs. Dr. Scott, New Brunswick, N. J.

A box of clothing from Mrs. Stella Sprigg, of Baton Rouge, Mississippi.

And from E. C. Hutchinson two calico quilts, three sheets, and three pillow cases.

The donations to the library through the year have been, from

Rev. Dr. Greenville Ewing, Glasgow, Scotland, 3 vols.

Heirs of Col. Robinson, Jamaica, L. I. 1 vol.

Rev. Dr. Archibald Alexander, Princeton, 50 copies Harris's Chaldee Grammar.

The Board have the pleasure to report the safe return of Professor Charles Hodge from Europe in September last, after an absence of two years, for improvement in his department of instruction. They hope and believe that the interests of the Seminary will eventually be much promoted by this tour.

The Board have also the pleasure to inform the Assembly, that Roswell L. Colt, Esq. of Baltimore, has endowed a scholarship in the Seminary.

The conditions on which this endowment is made are the following, viz.

1. That during his own natural life, he shall have the right, from time to time, to designate the scholar who shall enjoy the benefit of this endowment.

2. That after his decease the right of appointing the scholars who shall receive the benefit of this shall be vested in the pastor, for the time being, of the First Presbyterian Church, Patterson, Essex County, New Jersey; and if no new appointment shall be made for the space of six months after any vacancy in said scholarship, by those having the right hereby reserved to fill such vacancy, then the

ors of the Seminary for the time or a majority of them, shall, from time, and as often as occasions re- pply the accruing interest to be l from this gift towards the sup- such meritorious student, as they nk deserving of aid.

iat the future Professors and Di- of the Seminary shall continue to ie, on entering on the duties of spective offices, the same form of otion which is now prescribed by n of the Seminary; but on their o do so, or in case of any altera- the present form of subscription, e capital sum of $2,500 shall be d to the Trustees of the First terian Church in Patterson, afore- the purpose of establishing a free in said town, under the control rection of the Trustees of said and their successors. And the nce of this gift by the Trustees of neral Assembly, shall be taken and l as a pledge, that they and their ors will appropriate the said funds sions may require in the manner b.

Board have to inform the Assem- at it has pleased Divine Provi- hrough the year to remove two of umber by death, viz. Rev. John , D. D., and George C. Barber, Two years of the term for which ester was elected, remain unex- pired. Mr. Barber's term of office would have expired at this time.

The Board have only further to report, that the term of office of the following Directors expires during the sessions of the present Assembly, viz.

Ministers.—Benjamin M. Palmer, D.D. David Comfort, John Johnson, William W. Philips, D.D., Joseph Caldwell, D.D., Francis Herron, D.D., William Nevins.

Elders.—Alexander Henry, Robert G. Johnson, George C. Barber.

Signed by order of the Board of Directors.

ASHBEL GREEN, *President.*
JOHN M'DOWELL, *Secretary.*
Philadelphia, May 25, 1829.

The following is the minute adopted by the Assembly, relative to their Board of Missions:

"While the Assembly would affectionately solicit the co-operation of the churches with its own Board of Missions; yet, as many of our churches have already united their efforts with the American Home Missionary Society, and the American Board of Commissioners for Foreign Missions; therefore resolved, as the sense of the Assembly, that the churches should be left entirely to their own unembarrassed and deliberate choice of the particular channel, through which their charities shall flow forth to bless the perishing."

Assembly has greatly enlarged their Board of Missions, with a view are co-operation in every part of their bounds. For the present he following individuals compose the Board:

BOARD OF MISSIONS.

Synods.	Ministers.	Laymen.
	Henry R. Weed,	Ananias Platt.
	Samuel C. Aiken,	John Fine,
	George S. Boardman,	Walter King,
		Abraham Varick.
,	John Keep,	Richard Steele.
	Dirck C. Lansing, D.D.	
,	Joseph Penney,	Ashley Sampson.
ork,	Gardiner Spring, D.D.	Anson G. Phelps,
	Robert M'Cartee,	Moses Allen,
	William D. Snodgrass,	George Douglass,
	William W. Phillips, D.D.	Robert Lenox,
	John Johnston,	Samuel Boyd,
	Samuel H. Cox, D.D.	Zechariah Lewis,
	Ezra Fisk, D.D.	Marcus Wilbur.
rsey,	Archibald Alexander, D.D.	Theodore Frelinghuysen,
	Samuel Miller, D.D.	Samuel Bayard,
	John M'Dowell, D.D.	David Magie.
	Joshua T. Russell,	
lphia,	Ashbel Green, D.D.	Robert Ralston,
	Jacob J. Janeway, D.D.	Daniel Montgomery,
	Ezra S. Ely, D.D.	Robert Smith, sen.

Synods.	Ministers.	Lavmen.
Philadelphia,	Thomas H. Skinner, D.D. Ebenezer Dickey, D.D. Samuel Martin, D.D. John H. Kennedy, William Nevins, Joseph Sanford, Alexander M'Clelland, William M. Engles, George C. Potts, William L. M'Calla, James Patterson,	Roswell S. Colt, John M'Mullin, James Moore, George W. Blight, William Nassau, Solomon Allen, Robert Wallace, James Kerr, James Schott, Joseph P. Engles, Furman Leaming.
Pittsburgh,	Francis Herron, D.D. Matthew Brown, D.D.	Harmer Dennis, Eugenius M. Wilson.
Western Reserve,	Giles H. Cowles, D.D.	Jedediah Crocker.
Ohio,	James Hoge, D.D, James Scott,	James Renfrew.
Cincinnati,	Joshua L. Wilson, D.D. Samuel Crothers, Benjamin Graves,	William Lowry.
Indiana,	William W. Martin,	Jeremiah Sullivan.
Kentucky,	James Blythe, D.D. Thomas Cleland, D.D.	Daniel Wurtz.
Virginia,	John Matthews, D.D. Benjamin H. Rice, Shepherd K. Kellock,	John W. Paine.
North Carolina,	James Stafford, William M'Pheters, D.D.	Frederick Nash.
Tennessee,	Dugald M'Intyre,	Thomas Sneddy.
West Tennessee,	Obadiah Jennings, D.D.	Nathaniel M'Nary.
South Carolina and Georgia,	Aaron W. Leland, D.D. William A. M'Dowell, D. D. Samuel S. Davis,	Thomas Fleming.
Mississippi and South Alabama,	James Smiley, George Potts.	William W. Caldwell.

OFFICERS OF THE BOARD.

Rev. ASHBEL GREEN, D.D., *President.*
Rev. JOSHUA T. RUSSELL, *Corresponding Sec'y and General Agent.*
Rev. JOHN H. KENNEDY, *Recording Secretary.*

EXECUTIVE COMMITTEE.

Rev. ASHBEL GREEN, D.D.
JOSHUA T. RUSSELL,
JOSEPH SANFORD,
Mr. JAMES MOORE,
SOLOMON ALLEN,
GEORGE W. BLIGHT,
FURMAN LEAMING.

It was unanimously resolved, "that the General Assembly view with peculiar satisfaction, the measure recently proposed by the American Bible Society, to supply every destitute family in the United States with a copy of the Bible, in the course of two years; and that it be cordially recommended to the presbyteries, individual ministers, and churches connected with the Assembly, to use their endeavours to carry the above measures, in reliance on the blessing of the Almighty, into full and prosperous effect."

The following resolutions were reported and adopted, in relation to the right of voting on the part of corresponding bodies.

1. That the Commissioners of the General Assembly, the present year, to the General Association of Massachusetts, be appointed a Committee of Conference, with a committee, who may be appointed by the General Association for the same purpose, with a view of adopting a course on this subject that may meet the wishes, both of this Assembly and of that Association.

2. Resolved, That the Commissioners from this Assembly to the General Association of Massachusetts, for the present year, and for subsequent years, be instructed not to vote in any of the questions that may come before that body.

The Rev. Joshua Lewis, Secretary of the American Seamen's Friend Society,

sion, addressed the Assembly on
ts of the society:
ıpon it was *Resolved*, That the
rejoice in the prosperous efforts
ierican Seamen's Friend Society
iritual improvement of that pe-
interesting class of men, who
:o the sea in ships, and commend
:n's cause to the affection, the
and the prayers of all their

subject of statistical reports, it
'ed that the presbyteries be re-
› direct the sessions of the
within their bounds to make out,
ear, the sessional report to the
y up to the first day of April,
nit the same to the stated clerk
:sbytery, and that each presby-
so required to direct their stated
or before the first day of May,
ear, to transmit by mail, to the
rk of the General Assembly, a
ial report, bearing the date of
prepared from the sessional re-
ording to the preceding resolu-

'iding line between the states of
: and Pennsylvania was declared
dividing line between the Sy-
enesee and Pittsburg; and be-
Synods of Pittsburg and Phila-
ıe dividing line was determined
ıe running north and south, di-
counties of Warren and M'Kean,
and Clearfield, Indiana and Cam-
erset and Bedford.
:v. Luther Halsey, of Princeton,
elected Professor of Theology
estern Theological Seminary, in
of the Rev. Dr. Janeway, re-

port on the application of the
Kentucky, to take the Theolo-
ıinary at Centre College under
of the Assembly, was taken up
ed, viz.
ıey have examined and do fully
the plan of said seminary; and
press their sense of the impor-
his institution; but, at the same
ommend a delay of any applica-
is subject until the next year, in
nce of the immaturity of their ar-
ıts.
ıwer to the letter, from the
Congregational Ministers of
nd its vicinity, to the Assembly
rted and adopted, and commit-
: stated clerk to be forwarded.
thousand pages of tracts were
from the Female Tract Society
y to be distributed in the west-
of Pennsylvania, and committed
:rron for distribution. Ten thou-
es were also received from the
Female Tract Society of the 6th Presby-
terian Church for distribution among the
southern and western members of the
Assembly.

A new Synod, called the Synod of Cin-
cinnati, was constituted, to consist of the
presbyteries of Chilicothe, Cincinnati,
and Miami. Their first meeting is to be
held on the fourth Thursday of October
next.

Dr. Green, Dr. Skinner, and Dr. Ely,
were appointed a committee to report to
the next General Assembly, a mode of
proceeding in organizing churches under
the present constitution of the church;
also on the manner in which ministers
and licentiates are to be received into
any of our presbyteries from ecclesiasti-
cal bodies in the United States, which
correspond with the General Assembly.

The committee to whom was referred
the report of the committee on psalmody,
with their book, &c. made a report which
was amended and adopted; and con-
cludes by recommending the recommit-
tal of said book to the same committee,
with the addition of the Rev. Dr. Skinner
and Mr. Sanford, to receive those correc-
tions and alterations which may be
thought necessary. Remarks or correc-
tions proposed by ministers, or others, are
to be placed in the hands of the Rev. Dr.
Ely, free of expense, within six months.

On application of the Board of Educa-
tion the constitution was so amended, as
that hereafter fifty-three persons shall
constitute the Board; twenty-five of
whom are to be ministers, and the re-
mainder male communicants of the church;
one minister and one layman from each
synod, and the remainder from Philadel-
phia, and within a convenient distance
from the city,—together with such vice-
presidents as the board may appoint.
Five members, including the president,
or a vice-president, shall be a quorum.—
The annual report was presented and
adopted and referred to the Board for
revisal and publication in the appendix
to the minutes.—The following gentle-
men were re-elected as members of the
board for four years, viz: Dr. J. H. Rice,
Dr. Moses Waddel, Dr. Archibald Alex-
ander, Dr. S. N. Rowan, John Wood-
worth, Alexander Henry, Wm. Kirkpa-
trick, and Horace Hill. Dr. D. C. Lan-
sing was elected for four years in the
place of Dr. Axtell, deceased. From
each of the new synods the following
persons were appointed.—In the Synod
of Utica the Rev. Samel Sweezy and Mr.
Levi Beebee; in the Synod of Cincinnati,
the Rev. Dr. R. H. Bishop and Abraham
A. Halsey, Esq., and in the Synod of
South Alabama and Mississippi, the Rev.
Dr. R. M. Cunningham, and John Hen-

derson, Esq.—The following additional members were appointed, viz.—The Rev. John W. Scott, John W. Thompson, Esq. George Ralston, Esq., Mr. James Schott, T. Bradford, jr. Esq., Mr. Joseph B. Mitchell, Mr. Matthew Newkirk, Mr. John R. Neff, Mr. Matthew L. Bevan, and Mr. James Fassett.

Answers to several letters, received in reply to the last General Assembly's letter to the Protestant churches of France, were reported, and ordered to be transmitted by the stated clerk.

The following resolution was adopted, on the subject of correspondence with the General Association of Massachusetts, viz.

Resolved, That the delegates to the General Association of Massachusetts be instructed to inform that Association that, while this General Assembly do most cordially accept and approve the expression of their sentiments with regard to candidates, licentiates and ministers under censure for heresy or immorality, they do also, most respectfully and affectionately, represent to the Association, that they deem it highly important that it should be considered irregular that any candidate, licentiate or minister, whose credentials are withheld on acc the violation of ecclesiastical order be received by either of the con ing bodies.

The following persons were ap a committee to certify the stan travelling ministers and licentia In the Synod of Albany, the Rev R. Weed; in the Synod of Gen Rev. Wm. Wisner; in the Synod the Rev. Samuel C. Aiken; in th of Cincinnati, the Rev. Joshua L. and in the Synod of Mississippi an Alabama, the Rev. George Potts Rev. Theodore Clapp.

The Assembly, having finish business, adjourned, after uniting special exercises of praise and pr the third Thursday in May, 1830.

The foregoing extracts fr Minutes of the General As and notices of certain me adopted, are inserted for the mation of our readers, befo publication of the Minutes a

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List of the Auxiliary Societies to the General Assembly's Board o sions, organized since May, 1828.

1. First Presbyterian Church, Philadelphia, Pa.
2. Second do. do.
3. Third do. do.
4. Fourth do. do.
5. Sixth do. do.
6. Church in Kensington, Pa.
7. „ Frankford, do.
8. „ Cape May, New Jersey.
9. „ Neshamony, Pa.
10. „ Reading, do.
11. „ Mifflintown, do.
12. „ East Tuscarora, do.
13. „ Lewistown, do.
14. „ Waynesburgh, do.
15. „ Huntingdon, do.
16. „ Hart's Log, do.
17. „ Alexandria, do.
18. „ Bellefont, do.
19. „ Lick Run, do.
20. „ East Kishacoquillas, do.
21. „ Princeton, New Jersey.
22. „ Kingston, do.
23. First Church in Albany, N. Y.
24. Second do. do.
25. Third do. do.
26. Church in Greenbush, do.
27. First Church in Troy, do.
28. Second do. do.
29. Church in Lansinburg, do.
30. Church in Hudson, N.Y. do.
31. Eighth Church in New York City.
32. Canal Street Church, do.
33. First Street Church, do.
34. *Murray* Street Church, do.
35. Scotch Presbyterian Churc
36. Church in Christiana, Dela
37. „ Newcastle, do
38. „ Norristown, Pa.
39. „ Doylestown, do
40. „ Abingdon, do
41. „ Germantown, do
42. Eighth Presbyterian Chur ladelphia, do
43. First Presbyterian Church more, Md.
44. Allentownship Congregatio
45. First Presbyterian Church burgh, do
46. Centre Church, N. Carolina
47. Ash Pole, do
48. Laurel Hill, do.
49. Red Bluff, do.
50. Bethel Church, do.
51. Little Pedee Church, do.
52. Seventh Presbyterian Churc ladelphia, Pa.
53. Wilmington, N. C.
54. East Liberty, Alleghany C Pa.
55. Mansfield Congregation, Oh
56. Mount Vernon, do. do.
57. Buck Creek, do. do.
58. Urbanna do. do.
59. Cincinnati, Dr. Wilson's.
60. Dayton, Ohio.
61. Franklin, do.
62. Lebanon, do.
63. Dick's Creek, do.
64. Pisgah, do.

erstown, Md.
alusing, Pa.
mony Congregation, N. Jersey.
ord, do.
dwick, do.
water, do.
ky Spring, Ohio.
mingburgh, do.
hington, do.
m, do.
cord, do.
ding, do.
ngfield, do.
ville, do.
en Mile Church, do.
nilton, Butler County, do.
erset, Ohio,
tgomery, do.
asant Ridge, do.
ley, Brown County, do.
Oak, do.
it Creek, do.
chester, do.
st Union, do.
sborough, do.
ky Spring, do.
omingburgh, do.
enwich, Warren Co. N. J.
hlehem, Hunterdon Co. do.
xandria, do. do.
well United First Church, do.
well First Church, do.
sfield, do.
well Second Church, do.
lville, N. J.
idgeton, do.

101. Fairfield, N. J.
102. Greenwich, do.
103. Deerfield, do.
104. Pittsgrove, do.
105. Woodbury, do.
106. Blackwoodstown, do.
107. Pencador, Del.
108. Newburyport, Mass.
109. Mount Carmel, Ohio.
110. Hopewell, do.
111. Bath, do.
112. Salisbury, Pa.
113. Lambertsville, N. J.
114. Pennington, do.
115. First Church, Trenton, do.
116. Lawrence, do.
117. Dutch Neck, do.
118. Cranberry, do.
119. Upper Freehold, do.
120. First Church in Freehold, do.
121. Steubenville, Indiana.
122. Crawfordsville, do.
123. Church in Trenton City, N. J.
124. Wooster, Ohio.
125. Long's Run, New Salem Congregation, Pa.
126. Great Valley and Charlestown Church, Pa.
127. Congregation of Cross Roads, Pa.
128. Congregation of the Flatts, Washington County, Pa.
129. Youngstown, do.
130. Slippery Rock, do.
131. Mount Pleasant Congregation, do.
132. Easton, do.
133. Lower Mount Bethel, do.

The collections and subscriptions obtained by the Rev. Mr. Barr, in Ohio, from gregations named as having been organized by him, were for one year only; e doubt is entertained that most of these congregations will be ready to renew forts annually.

ect information has been received of the organization of a number of auxi- from which formal reports have not been received, and which are not contained oregoing list.

ERICAN BIBLE SOCIETY.

following resolutions were adopted ite meeting of the American Bible in New York.

ved, That this Society, with a reliance on Divine aid, will endea- supply all the destitute families of ited States with the Holy Scrip- hat may be willing to purchase or them, within the space of two rovided means be furnished by its ies and benevolent individuals, in o enable the Board of Managers this resolution into effect.

ved, That with the full purpose of lishing, by the blessing of God, st necessary and important work, rnestly recommended to ministers gospel, and laymen of every deno- n, in places where no auxiliary has *yet been formed, or* where they have relaxed their efforts, to take immediate measures for carrying into effect the general distribution of the Scriptures in their respective neighbourhoods.

TO SUPPLY THE WHOLE WORLD WITH THE BIBLE.

A Good Beginning.—The following letter (says the New York Observer), will show where the *first* contributions were made, towards supplying the *United States* with Bibles *within two years.*

To the Rev. J. C. Brigham, Secretary of the Am. Bible Society.

Dear Sir—The females connected with the binding department of the American Bible Society's operations, have this day enjoyed the priwilege of attending your thirteenth anniversary. They there heard

your resolution to supply every destitute family in the United States with a copy of the holy scriptures within the period of *two years*. They were also told that this could be effected, provided, among other conditions, that every professor of religion would give *seventy-five cents* for this object. They also heard that it was necessary to *act*, as well as *resolve*, and that *immediate* measures must be taken to prevent a total failure of this important enterprise. Valuing as they do the Bible, the richest of heaven's blessings, and knowing that thousands in the land are without it, they are anxious to do what they can towards carrying into effect the resolution referred to. For this purpose they ask you to accept, in behalf of the Society, the enclosed donation, *seventy-five cents* from each, making an aggregate of *forty-five dollars* and *seventy-five cents*.

CHARLES STARR.

New York, May 14, 1829.

P.S.—After witnessing the readiness with which your call is responded to by those whose almost every moment must be redeemed, to enable them to earn their daily bread, I cannot deny myself the gratification of doubling the contribution which they have so generously made. I therefore send you ninety-one dollars and fifty cents.

Yours, &c. C. S.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from p.* 234.)

OHIO.

The Reverend Thomas Barr, Missionary Agent in Ohio, whose Journal of a three months' tour has just been received, reports the following collections for the Board of Missions within the bounds of the Presbyteries of Miami, Cincinnati and Chilicothe.

Mansfield,	7	12½
Mount Vernon,	9	18
Mrs. Reed, Elm Creek,	0	25
Buck Creek Congregation,	12	75
Urbanna,	12	87½
Mrs. Ambler,	0	50
Dayton,	22	00
Mr. Maltby,	0	50
Franklin,	11	87½
Lebanon,	11	50
Dick's Creek,	5	25
Pisgah,	15	7½
Dr. Wilson's Church, Cin.	41	15
Mrs. Burnett,	1	00
Ladies of Cincinnati, by Mr. Howel,	1	75
Reading,	1	00
Lower Springfield,	9	99
Bethel Congregation,	5	37½
Seven Mile,	1	50
Hamilton,	15	87½
Somerset,	2	75
Montgomery,	1	81½
Pleasant Ridge,	8	00
Ripley,	18	72½
Red Oak,	51	2½
Strait Creek,	3	45
Manchester,	17	37½
West Union,	28	56½
Hillsborough,	15	87½
Rocky Spring,	3	75
Bloomingburgh,	6	20
Washington,	6	31½
Salem Congregation,	4	00
Concord Congregation,	2	75
Two families in Chilicothe,	3	98
Two subscriptions for Philadelphian,	2	00

In a letter addressed to the Corresponding Secretary, the Rev. Mr. Barr gives the following statement of the necessities of the church, and the wide fields of usefulness in the State of Ohio.

"Let the Board think of the melancholy fact, that there are within this State, more than 100 organized churches, of our order, *vacant*: and I speak after deliberation, when I say, that one hundred more might be *now* organized, were there ministers, for a suitable time, to pay attention to them; and many of these, at the start, would be of much promise. The call is loud, and the circumstances favourable, for the Board to act to much advantage for its own influence, and the welfare of the churches. Make a vigorous effort to assist this State *now*, and before seven years pass away, you will be richly repaid both in men and money, I trust. The various institutions of learning, now in successful operation, will produce educated men, and the revivals of religion, that have already taken place, will send a considerable number of young men of piety to these institutions. In one congregation I found four or five young men, subjects of a revival, about to commence a course of education preparatory to the ministry. Let us have then, five, six, seven, or ten, if you please, young men, this spring, if possible; one or two as Missionaries, and the others to locate in some of our prominent places of usefulness."

In respect to the character and labours required of Missionaries to the West, the same correspondent remarks:

"Itinerating must be pursued, if we would preserve our present vacancies, or increase much our borders. Men, willing to labour publickly, and from house to house; willing to endure hardships; condescending to such as are of "low estate;" taking pleasure, like their divine Master, in seeking the "lost,"—*these* are the men for Missionaries—and I can assure you,

ı of some good degree of ener- ıctive piety, are those alone that ıny how acceptable or useful;— h minister will be received for t's sake, and will receive the best odations from the people that they : him."

t Return, and Liberal Proposal.

ily to the circulars, recently issued : Office of the Board of Missions General Assembly, the following as received last week from a gen- of distinction, and well known y, in Pennsylvania. We cannot ilge the hope, that an *example*, so ent and persuasive, will find many imitators.

r Sir,—I have received your cir- sued at the office of the Board of ı of the General Assembly of the erian Church, of February 25th, ı your private communication of y 23d. I would just remark, that would be extremely injudicious, ıy circumstances whatever, to dis- ıe Board; and I cannot see what ns any other society or sect of ns can make, to our own Church ; herself in that way which may seem most conducive to promote real piety and enlarge her bounds. I mentioned to Mr. ——, when in your city a few weeks past, to hand in my name as one of the hundred-dollar subscribers; I find it has not been done. I now, Rev. Sir, desire that you may place my name on your list as a subscriber for one hundred dollars per year for ten years. I also mentioned to Mr. —— that it would not affect my payment yearly, whether the whole number of subscribers should be obtained, or not. There is another Society which I feel it my duty to support, in my small way; I mean your *Education Society*, to assist indigent pious young men in preparing themselves for the ministry. If it should be thought right by the fathers of our Church in your city to encourage assistance to that Society, I would freely engage to pay one hundred dollars per year, for ten years, on condition that *fifty* persons shall agree to pay that sum on or before the first day of November next, or at any other time your Committee might think best. I conclude with most heartily wishing success, not only to the exertions of the Presbyterian Church, but to every society which has in view the glory of God, and the christianizing of the world."

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easurer of the Trustees of the General Assembly of the Presbyterian Church ac- edges the receipt of the following sums for their Theological Seminary at Prince- t. J. during the month of May last, viz.

y Chester, Esq., per Andrew Bayard, Esq., for a Check on Grafton , N. H., on account of the Whelock estate, $471.38, disc. $2.36	$469 02
Robert M'Cartee, Canal Street Church, N. Y. - - -	10 00
John Smith, Otsego Presbytery - - - - -	5 75
Alonzo Welton, North River Presbytery - - - -	5 00
Ebenezer Dickey, Oxford, and U. W. Nottingham, New Castle Pres- y - - - - - - - - - -	4 00
Thomas Barr, Richland Presbytery - - - -	6 00
George Chandler, Kensington - - - - -	5 00
t of a carpenter's shop - - - - - -	20 00
Amount received for the contingent fund,	$524 77
Joshua T Russell, collected by him in New York for the New York lew Jersey Professorship - - - - - -	450 00
. Eli F. Cooley, collected by him in New Brunswick Presbytery, for - - - - - - - - - -	176 50
Jos. L. Shaffer, do. in Harmony $15, and in Oxford, $20, do. -	35 00
. Samuel L. Graham, from Orange Presbytery for Southern Profes- p - - - - - - - - - -	55 00
Jesse Rankin, Concord Presbytery, for do. - - -	57 13
. James L. Marshall, on account of his subscription for the Oriental iblical Literature Professorship - - - - -	70 00
. Abraham Williamson, per Rev. Dr. John M'Dowell, in part of his ription for the Eumenian Scholarship, $4, and $6 from the Female volent Society of Chester, on his account - - - -	10 00
George S. Woodhull, for the Senior Class of 1820 Scholarship -	50 00
indigent students of the Seminary - - - -	18 00
h Auchincloss, Esq., Treasurer of New York Presbytery, for ditto	118 72
aniel Davis, Esq., Treasurer of Albany Presbytery, for ditto -	46 63
Dr. Ebenezer Dickey, from Rev. Robert White, Fagg's Manor, New e Presbytery, for ditto - - - - - -	
Amount received for the Seminary	$16

Received also for the Board of Missions, viz.

Of Rev. Joshua T. Russell, General Agent, the particulars are published by him - - - - - - - - - - $1

Of ditto from Rev. James W. Alexander, for a mission to our Aborigines

Of ditto - - - - - - - - - -

Of ditto - - - - - - - - - - 2

Of ditto - - - - - - - - - -

Of ditto - - - - - - - - - - 3

Of ditto - - - - - - - - - - 8

Of ditto - - - - - - - - - - 1

Of Miss Olive Sproat, per M. L. Bevan, Esq., her donation - -

Of Rev. Jacob Green, from Female Missionary Society of Bedford, Aux. to Board of Missions, annual remittance - - - $62 36

Monthly Concert collection - - - - 8 24

Bible Class do. $3.40, and donation from Miss R. Peck $1 - 4 40

Of Rev. A. O. Patteson, Longrun, Redstone Presbytery - $35 00

Female Cent Society of Sewickly - - - - 13 50

Donation from Mrs. E. Taylor, $4, and Miss M. Taylor, $1 - 5 00

Of Hugh Auchincloss, Esq., Treasurer of New York Presbytery, annual collections - - - - - - - - - 1

Of Rev. A. Condit, Newark Presbytery, ditto - - - -

Of Rev. Dr. Ezra Fisk, Hudson ditto, ditto - - - -

Of Rev. George Junkin, from Danville Miss. Soc. Aux. to Board of Missions

Of Rev. M. L. Fullerton, from Rev. James Buchanan, Green Castle $30 00

And from David Elliott, Mercerburg - - - 10 00

Of Rev. John Dorrance, from several congregations in Mississippi Presbytery, being 50 cent subscriptions - - - - -

Of Rev. R. B. Belville, Neshaminey, annual collections - - -

Of Rev. Peter Hossinger, Waterford and Gravel Run, Erie Presbytery, ditto

Of Rev. A. K. Russel, New Castle Presbytery, ditto - - -

Of Mr. Samuel Morrow, Fourth Presbyterian Church, ditto - -

Of Rev. John Mitchelmore, Lewes Presbytery, ditto - - -

Of Rev. Ithamar Pillsgrove, Long Island Presbytery, ditto - -

Of Rev. John Smith, Otsego Presbytery, ditto - - - -

Of Rev. Alonzo Welton, North River Presbytery, ditto - - -

Of Rev. David Magie, Elizabethtown Presbytery, ditto - - -

Of Rev. Alexander M'Clelland, Derry, Carlisle Presbytery, ditto - -

Of Nathaniel Davis, Esq., Treasurer of Albany Presbytery, ditto - -

Of Rev. James Latta, per Rev. W. Latta, Upper Octorara, New Castle Presbytery, ditto - - - - - - - -

Of Dr. James Magraw, L. W. Nottingham, and Charleton, ditto, ditto -

Of Mr. Simeon Munday, Second Church Woodbridge, Elizabethtown Presbytery, ditto - - - - - - - -

Of Rev. Jos. Barr, per Rev. A. Babbit, Leacock, New Castle Presbytery, ditto - - - - - - - - -

Of Rev. John M'Knight, from Mrs. Mt. M'Knight, Treas. Fem. Miss. Soc. Rocky Spring, $16, and from Mrs. A. Chambers, Treas. Fem. Miss. Soc. Chambersburg, $25.50 - - - - - - -

Of Rev. Dr. E. Dickey, Oxford, and U. W. N. $6, Fagg's Manor, $11, New Castle Presbytery - - - - - - -

Of Jos. Montgomery, Esq., Fifth Presbyterian Church - - -

Of William Kirkpatrick, Esq., of Lancaster, Pa. his donation - -

$28

☞ For the first time since we assumed the editorship of the C tian Advocate, we this month omit altogether a View of Publick A We regret this omission, although we have nothing of great import to report. But our engagements with the General Assembly, foll by some indisposition, leave us no alternative but either to dela issuing of our monthly number very unduly, or to omit the artic *question* for a single month. We have chosen the latter part of th *ternative.*

THE

HRISTIAN ADVOCATE.

JULY, 1829.

Religious Communications.

ıES ON THE SHORTER CATE- M OF THE WESTMINSTER AS- ıLY OF DIVINES—ADDRESSED OUTH.

LECTURE XI.

Concluded from page 243.)

according to the answer of ıtechism now under consi- n, not only is the use of images and sensible sym- every kind prohibited in the of God, but we are forbid- worship him "in any other ıt appointed in his word." hortly notice a few of these ırbidden ways; and I solicit cular attention to what I fer on this part of the an- efore us, because I believe u whom I address are in far ıger of transgressing the di- ecept by the formal use of or visible symbols, than of g it in some of the methods, nces, now to be specified.

'e are forbidden by the ma- scope of the second com- ent to form, even in our any fanciful representation great and invisible Jehovah. ıman fancy is exceedingly e create forms or phantasms own; and it certainly re- some care and effort, to re- t in religious worship, from ; some image or picture of een Deity; to abstract the om every sensible or imagi-

nary object; to set God alone before it, and to fill it with deep awe and solemn reverence for that pure, glorious, spiritual, and infinite Being, to whom all our prayers and praises, in order to be acceptable, must be addressed. The duty here stated is clearly implied, or rather explicitly enjoined, by our Saviour, where he says (John iv. 24,) "God is a Spirit, and they that worship him must worship him in spirit and in truth." Many, my dear youth, very many, it is to be feared, transgress the second commandment, in the way to which this particular points your attention.

2. What is called in holy Scripture "will worship," is forbidden by the spirit of the second commandment. By will worship, we are to understand every thing in religion which, not being prescribed in the revealed will of God, has no higher or better origin than the will, invention, or device of man. The sinfulness of this will worship consists in its carrying with it an arrogant implication that the Creator's requisitions, made known in his written word, are imperfect and defective, and need to be amended or supplied by the creature's wisdom, contrivance, or prescription. Thus in some churches called Christian, the sacraments of the New Testament—Baptism and the Lord's Supper—are not administered agreeably to the divine

institution, by simply washing with water in the name of the sacred Three, and by giving and receiving common bread and wine as the memorials of the death and sacrifice of Christ, but with several vain appendages, which are entirely the unauthorized devices and additions of men. Under this head, also, must be ranked a multitude of superstitions, and profane rites and practices; such as endeavouring to unveil future events by applying to fortune tellers, or prognosticators; using unlawful means to prevent or cure diseases, or to obtain an object of any kind, though lawful and desirable in itself; "simony and sacrilege; all neglect, contempt, hindering and opposing the worship and ordinances which God hath appointed."*

Certain false appearances of religion, likewise, belong to the class of errors and evils that fall under this particular. When the minds of men become greatly excited by religious considerations, without being suitably enlightened and guarded, they are exceedingly prone to prescribe, both for themselves and others, some extraordinary religious services, or peculiar austerities, or a devotion of their time and property to what they consider sacred uses, which are not required, nor in the least degree countenanced, in the Scriptures of truth. From this root, the whole system of Monkery and Celibacy, with all their attendant follies, impositions, and unnumbered mischiefs of various kinds, have sprung up and been nourished; and to the very same origin may be traced the unhappy and reproachful extravagances, which have been witnessed in some revivals, or supposed revivals of religion, in our own country. A blind, heated, rash, and misguided zeal, has, in various ways, done incalculable injury to the cause of genuine vital piety. We should see to it therefore that we have a plain scriptural warrant for every religious act, duty, or service, that we either attempt ourselves, or enjoin on others. Without this, whatever show there may be of unusual sanctity, or holy ardour, the issue will always be unhappy. The sin of will worship is committed, and the consequences will, in the end, be unfavourable to pure and undefiled religion.

3. Those who altogether neglect publick worship, or at any time unnecessarily absent themselves from it, or who disregard any of the ordinances or duties which God has appointed or commanded; and those also who pretend that they can serve him more advantageously in some other way devised and adopted by themselves, must be considered as grossly violating the command before us. "This precept is also transgressed by not attending on the ordinances of God with that holy, humble, and becoming frame of spirit, that the solemnity of the duties themselves, or the authority of God enjoining, or the advantages which we may expect to receive by them, call for. When we do not seriously think what we are going about, before we engage in holy duties, or watch over our own hearts and affections, or else worship God in a careless and indifferent manner; in which case we may be said 'to draw nigh to him with our lips, while our hearts are far from him.'"*

Let us now consider "*the reasons annexed to the second commandment*," which, according to our catechism, are—"*God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*" This is to be considered as the exposition of the words in the sacred text—"For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth ge-

* Larger Catechism

* Ridgley.

of them that hate me; ng mercy unto thousands iat love me and keep my ments." Formal reasons, e observed, are annexed is, and the three follow- ots of the decalogue. Of reasons conjoined with indment under considera- *'s sovereignty over us*, is -This sovereignty is ex- the sacred oracle by the the Lord." The very IOVAH, here translated notes self-existence; and at the great and glorious whom it refers is omnipo- mighty, and the fountain from which all other be- e their existence, This r, the underived "I AM" gs into view, as a reason ommand he delivers, rela- e exclusion of images in iip, should receive the ful and exact obedience. ly this is reason enough. nong creatures, may in- t, without wisdom to di- benevolence and good- fluence its exercise. But it does not so exist, and I is inconceivable that it us exist, in the Supreme t seems therefore to be granted in the sacred , that every intelligent o has any knowledge of od, will know and under- his almighty power will, r must be, righteously ex- "Shall not the Judge of arth do right?" Hence e made to this power, to rebellion in the creature, uestioning of any of his s, ways, or doings. "It is remarkable," says an ex- riter, "that in the book of osed on purpose to re- ie difficulties in provi- en God is brought in as himself out of the whirl- nakes use of no other ar- gument than his tremendous majesty and irresistible power!"* This then is the first reason annexed to the second commandment, that God "is sovereign Lord over us, and has a right to make what laws he pleases, about his own worship; and that we, as God's subjects, are bound to observe these laws, and to worship him no other way."†

The second reason annexed to this command is, God's "propriety in us"—Speaking, as it were, personally, to each individual of his chosen people, he says of himself, I am "thy God." Even among men, no right of exclusive property is considered more indisputable and valid, than that which we have to the productions of our own ingenuity and workmanship. But all mankind are "God's workmanship." They are, in a degree infinitely beyond what men can affirm of their sagacity and labour, the creatures, the products, of his power and skill. Yet the Lord Jehovah has claims on us as his peculiar property and possession, still stronger than those which he derives from creation. When by sin and rebellion, man had risen up against his Maker, alienated himself from his rightful owner and sovereign, and made himself over, as it were, to the enemy of both God and man, and deserved, as the just recompense of his enormous guilt, to be banished for ever from all good—God not only spared him, but provided redemption for him—Yes, my dear youth, and the price of redemption from our slavery to sin and Satan, and the incurred penalty of eternal death, was high indeed—too high for any created being to provide and pay. For "we were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot." Surely, when all this is considered, God's "proprie-

* Witherspoon. † Willison.

ty in us"—his exclusive right to us and all that we have and are—must be seen to furnish the strongest reason conceivable, for our conforming to that method of worshipping and serving him which he may choose to prescribe, and for our rejecting with abhorrence every mode which he has forbidden.

The third and last reason by which obedience to the second commandment is enforced is, "the zeal which God hath for his own worship"—"I the Lord thy God, am *a jealous God*, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Whenever the Deity, in condescension to human weakness, is pleased to speak to us "after the manner of men," we must be careful not to conceive of him as possessing any of the imperfections or passions of our nature. Thus, when it is said that he is "a jealous God," we are not to conceive of jealousy in him, as fully corresponding to that feeling, as it exists in the human mind. All that is meant is, that the Deity has a holy sensibility in regard to every thing which relates to his worship; which may be illustrated to us by the sensitiveness and vigilance which we witness in one of our kind, under the influence of jealousy in regard to purity and delicacy of conduct in one who is most beloved, and in whose affections no rival can be tolerated. Idolatry is often in Scripture represented as spiritual adultery; and those who indulge in it, or even lean toward it, as resembling those who are basely regardless of the marriage covenant.

As to God's visiting the iniquities of parents upon their children, unto the third and fourth generation of them that hate him, you *must be* careful to observe that the *children* thus visited, as well as their parents, are distinct be those that *hate* God.—I inflicts spiritual judgmen ous children for the sins wicked parents, or progen though temporal calamitie disease, poverty and grie unfrequently entailed on by the vices of their pare even these calamities, if dren be pious, are always for their eternal benefit. should be observed, that *of God* ever is, or indee punished in this life, more than his own proper iniq serve; and if God, for holy purposes, determines wicked parents in this life their sins deserve, (reserv full and more awful retril a future state,) and inflict temporal sufferings on spring than they would endure, yet *unspeakably* all, than their own proper deserve—is there any in this? There is not the it. On the contrary, the only equity, but wisdom, ness too, in the dispens solemn warning is held f to parents and children, w have, and is intended to h lutary influence; in preve tirely the threatened evi also worthy of special no in the midst of these fea minations, still "mercy against judgment." The ed judgments extend on *third and fourth gener* those who hate God; but promised to *thousands, boti rations and individuals,* that love the Lord and commandments. Thus dear youth, that your hea ther has set before you, a awful on the one hand, an is alluring on the other, t you most carefully to reg he has required of you in in all his other comma Meditate seriously, I bea

penalties and the pro-
ınd elsewhere, exhibited
›ly word; and may his
e you to shun the evil,
the good, to the glory
: and your own eternal
happiness. Amen.

: CHRISTIAN ADVOCATE.

EXPOSITION OF II. COR. xii. 16.

ıo: I was not burdensome to
ıeless being crafty, I caught
:."

general modes of inter-
ın be consistently appli-
:xt. The one supposes
.in the Apostle's own
›f the character of the
: employed, and the ge-
ıe of conduct he pur-
labouring at Corinth.
upposes that it is mere-
ıtion of the language of
letween these two me-
ıterpretation, we think
: but little difficulty in
ıich has the most legiti-
to a correct exhibition
ning of the text. For,
ıs been frequently cited
l as though the first of
the only method of in-
t, it will be no difficult
ıow, that such interpre-
necessarily attribute to
the exercise of a dispo-
which the religion that
l, and of which he was
ished an advocate, pro-
nstant and eternal war-
:harge him with the em-
f measures for the pro-
truth, which are not
:tioned by the word of
ntrary to its whole spi-
nor; and such as the
mself in other places
d disclaims.

›osing the Apostle to
proper person, we must
the full and usual meaning of the words "craftiness and guile," and thus directly charge him with *deceit* and *fraud*; or by some attempt to abate the meaning of the words, soften the charge against him.

Schleusner seems to lend his authority to countenance such a softening of the words "πανουργος" and "δολος." He translates the text "Existens callidus, prudentiâ vos cepi." Being skilful, I caught you by my prudence or wisdom.

But, hazardous as it may seem to enter the lists against so distinguished a lexicographer, we must contend that his translation is inadmissible, because it assigns a meaning to πανουργος and δολος, which their universal use will not justify; and that, whatever may be our ultimate view of the sentiment conveyed in the text, these words must be understood in the full latitude of the ideas expressed by the English terms "*crafty*" and "*guile*."

The most correct and satisfactory mode of determining the "usus loquendi" of the writers of the New Testament, in respect either to words or phrases, is by a comparison of them, with themselves. Much collateral aid may be derived from the judicious use of contemporary classical authors; particularly in giving definiteness to the meaning of words and phrases that are but once used in the New Testament. But where a word is frequently used by the sacred penmen, its meaning should be sought from a careful comparison of the several places where it is found. And when a word is thus found, in all the instances of its use, to express uniformly one and the same idea, no contrary or opposing signification, borrowed from the use of the same word by classical authors, should be assigned to it. We will now apply this canon of sacred criticism to the text before us.

Πανουργος is an απαξ λεγομενον. But its corresponding substantive πανουργια, is several times used in

the New Testament, and from the use of this kindred word we may ascertain the definite meaning of the one in question. The mere citation of the passages where it is found, will be sufficient to show its ordinary acceptation.

The Evangelist Luke, speaking of the spies who had been sent forth to watch our Saviour's words and tempt him to some unwary speech, from which they might frame an accusation against him to the Governor, says, "But he perceived their *craftiness*."

And the Apostle Paul, speaking of the politic plans and counsels of that earthly wisdom which is foolishness with God, says "He taketh the wise in their own *craftiness*—" a quotation from Job, where the original word translated by Paul, πανουργια, is ערמה, a derivative from ערום, the word used in Genesis to denote the subtlety which the serpent employed to ensnare the innocency of our first parents.

In this same epistle to the Corinthians the Apostle expresses his fears "lest as the serpent beguiled Eve through his *subtlety*, so should their minds be corrupted from the simplicity which is in Christ."

And in writing to the Ephesians, he charges them "to be no more children tossed to and fro and carried along with every wind of doctrine, and cunning *craftiness* of men whereby they lie in wait to deceive."

These are all the passages (except one which I shall presently quote), in which the word πανουργια is found; and from these it is evident that it is used in the New Testament only in a superlatively bad sense.

It is applied to the subtlety of the serpent, which introduced sin into our world, defaced the moral beauty of this lower creation, and *brought upon* it that overwhelming *tide of misery* that for 6000 years *has swept over* it; to the designing *crafty* disposition of those men who seek by circumvention and fraud, to remove every obstacle which opposes their own selfish views of aggrandizement; and to the still darker disposition of those tempters of innocence, those crafty corrupters of simplicity of doctrine and of life,—demons whom Satan himself might blush to own as his children,—who, from the mere malignity of their hearts, seek to deceive the unwary to their everlasting destruction. In what philological alembic this word can be distilled and refined, until a good meaning is extracted from it, I know not.

Aristotle defines πανουργια to be "'οδεινοτης ουκ επαινετη"—a cunning not commendable.

But allowing that this word, in its primary acceptation, expresses only that high degree of penetration and skill, that capacity for *every work*, which when regulated and moulded by virtue, assumes the form of consummate prudence or wisdom, but when under the influence of selfishness, degenerates into low and artful cunning; we contend that its connexion with δολος in the passage before us necessarily limits it to the latter signification. "Being crafty I caught you with guile" (δολῳ). This word uniformly, in profane as well as sacred authors, is used to express that culpable deceit, fraud, or stratagem with which men so frequently attempt to cover, as with a veil, their hidden purposes of iniquity, that they may successfully impose on the credulity and unsuspecting innocence of their fellow men. It is the white-wash of the sepulchre, that within is full of dead men's bones and all manner of uncleanness. And as deceit enters so largely into the composition of our fallen nature, and is one of the most common of the Proteus forms which vice assumes, or rather which appears as a prominent and inseparable feature of vice in every form—hence δολος is frequently used to denote iniquity in general. And its opposite

s or simplicity, is used as sy-
ious with ακακία, to express
m from all iniquity, or purity
d and purpose.

eusner, (as has been already
ted,) translated δολος by "pru-
," and refers to several clas-
uthorities, in support of this
ition. Though we do not ad-
e correctness of this mode of
, except as an ultimatum, in
where Scripture throws no
yet even classical usage will
pport his translation of this

very passages to which he
as far as I have been able to
t them, are the very ones
I should have adduced in
nation of an opposite mean-
He refers, for example, to
llowing passage in Æschy-
Tragedy of the Seven before
s; where Eteocles after ex-
g his companions to courage,

νους δε καγω και κατοπτηρας στρατου
ψα, τους πεποιθα μη ματαν οδω,
απ' ακουσας, ουτε μη λαθῳ δολῳ."

nd I also have sent scouts and
of the opposing army, of whose
edge of the way I entertain
ibt; and from their report I
rsuaded that I shall not be en-
l by the *guile* of the enemy."

give to δολος in this place any
signification than that of *craf-*
or *guile* would destroy all the
ng of the passage. And I have
:en able to find a single in-
of the use of this word by
reek author, where it can by
genuity of distortion be made
ivey any other idea.

the writers of the Septuagint,
sed as the translation of the
synonymous Hebrew words
ind מרמה, both of which prima-
gnify deceit and are sometimes
ed in a secondary sense, as
ic terms for the whole of vice
quity.

he New Testament it is found
nes; and in what sense, may
ned from the following ex-
amples of its use. By Matthew and Mark it is applied to the insidious measures which the chief priests, and scribes and elders of the people devised, for the capture and destruction of our Saviour: "And they consulted how they might take Jesus by *subtlety* and kill him." "And the chief priests and scribes sought how they might take him by *craft* and put him to death."

It is classed by our Saviour himself with the other proceeds from the natural heart, which defile the man and render him loathsome and abominable, in the sight of Him who is holiness and truth. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murder, theft, covetousness, wickedness, *deceit*." It was said by the same divine personage in praise of Nathanael, that he was "an Israelite indeed in whom was no *guile*."

When the Apostle Paul would convey a severe and pointed reproof to Elymas the sorcerer, who had withstood him, and sought to turn Sergius Paulus, the pro-consul of Cyprus, from the faith, he says, "O full of all *subtlety* and all mischief, thou child of the devil &c."

The Gentiles, who are all under sin, are said to be "full of envy, murder, debate, *deceit*."

In these and all the other passages in the New Testament, where the word δολος is found, from the connexion in which it stands, and the subjects to which it is applied, its meaning is clear and undoubted. It means something as opposite to that prudence which enables a man to "behave himself wisely in a perfect way," as darkness is to light; something as far removed from it, as evil thoughts are from good thoughts, covetousness from liberality, theft from honesty, adultery from chastity, or murder from innocency. It is a word unknown in the Christian vocabulary, except to be branded with the mark of re-

probation. By what principles of criticism then, after finding it in ten different places, standing in this unequivocal connexion with the deeds of darkness and corruption, are we authorized to say, as Schleusner does, that in this instance it is used in a *catachrestical* sense, to denote a commendable disposition, a Christian virtue—A strange *catachresis!* A *stretching*, that turns its object inside out. If such a system of *catachrestical* interpretation were applied to the other parts of the Bible, we might convert a prohibition of murder, into a command to slay all we should meet, and make every precept and doctrine mean something directly contrary to the idea which the words in which they are couched would convey, when taken in their ordinary acceptation.

Whether we consider the text then as the personal declaration of the apostle, or the quotation of the language of another, the words πανοῦργος and δόλος must be understood according to their usual, and in the sacred Scriptures their only use,—the one to express the artful, crafty disposition of the man,—the other, the fraud and guile which this disposition qualified and prompted him to practise.

Against the interpretation which, with this necessary view of the words, supposes the text to contain the apostle's own language, arguments without end might be urged; and it is only strange that any one, with the Bible in his hands, and a disposition to compare Scripture with Scripture, should ever have stumbled on it.

1. For no view of this passage as containing the apostle's own words, possesses any manner of congruity with the general argument of that part of the epistle in which it is found,—or with the scope of the immediate context. In the *preceding* verses the apostle asserts *that he* had wrought among the Corinthians the same signs of an apostle as in other churches,—th
had witnessed the same mir
attestation of his divine a
ment in the signs and wond
mighty deeds which atten
presence among them,—a
they were in no respect, i
he had any agency, inferior
churches,—except that he
was not burdensome to the
this wrong he asks their
ness, and then adds—"Beh
third time I am ready to
you, and I will not be burd
to you, for I seek not yo
you. For the children ough
lay up for the parents, but
rents for the children. An
very gladly spend and be s
you, though the more abund
love you the less I be loved."
pose him then to have in
objection to this declaration
disinterestedness, which ha
or might be made, by some
calumniating enemies, who
time formed a numerous and
ential party in the Corinthian
—"But be it so: *I* was not b
some to you, but being c
caught you with guile:"—i.
any of you say—"Be it so—
knowledge that *you* exacte
us no pecuniary contribution
you were with us—but you
obtained, through the instru
lity of others, those tempor
plies which you pretended
seek and to be unwilling
ceive." This objection he
by a plain appeal to facts
must have been yet fresh i
remembrance. "Did I mak
of you by any of them whom
unto you? I desired Titus a
him I sent a brother—did
make a gain of you? Wal
not in the same spirit—wall
not in the same steps?" Thi
evident sense of the passage
is a clear and consistent one
if we suppose the 16th v
contain the apostle's boast,
of his wisdom or his guile,
is the phrase ἐστω δὲ as

of it without meaning,
ıole verse has no con-
ı the apostle's previous
of his disinterested-
s subsequent appeal to
ıt Titus and the others
ıad sent were equally
:d.

interpretation of this
regards it as exhibit-
ds of the apostle, speak-
ria persona, might also
d by his own decla-
:ained in another part
ıe epistle. "Therefore
have obtained this mi-
ve have received mercy
ot, but have renounced
things of dishonesty, not
craftiness, (εν πανουργια,)
ıg the word of God *de-*
λουντες τον λογον του θεου)
anifestation of the *truth*
g ourselves to every
cience in the sight of
ουργια and δολουντες are
πανουργος and δολος, and
ieaning we assign to one
ssarily determine the
the other.

text under discussion
ontain the apostle's own
e is a plain and irre-
contradiction between
f the same epistle. If
the apostle to have been
f sincerity, one would
ht that the keen pene-
ch qualified him for suc-
ty scheming, would have
ım at least from contra-
self in the same letter.
g to the Thessalonians,
Our exhortation was not
ınd he denounces a curse
ıo use feigned words.

ere this view of the text
d by no philological dif-
nd its incorrectness de-
by no external evi-
l it would carry with it
efutation in the moral
ıvolved in it. We have
he words πανουργος and
e understood according
—*Ch. Adv.*

to their usual sense—which is expressed with sufficient correctness by "crafty" and "guile." The interpretation of the text as the personal declaration of Paul, must therefore attribute to him a disposition and course of conduct with which the religion of the Gospel holds no fellowship, makes no compromise. The distinguishing characteristic of the Christian religion, that which gives it a marked and peculiar pre-eminence over every other system of belief, which the reason of man has either originated or compiled from the scattered leaves of tradition, is the simplicity which pervades it throughout; which is seen alike in its doctrines, in the facts in which those doctrines are embodied, and in the means developed for its propagation. And the Bible does not merely hold up to the admiration of man a picture of moral excellence, and enjoin on his conscience the personal transcription of its features, but at the same time contains within itself a system of truth, which is calculated to mould the character into the form and beauty which it recommends. Thus he who has felt the power of the religion of the Bible, while acting under the influence of its principles, loses all motive to deception in any of the multiplied forms which it assumes. He can have no motive to hypocrisy towards God, for by the very supposition of his character he is sincere in his devotion and worship; nor to self-deception, for it is essential, not only to the growth and perfection, but to the very existence of his Christian character, that he should bear the pure and searching light of God's holy law into the inmost recesses of his heart, and become familiarly acquainted with his secret springs of action, and the ultimate objects around which the tendrils of his affections entwine themselves. Nor has he any inducement to practise deception on others for selfish purposes,

for his heart overflows with a benevolence as expansive as his knowledge of the universe, to which he stands related.

But may not this very benevolence lead him to practise deception on others, for the promotion of their own good; and as the character of an action in morals, is determined by the motive of the agent, may not the use of deceit be lawful, when the intention is thus laudable and benevolent? Here lies the full force of the only shadow of an argument that can be urged in favour of the use of any species of deception. And here the discussion assumes the form of the general question, whether any course of conduct which God has forbidden, can be justified by our own views of propriety or policy? whether any art of man can convert the wan and haggard features of vice, into the soft and heavenly lineaments of virtue; or whether the characteristics and tendencies of each, are not so indelibly fixed in the nature of things and the constitution of the moral universe, as to be incapable of any interchange with each other? Were we able to discern all the relations and tendencies of any one act or course of action, could we see through the whole moral universe as it now exists, and look onward and onward, and calculate with infallible precision what would be the effect of any particular course of conduct on ourselves and others, in ages yet to come, then indeed utility might safely be made the test of virtue, and any action performed with the sincere design of promoting the general good would be virtuous. For, were we endowed with such an intuitive and infallible perception of the present and future tendencies of all our actions, both on this and every other system implicated in it, any written instruction or law from a superior, would of course be use*less; and* in such a case, we can *conceive* of no other obligation that would lie upon us to follow any course of conduct, ex enhanced or diminished th good; and an intention that obligation, would bre tue into every act whic spired. But it is plain th comprehensive reach of in this, belongs only to omr From the limited nature culties we are incapable vering, by the unaided ligh son, all the results of an And even within the limit of observation where hu son can push her inquir success, the tendencies o tion which meets her ey from affording an infallible of the moral character of tion. For such is the which sin has introduced world, that the natural te of things are often inte so that actions which are ly vicious, often impart pl the agent, and appear to the good of others.

A law therefore, the nec which was founded in o rance, has been given, whi to be an infallible guide of an unerring rule of our spotless standard of p And we are assured tha wavering obedience to its and requisitions, is connec the highest happiness of wl is capable. In fixing the his law, and defining the b human conduct, God doubt sulted the general good; a infinitely better qualified of the good or bad effect course of conduct, both no its final issue, than we can be. To advocate or prac thing which he has forbi the ground of expediency, ing less than an impeach the divine wisdom or g And to act contrary to his l with the purest intention good, is to shut our eyes to effulgence of omniscience

to walk by the glimmering taper of our own wisdom.

the use of guile therefore be dden by the law of God, good- of intention in reference to its osed utility, cannot justify it. surely it needs no long array xts to prove that it is thus for- an, or they might be easily uced.—Two shall suffice—Of : who are without fault before hrone of God it is said "And eir lips was found no guile" ;).—And of Christ, the bright plar of the Christian, in whose are embodied all the purity holiness of religion,—it is said lied for us, leaving us an exam- hat ye should walk in his steps, did no sin, neither was guile ;) found in his mouth."

justify the use of guile for urpose whatever, must there- lead to the full adoption of the Apostle Paul has pro- ced a damnable maxim. "We do evil that good may come." d to attempt by deception, in its mildest forms, to prac- n the hopes or fears of men in s which relate to their eternal est, is an attempt to commingle rinciples of the kingdoms of t and of Satan, to improve ntrivance of Infinite Wisdom e renovation of our world, by g to it the mechanism of hu- nvention—to temper the sword Spirit in the unhallowed fires th, that it may possess a more and etherial edge. It is a ma- ation of our opinion of the ness of our cause, or of our st of God. Surely he is able ss the simple and sincere ex- on of his own truth, which he rdained as the only means of ion; and for man to attempt l to the means which he has lished, betrays consummate as well as presumption and dness.

ch being the moral tendency *interpretation of the text, it be a wildly erroneous one;* and we are compelled to adopt the only other one of which it admits, that which supposes the Apostle to quote the substance of an objection, which some of his calumniators had made to his disinterestedness.

This view of the text has already been shown to be consistent with the context; and it might also be shown that this is no unusual mode of speaking with the Apostle. But as we are shut up to this interpretation by the removal of the only other one of which the text admits, it needs no further defence.

A. B. D.

Princeton, June, 1829.

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

(*Continued from p.* 246.)

Article III.

THE ROMAN CHURCH TEACHES, that the holy Scripture is obscure. Bellarmine de Verb. Dei. l. iii. c. 1. Charron, Truth, iii. c. 3. Coton, l. ii. c. 19. Baile, Treatise, i.

LET US HEAR THE SCRIPTURES: Psal. xviii. 9 [xix. 8.] "The judgments [*justices*] of the Lord are right, rejoicing (our) hearts; the commandment of the Lord is clear, enlightening the eyes."*—

* The word, rendered by the Louvain doctors and the Lat. Vul. *justices*, or righteousnesses, is פקודי from פקד, he visited; rendered by Ainsworth, "visitations;" by the LXX. δικαιωματα, from whence the Louvain interpretation. "The root *pakad*," says Robertson, "doth also signify, 'he cared for'—because that which a man visiteth often, he careth much for; also, 'he commanded,' as if in visiting he required somewhat of him whom he did visit; and hence, 'he required, desired'—also, 'he gave the charge of any thing to one, and his keeping or custody, he set over in charge, or in an office:' or 'he did deposit,' or lay any thing by one to keep. Hence is the noun pl. max. *pikkudim*, contracted, *pikkude*, statutes, commandments, as if things put into custody of one to be kept diligently, and to be taken account of, at every visit," &c. The word rendered "clear," is ברה *Barah*, clean, pure; &c.

Note. Those who accuse the Scriptures of obscurity, accuse it of falsehood; since it says respecting itself, not only that it is clear, but also that it enlightens.

Psal. cxviii. 105. [cxix. 105.] "Thy word is a lamp to my feet, and light to my paths." There is none, except those who turn their backs upon this lamp, that does not see the light.

2 Cor. iv. 3, 4. "But if our gospel be covered, it is covered from those who perish, in whom the God of this world has blinded their understandings, to wit, the unbelieving; that the light of the gospel of the glory of Christ, (who is the image of the invisible God,) may not irradiate them." *Note.*—However radiant the sun may be, the blind, and those who voluntarily shut their eyes, perceive not his light. So also, however clear the Scriptures may be on points necessary to salvation, the unbelieving are unable to comprehend them.

2 Pet. i. 19. "We have also the surer word of the prophets, to the which ye do well to attend, as to a candle which shines in a dark place, until the day begin to dawn, and the morning star arise in your hearts." If the word of the prophets be compared to a candle, what brightness, think you, must beam in the doctrine of the apostles?

Article IV.

THE ROMAN CHURCH TEACHES, that it does not belong to the people to read the holy Scripture. Index librorum prohibit. *Regula*, iv. Bellarmine de Verb. Dei. l. ii. c. 15.

LET US HEAR THE SCRIPTURES: John v. 39. "Enquire diligently of the Scriptures: for you think by these to have eternal life, and they bear testimony of me." *Note.*—Our Lord Jesus Christ speaks n to the teachers, but also to tl ple; and exhorts them all, n to read, but also to search a mine diligently the holy Scri

Deut. vi. 7—9. "These which I command thee th shall be in thy heart; an shalt rehearse them to thy ch and shalt think of them whe remainest in thy house, an thou walkest in the way; thou liest down, and when risest up; and thou shalt bin for a sign upon thy hands, an shall be, and shall be move tween thine eyes. Also thou write them upon the entran thy house, and on thy g *Note.* God commands all th ple to write his word on thei ments, houses and gates, tha sons of every description read it. It would have be astonishing thing in Israel to the reading of the books of M

Isaiah xxxiv. 16. "Searc gently in the book of the Lo read." *Note.* The proph dresses his proposal to all th ple of the earth, as it appea the beginning of the chapter

Luke xi. 28. "Blessed a who hear the word of God a it." If there be any blessed *hearing* the word of God, th be no less in *reading* it. I Christ and his apostles w earth, men and women wou their preachings. Why th der them from reading them

2 Pet. i. 19. "We have a surer word of the prophets which ye do well to attend." St. Peter praised those w

cording to the LXX. τηλαυγες, bright, shining afar; hence the "clair" of the Louvain version, through the Lat. Vul.—TR.

* The Latin Vulgate reads "movebuntur;" the Louvain Bi ront et se mouveront;" not un Grotius hints, the Lat. Vul. mi nally follow the LXX. who ha εσται ασαλευτος, "it shall be una immoveable," and might there "*non* movebuntur." But how may be, it is clear, that the Lati neither renders the original Hel gives good sense.—TR.

, and his pretended
ames those who read
its!
. 18, 19. "When the
be established in the
is kingdom, he shall
iself the Deuteronomy
in a book, taking the
evitical priests, which
e with him, and shall
the days of his life."
s behoved not to be
ie priests. God obliges
l all the days of their
nances of the King of

"Let not the volume
lepart from thy mouth;
lt meditate therein day
hat thou mayest take
lo according to all
en therein." Reader,
general of the army
an express command-
id and meditate upon
iptures.
27, 28. "Behold an
an, a eunuch, of great
id power under Can-
of the Ethiopians, who
ge of all her treasures,
d come to worship at
and was returning, be-
n his chariot, and was
prophet Esaias." If
iished person read be-
a Christian, I think
ie became a Christian
id still more frequently.
the prophets when he
erstand them, it is very
e read them still more
hen he did understand
nwhile, he was not an
but a superintendant
ues.
11. "Now these were
they who were in Thes-
o received the word with
s, daily searching the
o know if it were so."
les who would dispense
g the Scripture, learn
here.
. 15. "*Thou hast known* from thy childhood the holy writings." Reader, see here a child exercised in the sacred writings, and now-a-days men grow old without knowing any thing about them!

Take notice that the apostle Paul addresses the greater part of his epistles, not to priests, or to bishops only, but in a general manner, "To the churches of God, to the sanctified in Jesus Christ, and to all who call upon the name of our Lord Jesus Christ." See Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. Eph. i. 1. &c.

And to show clearly that he wrote to the people as well as to the pastors, he distinguishes them in his epistle to the Philippians, c. i. 1. "Paul and Timotheus, servants of Jesus Christ, to all the saints in Jesus Christ, who are in Philippi, with the bishops and deacons."

In the same manner St. James addresses his epistle, (i. 1.) "to the twelve tribes that are dispersed."

And so Peter addresses his first epistle; (i. 1.) "to the strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia."

His second epistle is still more general, "Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained like faith with us, through the righteousness of our God and Saviour, Jesus Christ." c. i. 1.

What appearance is there in all this of hindering faithful persons from reading the epistles, which are addressed to them?

St. John writes "To fathers, young men, and children," that people of all ages might be obliged to read his epistle.

And he even writes in particular "to the elect lady and to her children," 2 John 1. Now I do not think that this excellent and virtuous woman would scruple to read in her family the letter which St. John wrote to her; but the bigots

of the present day would make a point of conscience of it.

Add to this that the Apostles have formally commanded their epistles to be read.

Col. iv. 16. "When this epistle shall have been read by you, cause it also to be read in the church of the Laodiceans, and read ye also that which is from the Laodiceans." Note, St. Paul speaks not of an epistle which he had written to the Laodiceans, as cardinal Baronius has well remarked after St. Chrysostom and Theodoret, in his Annals, A.D. 60. sec. 13.

1 Thess. v. 27. "I adjure you by the Lord, that this epistle be read to all the holy brethren." But in this miserable age, they wre divine epistles from the while they permit them the of obscene books, and bawd

Rev. i. 3. "Blessed is reads, and that hears the this prophecy, and keeps th which are written therein." spirit of God call those bles read the Apocalypse, whic most difficult book of Sc how blessed ought we to dee who read the gospels and t tles of the apostles, which many things familiar and ea understood? Then wretch the people of the Roman who are deprived of so grea solation!

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p. 257.*)

Liverpool,
Monday, May 26, 1828.

Yesterday evening I visited the church in which the pupils of the Asylum for the Blind worship. The service commenced, as do all the publick religious exercises in the afternoon at Liverpool, at six o'clock, P. M. I paid one shilling at the door for admission, to a man posted there to receive it, who afterwards conducted me to a good seat. Though there is no *actual* demand made for entrance money, yet it is expected from every stranger, and there is a printed notice on the door for this purpose. The services were, of course, after the form of the church of England. The chaunts were by the blind pupils: the voice of *Rebecca*, one of the most intelligent blind girls, was harmonious indeed; and when they all pronounced the frequent *Amen*, which they rather sung than spoke, the effect on the feelings was exceedingly touching. The musical performances of the pupils are perhaps more remarkable than their skill in the mechanick art play on the organ or piano s the most difficult and c pieces of musick, without o a word or making a false no the Asylum we saw, yes their Musick Hall, which furnished with an organ a merous pianos, and on whi practise a good deal. The was not much; but I left the highly gratified, if not mu structed. This morning with Mr. B., to whom I h ters, and who has been exce attentive and kind, to see nual exhibition of the flo bloom at this season. Th pany collected on this occas numerous and well dressed, it poured down torrents This exhibition gave me an tunity of seeing a good deal female fashion, and manner place. Except a few *ultra* wore long-tailed cloth ridi bits, round hats and jockey you would not have been distinguish the company f collection of American ladi gentlemen. The flowers and exhibited were numerous an

e of perfection, though ar-
ithout any regard to neat-
e, or effect.

afternoon, that is at six
I dined with Mr. B., and
st time sat down to a pri-
er, served in a fine Eng-
. A number of ladies
sent: the entertainment
and profuse: excepting
in some little *niceties*, you
ve supposed yourself at
ainment in a gentleman's
Philadelphia. I will here
sion to remark, that there
enness and a cordiality
English of both sexes,
lescribably gratifying to a

There was none of that
and reserve, and conse-
hich I expected to find,
few specimens of their
I had seen in America.
ent you are *fairly* intro-
l disagreeable restraint is
and you are at once at
almost at *home*. But to
the dinner table—How-
h gratified with the hos-
f Mr. B., this entertain-
nvinces me that I can
time to more advantage
feasting—four hours at
st be lost on such occa-

t not to omit mentioning
rpool market, a place
curious stranger should
o visit. The principal
is reckoned the largest
under roof in the king-
is divided into a number
s, extending from one end
her, along which the va-
cles which form the mer-
of such a place, are ar-
the best possible advan-

t to leave this town to-
and I shall do it with re-
ough I visited many more
places than I have de-
et I shall leave many in-
objects unexamined. But
t all—The kindness and
hospitality of a people always result in unpleasant feelings, when you part from them. Before I left home, I was told that I should find nothing here, that ought to detain me an hour; and had I followed my instructions on this subject I should have been deprived of much substantial information, and much rational pleasure.

Tuesday, 27th.—This has perhaps been one of the most pleasant days of my life. I left Liverpool in the steam-boat for Eastham, in company with three of my American friends, Mr. S. Dr. G. and Mr. R. On landing, we took the *inside* of a coach, which was to convey us to Chester. There were twelve *outside* passengers. The first thing that struck all as new, was the genteel appearance of the coachman, a tall, stout, and healthy looking Englishman. The road, which was excellent, passed through one of the most rich and cultivated countries I had ever seen. The thorn hedges in bloom, crossing the country in every direction—the neat farm-houses—sloping, even hills, and winding rivulets and canals, filled me with delight. The Duke of Bridgewater's canal also crossed the road, and was to me an interesting object, on account of its famous tunnel, at some distance from this place. We arrived at Chester, which you know is the capital of Cheshire, so noted for its cheese, in about an hour. This town is one of the most ancient in the kingdom, and I think, excepting York, is the only town surrounded by a wall. This wall in many places is still perfect, and the inhabitants promenade on the top. The river Dee, famous for its fine salmon, passes through the suburbs of the town: the river, however, would only be called a creek in America. We visited the cathedral in this place, and as it was the first old building any of us had seen, we were all struck with wonder and delight, particularly

by a Saxon *arch*, eleven hundred years old, under which we passed. The coffin of Hugh Lupus, in the chapter-house, and the tomb of Henry IV. emperor of Germany, were shown us. I was also interested at seeing a cenotaph on the wall, to the memory of Dr. William Smith, the translator of Zenophon, Thucydides, and some other works. The monument is of white marble, and represents a female figure weeping over an urn. Some parts of this old church have been lately repaired, but many more are in hopeless ruins, particularly the old cloisters. It is impossible for me to convey to another the feelings I experienced, when pacing the same pavements and viewing the same objects, that were seen and paced by the ancient pious and superstitious dead. I here first distinctly realized what was meant by ivied walls, dilapidated towers, stones discoloured and grey with time, and mouldering ruins exposed for ages to the weather. By the way, when you first look at such ruins, you can scarcely persuade yourself that they have not been exposed to the fire, so black and sombre do they seem. From the little specimen of antiquity in architecture which I have seen in this old place, I must say that the ruins of an abbey appear vastly more interesting on the pages of Irving and others, than they do in reality. Yet do not understand me to undervalue these things—I can truly say with Johnson, "Far be from me and from my friends, such frigid philosophy as will conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue: that man is little to be envied, whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The town of Chester is also remarkable for many of its shops, which are in the *second* stories of the houses, and are so arra to afford a convenient walk, to all customers passi one to the other.

About four miles from is the seat of Lord Grosve ed Eaton Hall, a splendid built in the Gothic style, a was the principal object visit. To us Americans, t dence of nobility was reall whelming. The park, t which we rode to the pal only surprised us, by its g tent, but its high state of every part of it seemed been beaten or rolled, and ally dressed, so as to pre even and smooth surface: saw hundreds of deer, rep the shade, or wandering carelessly over the lawn, o ing across it, in silent he distance. We now obse Gothic turrets of the rising above the tops of a old oak trees, on the bra which we soon heard the no ter of a thousand rook with which the novelist al nants his old ruins: they much prized by the nobility, an American farmer wou them off his grounds, bo their appearance and their a parcel of worthless crow they certainly to an unscie very much resemble. Th keeper, who received us ve teously at the hall door, markably comely and well female. She conducted us all the rooms in the low and then informed us that never visited the other the house. I can neither nor describe half that I sa interior of this place. Th entrance hall, paved wit gated marble—the figures i in the niches—and several pearances, were perfectly surprising; then the sta bers, the saloons, and lib &c. were all magnificent

this last place I was
the works of our coun-
ving. As the house-
ucted us over the build-
ked about the old earl,
, and lady Amelia, as
l us their pictures, I
me of the romantic
Mrs. Radcliffe, which
youthful imagination.
: a few pictures or sta-
: apartments we exa-
this deficiency, if such
alled, was made up by
d furniture, tastefully
every room—magnifi-
ınd eastern couches—
ssed with a profusion of
bles and cabinets inlaid
and ivory, were every
seen. I was also very
c with the beauty of a
large Gothic windows
glass, representing the
the family. The full
aits of the present earl
osvenor, which are sus-
ne of the rooms, were
The countenance of
is both intelligent and
t that of Mrs. G. wants
e expressions.

ıting our names in an
presenting the house-
a fee, we explored the
t-houses, and pleasure-
cannot say I was much
h the prospects around
the country is too level,
ıotony of view thus oc-
ough here and there in-
y a few clusters of an-
id not come up to the
I had formed of the
e of English park sce-
ıe back of the hall there
al lake of some extent,
th water from the Dee,
e saw a small pleasure
l among the trees. The
ıpies several acres, is
h some taste, and con-
fine fruit. The hot-
ugh which we passed,
cording to the garden-
—*Ch. Adv.*

er's account, always at a temperature over 100° F.; they appeared rich in exotic fruits and flowers.

As this is the first nobleman's seat I have visited, I have given you a more particular account of it, than I expect to trouble you with on any future similar occasion.

After dining at Chester, Messrs. R. and S. and myself took a post chaise for Manchester, leaving Dr. G. to visit his Irish friends, and then to join me in London. The country over which we rapidly passed was highly cultivated and picturesque, and we arrived at Manchester about 9 o'clock.

FOR THE CHRISTIAN ADVOCATE.

THE BEARING OF APOSTOLICAL PRINCIPLE AND PRACTICE ON ABSTINENCE FROM THE USE OF ARDENT SPIRITS; *an Essay on* 1 *Cor.* viii. 13. *By the President of the Young Men's Association of the City and County of Philadelphia, for the promotion of Temperance.*

An "offence," in Scripture language, is a moral stumbling-block. To "make another to offend," is to lay such a stumbling-block in his way—to advocate such principles, or to pursue such a line of conduct, as will lead him into sin. Our apostle affirms, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"—If an indulgence, though apparently innocent in itself, be the occasion of leading others into sinful and ruinous courses, it shall be instantly and forever disallowed.

The principle involved in the determination here expressed, might be legitimately applied to a great variety of cases. It would serve as a wand, to exhibit in their true deformity various practices, not now deemed improper by many, because not literally forbidden in Scripture.

But we must first ascertain the application of this principle made by the apostle in our text. The "meat" he speaks of is that which was eaten in the temples of idols. Parts of the animals were offered in sacrifice: the worshippers, in token of social friendship, ate the remainder in common, in certain apartments of the edifice. The more devout among the Christian party soon began to question the propriety of participating in these festivals.—But self-denial was not more palatable to loose professors then, than now. They could reason plausibly, and their arguments were like oil, to smooth the surface of a ruffled conscience. But the matter in dispute was referred to the apostle's decision. Let us examine the reasoning and refutation, in connexion.

1st *Argument. Professor.*—An idol has no real existence. We Christians, who do not believe in even the existence of those objects, cannot be chargeable with idolatry, when we eat a little meat in a temple.—v. 4—8.

Apostle.—It all [illegible] this distinct in the existence of idols, the act of eating meat in an idol's temple might be a harmless [illegible] but the case is materially altered when we reflect that many believe in the existence of [illegible] these as proper objects of worship. These are seriously [illegible] hardened in [illegible] by your example to act as an act of [illegible] the [illegible].—v.

Second Argument. Professor.—[illegible] eating [illegible] [illegible] [illegible]

ht of glory to be acquired,
lly sacrificed all.—v. 23.
apostle! How like his hea-
aster! How different from
ofessors who will abandon
ication, but under the lash
duty and of positive sta-

nquiry more needs to be
l, in order to present in
the principle involved in
Why were any desirous
in those festivals? Two
may be assigned. Men
rally carnal. They love
and to drink, and to be
when an opportunity of-
l a plausible plea can be
so doing. Hence the con-
ess of arguments to their
ts, which would otherwise
ded as destitute of force!
had a better and more
reason for wishing to be
on such occasions: a rea-
h we wish to be distinctly
not only as serving to pal-
r conduct, but because we
e occasion to advert to it
the most plausible plea for
ndulgence, equally injuri-
ne interests of our fellow
he plea is this—They had
athen acquaintances and
whose amity they were
to preserve. A refusal to
them on these publick oc-
would be construed as un-
and perhaps embitter the
many against the Chris-
em, as if it rendered its
s selfish and contracted in
ings. This mistaken no-
iendship, probably prompt-
to comply who were seri-
well disposed. But the
corrects the misapprehen-
he vital interests of our
en are too precious to be
l on the altar of social in-
. We are to "do good to
as we have opportunity,"
ate every kindly feeling,
ound in every kindly ac-
as to things doubtful or
of injurious tendency, our motto must be, "touch not, taste not, handle not."

We have thus made, as we believe, a literal exposition of the text. The application of the principle of the text, in the case referred to the apostle's decision, has, as we suppose, been fairly exhibited. The principle will equally apply to any other practice, however apparently harmless, which leads to similar evils. Such practices, not necessary, as are the occasion of leading others astray, ought, on the principle of our text, to be discontinued.

The reader is now prepared to investigate the bearing of the principle, on the use of ardent spirits.

We hear it alleged, that the use of ardent spirits is in itself a source of innocent enjoyment. A man may partake moderately without sin, or he may abstain. The assertion is perhaps admissible in the abstract, as it was admissible in the case already considered at large.—But at best, "all things which are lawful are not expedient," and we ought to inform ourselves of the influence of an act, before we form our judgment of even its lawfulness. Is not this daily use of ardent spirits at least the occasion of sin? Is it not a moral stumbling-block over which many fall? To vary a little the language of our apostle, "If any man SEE thee who art sober and reputable, partaking of ardent spirits, will he not be emboldened into habits of intemperance? Thus, through thy knowledge, thy superior habit of self command, will thy weak brother perish." This case and the one primarily alluded to in the text, appear to me to be precisely parallel; the principle involved in each is the same; the reasoning of the apostle applies equally to both. If the most ruinous consequences result from the moderate use of ardent spirits, the man of God ought to discontinue that use. If we even

admit the enjoyment to be an innocent one, and the individual himself to be in no danger personally, yet if it lead the weak and ignorant astray, and plunge them into the abyss of wretchednesa, the man of benevolent feeling will dash the cup from his lips, and determine to drink no ardent spirits "while the world stands." I admit that persons may abuse even the necessaries of life; for abuses of this sort there is no help. We are not required, nor at liberty, to abstain from the necessaries of life. How far this plea of necessity will avail the "moderate drinker," is a point we propose to discuss in another part of this essay.

(*To be continued.*)

Extract from the Evangelical Church Journal published at Berlin.

We publish the following short article, to let our readers see how extensively the concerns of the Presbyterian Church attract attention, and with what interest they are viewed. The introductory and concluding paragraphs are full translations, from the distinguished German Journal from which we quote. The paragraphs numerically marked, are epitomized by the translator. The last paragraph shows how important is the example of the American churches, to evince to the world that religious establishments are so far from being necessary, that they are really and highly injurious to vital piety.

Intelligence.—The General Assembly convened in Philadelphia—1828.

"The General Assembly of the Presbyterian Church met in the city of Philadelphia. The report on the state of religion published by order of the highest authority of the Presbyterian Church in North America, and which appeared in the New York Observer of the 14th of June, evinces, that the spirit of evangelical piety, animates not only individuals and congregations, but likewise those men who are at the head of the church."

The Journal then proceeds to mention the principal facts contained in the report, as follows—

I. The sections destitute of the means of grace.—The prevailing errors and sins of the day; such as profane swearing, Sabbath breaking, intemperance, gambling,—and takes particular notice of the theatre, in a note on the margin, literally translated from the report.

II. Next the journal mentions, as contained in the report, the lukewarmness, formality and worldly-mindedness of professors.—The exercise of church discipline.—The neglect of attending on the preached gospel—of family worship—of parents in bringing up their children,—and the monthly concert of prayer.

III. Takes notice of the exertions that are made to distribute the Bible and religious tracts—in behalf of Sunday schools, missionary, colonization, and education societies—and the theological seminaries.

IV. Calls the attention of the reader to the revivals of religion—the prayer, fasting and humiliation seasons, as the means of promoting revivals—together with the happy results of revivals, and the number of congregations favoured with them.

V. The missionary cause among the heathen, the children that have been added to the church—the conversion of the converts in the prison of Wethersfield in Connecticut, and the circumstances connected with that revival.

VI. As connected with the report, it takes notice of the German Reformed Church, as deficient in ministers—and the exertions that are made to promote the welfare of that part of Zion—and then con

with an admonition, to re-
efforts in the good cause of
d, and to growth in every
an virtue, knowing that our
short. It mentions 31 minis-
moved by death, in the last
the eternal world.

Journal then finally ob-

e would call the attention
reader to notice the digni-
vency, and fidelity, with
the General Assembly, un-
supported by government, ad-
dresseth the church, and, can ad-
dress her, because she stands upon
the rock of God's word, by which
the church is united; and because
she only seeks the honour of Christ
and his kingdom.

In comparing the stand which
some of the ecclesiastical judica-
tories of our native country assume,
in the present religious movements
of the day, gives us much matter for
painful and interesting reflections."

Reviews.

GERMAN NEOLOGISM.

(*Continued from page 272.*)

true that faithful and cour-
voices ceased not to call
contemporaries from the in-
on of these proud and seduc-
eories, to the calm and hon-
mination of their right to the
on which they had usurped
he word of God. Now that
thority which rationalism for
a time exercised over opin-
ins to be shaken, and power-
peals arise on every side
t the yoke which it tyranni-
mposed upon the world of
it becomes strictly a duty of
de to renew, in the "Ar-
of Evangelical Christianity,"
mory of enlightened and up-
livines, (the Wickliffes and
sses of their age,) who, as the
vers of the purity of the
n a season of defection, were
hful depositaries and able de-
s, at a moment when neolo-
were the dispensers of re-
nown and the arbiters of functiona-
ry advancement in the career of li-
terary honours, and when the wri-
ters who opposed the innovators
were despised as enemies to know-
ledge, as advocates of ignorance,
and turned into ridicule, in all the
accredited journals. Among these
pious and learned divines, Storr,
and those of the Tubingen school,
shone in the first rank. From the
period in which the undertakers of
the doctrinal refinement which we
have described, established their in-
tellectual dominion, down to our own
days, Storr, his friends, and pupils—
among whom Flatt, Suskind, Bengel,
and Steudel, were eminent—exer-
cised a censorship equally conscien-
tious and vigilant, which left no
venturesome assertion, no brilliant
and dangerous hypothesis, no hos-
tile and specious sophism, without
a suitable reply. They were not
content with discussing the princi-
pal questions in dispute, in ex-
tended works equally profound and
solid; such as the Theology of Storr,
his treatise on the design of the Gos-
pel of St. John, his commentary on
the Epistle to the Hebrews, in which
the doctrine of the intimate connec-

hen the new reformers of theology,
, Teller, Steinhart, Eberhard, &c.
he year 1770, had commenced the
on of their designs, they were at
r want of another term sufficiently
d concise, denominated *Socinians;*
they keenly expostulated against
similation to a *decried sect*, the
ey soon prevailed of distinguish-

ing them by the appellation of *Neologians*, (abettors of new doctrines) from the the-
ologians who did not approve of their in-
novations.

tion of the death of Christ with the pardon of the sinner, and with the principle of sanctification, is forever protected against the subtilties of the new system of exegesis, at least in the view of those who admit the authority of the apostolick writings: but further, in order to follow more carefully all the movements of theological literature, and to be certain that no opinions set afloat by the talents of the innovators should escape their attention, Storr and his disciples formed an association for publishing periodical repertories, exclusively destined to the impartial examination of all the new doctrines, as well philosophical as theological, for which the tendency of publick opinion and the reputation of their authors had prepared or procured a favourable reception. The literary journal edited by the professors of the university of Tubingen, for a long time rendered this service to theology and philosophy; but above all, it is to Flatt's "Magazine," (1792 to 1812, 17 parts,) and Bengel's "Archives," (8 vols. in 4 parts each,) which supplied its place, and to which the "Evangelical Gazette" now announced succeeds, that we must look for the series of writings, in which the truths of the gospel have been defended against the pretended purifiers, and their theories submitted to a review, as polished and charitable as it is learned and judicious. The articles which Storr and his coadjutors opposed to assertions, which had almost passed into axioms in the modern schools, are chiefly worthy of remark—such for example, as that Jesus Christ never appealed to his miracles for the establishment of his divine mission; that the passages in the gospels, which represent him as predicting his resurrection are not sufficiently clear, or want authenticity; that the orthodox doctrine of *redemption* is prejudicial to the *interests of morality*; that the *Mosaick religion* is of a character wholly different from the Christian theism; that the sect of Essenes furnished Jesus with the principles of his moral system; and that the Pentateuch is a theocratical epopee, of recent date, &c. &c.

But if no rash or ill founded opinion could escape their vigilance and their severe dialecticks, still, every solid research, every substantial result, whether in exegesis or philosophy, found them disposed to receive it without prejudice, and to turn it to account for the improvement of theology. As nothing remained unknown to them, so nothing rested unproductive in their hands. For example, we find them the most equitable judges respecting historical and analytical works, which cast light upon sacred criticism and the moral nature of man. In submitting to a profound examination the book of Kant concerning rational religion, Storr principally strives to show that the gospel is in harmony with those doctrines of the system of the Koenigsberg philosopher, which had received the approbation of judicious minds; and that in every instance in which Kant hazarded or permitted suppositions and insinuations, incompatible with primitive and historical Christianity, he fell into self-contradiction; and that the consequences of his system by no means led to a rejection of revelation and its mysteries. The writing in which Storr accomplished this difficult undertaking, is a master-piece of calm, deep, and victorious discussion. Kant himself has done him homage, in the preface to the second edition of the work which was analyzed by the Tubingen professor.* We owe to Suskind a treatise,† which

* The work in question, composed in Latin and published in 1793, in 4to. has been translated into German, and enriched by an excellent dissertation respecting the relation between the idea of a Revelation and the principles of criticism, by J. F. Flatt, 1795, 8vo.

† "Examination of the Schellingian Doctrines respecting God, the Creation

nsidered as a worthy com-
the work of Storr, his mas-
nis he has laid bare all the
l and false ideas of Schell-
cting a distinction to be
he Godhead between the
iod, and God manifesting
etween God in principle,
proceeding from himself,
hat he should be an object
n intelligence; between
cit and explicit; between
asis and condition of all
and God, who in develop-
lf fell into time, created
se, and in creating under-
ccomplished an evolution,
he gradually became a Di-
on. This doctrine reigns
writings of those who call
s the philosophers of na-
lso in the writings of the
s who have applied it to
tian system, and who re-
speculative systems of the
—among whom the first
eloping the divine essence,
it begins to exist by itself,
name of self-intelligence
nception, (*ἐνθύμησις ἑαυτου*,
der on the systems of the
, p. 95, 98,) and also the
Logos, Son of God. Sus-
remembrance of whose
think it useful to recall)
ed even to demonstration,
theory swarms with con-
s; that it, in no shape, ex-
hit better than the ancient
sm, the genesis of con-
nd of the creation, and the
vil; that it is in fact found-
play of words, by strangely
he ambiguity of the terms,
riety, infinite, difference,
&c.; that it does not ad-
ingle step toward the solu-
ch reason seeks to obtain;
it completely destroys all
erty and all human respon-

s we shall be *blamed for so much time in retrac-*
d and Evil." Tubingen, 1812,

ing the memory of services rendered to the cause of the Gospel, at a period so much anterior to our own. But as the literati of France evince an increasing curiosity respecting the discussions to which learned Germany has been devoted for more than half a century, it is to be feared that an eagerness after a knowledge of these, should cause them to be imposed upon by the fame of authors and journals, which in this long interval have been the organs of the innovating party; and which, through the aid of false lights, the pride of certain schools, and the influence of men of talents, have received and long swayed the sceptre of opinion—in spite of the expostulations of the friends of truth, who have not ceased to protest against the infatuation of the fashionable doctrines, and the rashness with which new ideas were propagated as conquests of science; and whom we may compare to that handful of defenders of the primitive faith, who existed as the depositaries of the pure doctrine of the Gospel throughout ages of ignorance, barbarism, and corruption. We address ourselves to those of our countrymen, who are carried away by the reputation of certain celebrated writers of Germany; who are seduced by the learned apparatus, and the fascinating claim to elevated views, which spread a charm over theories without foundation, and hypotheses victoriously refuted. Let them know that the objects of their admiration, that the results of philological researches and metaphysical speculations, in appearance so profound, have been checked at every step, and reduced to their true value; and that whatever they offered capable of being rendered useful, has been turned to account by superior men; insomuch that the vital doctrines of Christianity, very far from receiving injury, have derived a new lustre from them, and so far as needed, a new support. Let them also know, that at all times, duri

the invasion and the empire of rationalism, deep thinkers, learned men, and writers of the first rank, have stood forth as defenders of the Gospel. It will suffice to name Ernesti, Noesselt, Michaelis, Hess, and Morus, among the exegetists; Lavater, Reinhard, Draeseke, Ewald, and Menken, among the preachers; Less, Seiler, Staudlin, Schott, Baumgarten, Crusius, Kleuker, Tholuck, Neander, Heubner, and Hahn, among the theologians; Claudius, de Moser, Hamann, Herder, Schroeckh, and J. de Muller, among the moralists and historians.

(*To be continued.*)

Chiefly with a view to enrich our pages and gratify our readers with some specimens of poetry which deserve the name, and which have not yet been hacknied, we insert the following brief article from the Eclectic Review of May last.

THE WOMAN OF SHUNEM, *a Dramatic Sketch;* PATMOS, *a Fragment; and other Poems. By James Edmeston, Author of Sacred Lyrics, &c.* 8vo. *pp.* 124. *Price* 3s. 6d. *London,* 1829.

THERE are some beautiful little poems in this volume. The author has a genuine poetical vein, which, if not particularly deep, is of a pure ore, and will well repay the working. He has contributed to sacred poetry some hymns and effusions displaying both and feeling; and the ve ty of his poems evinces nature of that poetic which occasionally beam in his verse, and which obey, rather than to con the longer poems in the lume, we have little t have attempted a dram and to have failed, ma termed the common lot handle the lyre; and i lack of judgment, more of genius. The lyrical matic gifts are seldom what may appear a pa who succeed best in a whether dramatic or nar ly excel in a short one. ton's "Patmos," entitl ment, consists, in fact, o short poems slenderly it is consequently better poem would have been subject. But still, betw boured essay and the pieces appended to it, the difference that there a flower and a trinket the notes of a sky-lark she sings, and those of The individual who can piest moods, produce su the following, does hims justice when he writes worse. But how rarely of genius calculate aright!

The Shame of the Cross.

"Lord of my soul! I take thy name,
And bind the glory to my brow;
Exulting in my Master's shame,
And proud his scandal to avow.

"True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

"The cross I wear not,—as 'tis worn,
Gem-wrought, at feast and masquerade;
Nor on chivalric banners borne,
That flame along the fierce crusade.

"These bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

"A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart,—
And this the cross I fain would bear!"

these stanzas, the sentiment transcends the poetry, yet the verse is inworthy of what it encloses. In the next specimen we shall take, is much poetical merit.

Ithuriel.

"How soft is Night!—How fair the full moon glances
O'er yon dark cavern'd cliff and bowery tree!
How bright in many-rippled gold it dances
On the calm bosom of that summer sea!

"No sound is stirring save the light wave plashing,
As on the beach it sinks and falls away;
Or, o'er a rock, some playful billow dashing,
Breaks into sparkling gem-drops all its spray.

"The boatman through the golden ocean gliding,
Trills the gay song of pleasure and delight;
And in due cadence falls the oar, dividing
His pathway in the field of lunar light.

"In the deep cave sits Solitude reposing,
Beneath its lichen crown on mossy seat;
And Fancy there, her fairy gates unclosing,
Leads heavenly visions through that still retreat.

"On such a night, when that soft moon was shining
O'er lovelier scenes than Earth can boast to-day,
The first of all mankind reposed, reclining
Within a bower of sweets, now pass'd away.

"Eden's fair rivers were serenely laving,
The shadowy forests mingled palm and rose,
And all was still, save where a life-tree waving,
Ithuriel sat, and sang them to repose.

"Peace to your slumbers, favourites of Heaven!
Light dreams enchant you, and sweet rest renew;
To us, the eldest born of God, is given
Less honour than, the youngest born—to you!

"Though evil spirits all around are lurking,
Sleep on—sleep on—you have no cause for fear;
Though your worst wo they gladly would be working,
They will not dare to tempt my lightning spear.

"Thou who hast form'd for man this lower dwelling,
And *every varied hill* and valley made,
So fair, that scarce their own bright heaven excelling,
Angels might long to wander through this shade,—

"O let not sin here stain a single feeling,
Nor blight a single blossom of these bowers;
Forbid! Forbid! that Guilt their sorrow sealing,
Should taint their race, as it has tainted ours.

"Here never be a rebel banner streaming,
As in our glittering ranks we once beheld;
When the red lightning o'er the myriads gleaming,
All the bright pomp of warrior angels fell'd.

"Pure, pure as heaven, ere yet a single spirit
Felt one unholy thought or wish arise,
May this fair race, to endless years, inherit
This earth of verdure, and these placid skies.

"Sleep on—sleep on—nor dread surrounding danger,
Though evil forms around the garden stray;
Among these shades, full many a heavenly ranger,
Arm'd for the battle, guards each opening way.

"Sweet sleep refresh you! and when morning breaking,
Lights up your bowers of fragrance with its rays,
Oh may your spirits, with its light awaking,
Ascend to heaven in matin-songs of praise!"

In that graceful and delicate species of poem, the sonnet, Mr. Edmeston has been very successful. We must give insertion to two or three beautiful specimens.

"*The Virgin.*

"Most blessed among women!—Vestal pure,
And full of faith beyond thy twilight day!
What joy didst thou possess, what pain endure,
While thirty annual seasons pass'd away!
Conceal'd within thine heart, unboasted, lay
Secret imaginings, though veiled, yet sure
From that first hour the infant Saviour slept
On thy young bosom in serene repose,
Till the sword pierced thy soul, and thou hadst wept
To view the torture of his short life's close.
Doubtless thy constant hand oft sooth'd his woes,
Doubtless thine eye a mother's watch oft kept:
And thee he lov'd; the last command he breath'd,
Was, when to him most dear, thee, dying he bequeath'd!"

"And the sea gave up the dead which were in it."—*Rev.* xx. 13.

"Tomb'd in the deep sea, where the cavern'd rocks
Form their sepulchral chamber—low and far,
Sleep the drown'd dead—and mighty Ocean locks
Their prison-vault with many a billowy bar:
There, through the green light, fainter than a star,
Gleams the bright king of the cerulean day;
There, as exulting o'er their human prey,
The loud resounding waters madly jar:
But vain their triumph!—for that mighty hand
Which chains the wild waves in their bed of sand,

Shall lead those prisoners from their rocky tomb;
And reunited love shall repossess
A thousand-fold its first pure blessedness,
Where amaranthine flowers in fields celestial bloom!"

Ve must make room for one more, as touching and beautiful in sen-nt, as graceful in expression, reminding us of the style of our elder s.

"How many denizens of heaven I know,
Who once with me walked through this nether world,
But now beside celestial rivers go,
And golden streets enclos'd by gates empearl'd!
Many whom I have lov'd, and love, are there;
And ah! how few the scenes of vanish'd years,
Save where in Memory's retrospect appears
One, and another, now a seraph fair!
It doubts me whether those who yet remain
To glad life's circle, be in number great
As those I cannot hope to see again
Till I may meet them in a deathless state:
That land, whenever I its shores may see,
Can scarcely seem a stranger's land to me."*

Ve know not by what accident, three stanzas appear at page 105, ch are certainly not by Mr. Edmeston. Has his memory imposed n him? They are taken from a poem by Mr. Conder.

Literary and Philosophical Intelligence, etc.

s *the Christian Observer for April last.*

iptain Sabine, after seven years, has ated his experiments in the Regent's , on the dip of the magnetic needle; hich he finds a decrease of 17.5 for period, averaging 2.5 annually.

detect the fraudulent admixture of n in woollen fabrics, it is recommend- boil a sample in a solution of caustic i till the wool is thoroughly dissolved, ng any cotton, linen, or other vege- fibres which may be present, unde- osed.

the last meeting of the antiquarian ty, Mr. Amyot read a translation of a us epistle preserved in the British um, from Sultan Mohammed the d to Queen Elizabeth, relating most astically the success of his arms in gary, for which he concludes her ma- would order cannon to be fired ughout her empire. Her majesty's mmedan ally concludes with his ty congratulations for her majesty's ss over the Spaniards.

Wrexham church, Derbyshire, is an epitaph on a gentleman well known about a hundred years ago, as the wealthy and despotic Elihu Yale, president of Madras, who hanged his groom for exercising a favourite horse without his permission, and narrowly escaped the same punishment for the murder by means of a legal quibble. The following two lines of the epitaph express a sentiment too common in similar productions, and which we quote in hopes that the startling impropriety of such a sentiment in this case, may lead the reader to detect it in others, where, though less grossly revolting to the ear, it is not less unscriptural.

"Much good, some ill he did; so hopes all even,
And that his soul through mercy's gone to heaven."

The last two numbers of the Gentleman's Magazine, exhibit some most portentous averments. First,—"An Old Clergyman" informs us, that the "revolting impression produced by evangelical preaching and *saintship* writings, is that our holy Saviour does not condemn vice;

Happy the *aged Christian* who can appropriate to himself this concluding couplet. . *Ch. Adv.*

but only musick, painting, the drama, poetry, profane literature, the mathematicks, and the arts and sciences." Another correspondent maintains, that "the violent abolition of the slave-trade, (we thought it had been abolished more than twenty years ago,) would take from the British crown the West Indies;" that Missionary Societies urged in the same manner would detach the East Indies from our empire, and occasion the flight or massacre of all the Europeans; that "the Bible Society spreads spurious versions of the Scriptures;" that "evangelical preaching makes men regardless of their actions, and teaches them to depend upon profession only for future happiness;" and that "religious enthusiasm," of which the above are meant as illustrations, leads to "the most atrocious crimes, even murder, arson, as at York Minster, and the like!" The conductors of the work inform us, that "they have heard that certain professors of divinity in our universities, will not permit any students who are candidates for holy orders to attend their lectures, if they refuse to abjure Calvinism." As we have never ourselves heard this absurd story, and cannot find any person who has, we dismiss it with the above-mentioned modest fictions; only wondering that in the present day, any respectable publication should be found to aver, or any reader to believe, such fragments.

We learn with much pleasure, that Mr. Horne's invaluable "Introduction to the Holy Scriptures," is about to be tra into French. A French edition h been published of Newton's "Le a Young Person." Miss Edgewort series of publications for childr also being published in French. coste, a strenuous Catholick, and v neral of the diocese of Dijon, ha published an edition of Abbadie' brated work on the evidences of anity, with high encomiums on thor, notwithstanding Abbadie wa testant, and wrote a treatise in de Protestantism. Abbadie's work hoped, may be quite as useful to Protestants as to Catholicks, espe he regards the doctrine of the Di Christ as the centre of the whol tian system; a doctrine which t continental Protestants have dou impugned.

A recent traveller, after remark the fine arts are more attende France than literature, adds, tha never heard of a single instance o club, of which in England there bably a thousand.

A volume of highly interesting letters by Fenelon, has lately issu the press of Geneva.

Miss Kennedy's popular "Fat ment" has been translated into and published at Frankfort. Mo Kennedy's works have been wide lated in French.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 287.)

TWENTY-FIFTH COMMUNICATION.

The following is the report of one month's missionary labour in Warren County, Pa. from Mr. John D Hughes.

"One Sabbath I spent in Columbus, the North-west town in the county. This I had not before visited. It presents perhaps a better prospect of containing a compact population, than any other in the county. The settlement is very new, but rapidly increasing. Here the Methodists predominate; but they are in confusion, in consequence of reformed Methodists coming in. There is a considerable number of Universalists, and these are about making arrangements to obtain a teacher, who will preach to them no *other* than smooth things.

There are a few Presbyterian members, without a shepherd, and wi ganization, and there is an incre sire to enjoy the labours of a P rian pastor.

In the various places visited, and thankful reception is still g Assemblies for worship are not l still may be denominated large occasions, when their dispersed and their diversity of religious s are considered. On the whole, t pears to be in the region an in desire to have statedly the gosp nances, administered by Presbyte nisters. But whilst it is true th are disposed to give a respectfi tion to the preaching of the w also true, that very few manifest der solicitude for their salvation. sors of religion are generally lang inactive, some of them are alm couraged about obtaining a r from a view of their dispersed an state.

one be soon obtained, who
:dly administer the ordi-
)ple desire that they may
:n by the Board, in their
missionaries.—I have now
r months and a half within
his county, but have made
'or leaving it this week.
dispersed people, I now
resent, not however with-
t some good has been ac-
'ough the aid furnished by
) Centre congregation a
y still exists, not however
that it did six or eight
About two weeks ago,
ion, who has for some time
:p concern of mind, enter-
of having found peace in
: Lord Jesus Christ.
month closing with this
'avelled one hundred and
—I have made thirty-four
ched twenty discourses.
funds of the Board, I have
)llection in the congrega-
grove, three dollars and
)ts. As donation, in Deer-
ion, of Samuel Culbertson,
:son, Samuel M'Gee, and
, each one dollar.
3 in Centre Congregation,
te, $3.00; Henry White,
an Hamilton, $2.50; John
s, Sophia Miles, 12½ cents.
Spring Creek Settlement,
ded in Centre Congrega-
)der Watt, $2.00; Robert
0; Moses Andrews, $1.00;
$1.00; Joshua Whitney,
Corbit, 50 cents, John Ew-
John Evers, $1.00.

)porting the Gospel in New Settlements.

y of the Board in North-
er date of March 2d, thus

)e assistance from abroad,
)possible for a minister to
small reward he receives
le for his services.
ion is annually increasing,
)se chiefly consists of the
e to seek for lands, and to
)selves and families, a habi-
wilderness. They are la-
for their lands, and at pre-
hing to spare; others in
)tances, are not willing to
g to their ability. The
'es upon those few, who,
)rd, but in every deed, de-
s and all their worldly sub-
. *Another hindrance in*
)ent is, that those who are professors of religion, are divided into members of different denominations, and at present, neither of them are able to support the Gospel as they ought.

The Rev. Benjamin F. Spillman, a missionary of the Board, in the Eastern part of the state of Illinois, under date of Feb. 25th, reports as follows:

The whole time from my setting out on my mission until it closed, is nine months. The time employed in labour, exclusive of that lost by sickness, is seven months.

The distance travelled in that time, is one thousand eight hundred and eight miles.

The number of sermons is one hundred and twenty-two, of exhortations in public, ten.

I have received of the church of Shawneetown, $25 00
Of the Sharon church, 25 00
Of the church of Carmi, 20 00
Of the church of Golconda, 10 00
Of the Bethel church, 5 00

$85 00

I have a prospect of collecting something more which will perhaps amount in all to half my support. I will depend on it as stated in the commission.

Administered and assisted in the Lord's supper eight times.

Organized one church.

Received into communion twenty-two persons.

Baptized four adults, and eleven infants.

You will discover by the detail of particulars which I have given, that I have devoted the principal part of my time to the churches of Shawneetown, Sharon and Carmi; which I consider the most important stations at present in this part of the state.

Equality, 14 miles from this place, bids fair at this time, to be a place well worthy of attention. Had they stated supplies of preaching, we think a church would soon be gathered there.

We have witnessed no special revival in this part of the state; but the good cause is evidently gaining ground.

Our prospects are encouraging in Shawneetown. And I have now a prospect of being permanently fixed here. I expect to need a little assistance in a support another year. If your Board deem it expedient to give me an appointment for about four months, I would thankfully receive it, and on the same terms—to depend on the people for one half of my support during the time. I think the time has nearly arrived when another minister of the gospel will be stationed in or near Carmi. But the people would need for

a little while some aid either from your Board or the Home Missionary Society, in order to give him a comfortable support. And we do hope that in this day of prosperity in the church, such aid can be obtained for them. Must they languish and die at such a time as this? We trust the Head of the church has designed better things for them.

The Corresponding Secretary and Gen. Agent of the Board of Missions, acknowledges the receipt of the following sums.

April 7th.—Donation from Miss Jane Dunlap, Treasurer of the Female Missionary Society in Doylestown, per Mr. R. P. Campfield,	$16 00
Do. subscription in Doylestown Congregation,	8 00
Do. 8th.—Monthly Concert collection from the 6th Presbyterian church Philadelphia, per Mr. M'Mullin,	7 01
Do. Collection at Sugargrove by the Rev. J. D. Hughes,	3 29
Do. Donation from Deerfield by do.	4 00
Do. Do. Centre, do.	7 87½
Do. Do. Spring Creek Settlement, do.	8 00
Do. 13th.—Donation from New Shiloh church, Gibson County, Tennessee, by the Rev. M. Hodges,	5 00
Do. Subscription from Congregation in Germantown, by Mr. R. P. Campfield,	5 50
Do. a friend in Abington,	50
	$65 17½

TWENTY-SIXTH COMMUNICATION.

Valley of the Miami.

A correspondent of Ohio, under date of March 18, 1829, thus writes—

"The man who labours here should above all others possess much of the spirit of Christ. May I hope to find in the Board many an Aaron and Hur to hold up my hands. Permit me to say to you, that no section of country in the United States claims the attention of the Board as much as the valley of the Miami The soil is rich beyond all description. Already thickly inhabited. And the population rapidly increasing But what is the moral attitude (pardon the phrase) of the inhabitants? It is an awfully critical and interesting one. They are just now exchanging the cabin house for the brick or elegant white frame, and the linsey for the broad-cloth and plaid. A grand canal is now marching through the heart of our country; and in exchange for the products of our soil, pouring into our laps the wealth of other regions. Whether this wealth shall be consecrated to God, or be spent in the service of his great enemy, will depend much upon the part we now act. Shall our villages, which are rising on every hand, pour forth upon the surrounding population a stream of holiness, or shall their breath be as pestilential as the Upas of India? Society as yet has not assumed any permanently settled aspect. Only the gospel with its ordinances can settle things as they ought to be. The blessing which has already followed the exertions of God's servants here, proves that our views are correct."

The Corresponding Secretary and General Agent of the Board of Missions acknowledges the receipt of the following sums.

April 14th. Annual subscription in the congregation of New Castle Del. per Dr. Couper	$21 00
Do. 17. Balance due on the annual subscription list of the 8th Presbyterian Church Philada. per Mr. Henry M'Keen	72 56
Do. 18. Collection and subscription in Troy, Ohio, per Rev. Mr. Fraser	11 50
Do. Donation in Lexington (Ohio)	2 62½
Do. Jersey, Ohio, per M. F.	8 00
Do. Pequa, do.	5 55
Do. 21st. Subscription of Alexander Henry Esq. for 1829	100 00
Do. Subscription of Robert Ralston Esq. for 1829.	100 00
Do. Donation from a lady in Dr. Cathcart's cong. York, by Mr. Hooker	0 50
Total, - - - -	321 73½

TWENTY-SEVENTH COMMUNICATION.

The following is an extract from the Rev. John S. Weaver's report of one month's missionary service in Ohio, dated Warren County, April 15, 1829.

"In the manner related above I spent the month, rode 124 miles, preached 16 times, visited and examined one Sabbath School, visited 18 families, and received $3.50 cts. for the Board.

I can state nothing very encouraging with regard to the places I have visited. In Eaton, vital godliness is at a low ebb; there are a few Presbyterians but not organized into a church,—they are chiefly from the eastern states, and have held their certificates so long that their membership is forfeited. Hitherto they have had no house in which to hold their meetings; in the course of the summer they expect to have one, sufficiently comfortable, in which to hold their meetings.

In Franklin the state of things is better

, well organized congregation, destitute of preaching they have regular weekly societies for

also inform the Board that the Franklin, desirous of having the ans of grace, with my consent the Miami Presbytery, under ection I labour as a Missionary, y labours for six months. Pres- ieving it to be for the best, and : to be the object of the Board vacant congregations with the ns of grace, granted their peti- permitted me to suspend my n for that length of time? I ex- the blessings of heaven, then, em in a situation either to sup- lf or some other person. If I tinue with the congregation of fter the time specified above, I resume my Missionary labours, I will give up my commission.

JOHN S. WEAVER."

'. Sec. and General Agent of the Missions, acknowledges the re- e following sums—

Subscription of Mr. Wier, Phi- a, for 1829,	$100 00
Allen, do. do.	100 00
P. Engles, do. do.	100 00
ı. at Cape May, by the H. Parker, Mis. val. of	11 62
eld Ch. N. J.	9 50
rove Ch. N. J.	7 00
etown church, Chester)	70 00
ınd Don. Salem, N. J. Mr. Burtt	12 50
:tion in Ohio by Rev. J. 'er	3 50
ıe Sub. to Philadelphian Ludlow	1 00
nd Sub. at Great Valley ' Rev. Mr. Latta	37 50
Total	$453 62

TY-EIGHTH COMMUNICATION.

'eston's Report to the Board of of the General Assembly of the rian Church.

'instructions" you have furnish- is made my duty not only to ary, and record every thing of interest, but also to give a sum- ıy labours, at the close of my

17th Sept. last, your commission *s a Missionary of the Assembly's 'Pensacola and places adjacent da" was accepted.* The time specified in the commission was "six months."

In the dispensations of a most wise Providence I was prevented from setting out on my mission by severe illness, for more than one month after my appointment.

On the 22d of Oct. finding my strength much increased, I left Philadelphia for the field you had designated, by way of Pittsburg and Lexington, Ky. As I travelled in the mail stage it was impracticable for me to preach any on my route—neither indeed would my health have permitted—as I was obliged to make frequent delays that I might recruit my strength and obtain medical assistance.

On the 4th day of November, I arrived in Kentucky worn out by fatigue and want of reasonable rest. There I spent four weeks, during which time my health was much improved, and I thought myself in a condition to proceed. During my stay in Kentucky, I preached 12 times in Clark and Fayette counties.

On the 7th of December I left Louisville Ky. for New Orleans, where I arrived on the 16th of the same month; a distance of about 1600 miles.

I remained in N. O. 7 days collecting all the information I could respecting the state of society in Pensacola, and also waiting for a vessel bound to that port. On the 23d I left New Orleans, and after a most disagreeable passage of six days arrived in Pensacola on the 29th of December, having contracted a very distressing cold on the passage, to which is to be attributed much of my subsequent sufferings.

There almost every thing presented a new aspect. "I was a stranger in a strange land." The style of building, transacting, modes of society, all was novel; very little of the American but much of the Spanish.

But it is not with arts and sciences, nor the physical, but the moral state of the city, that I have to do. Nor is it necessary for me to remark that this is very different from what could be wished. To account for many things I need only tell you that out of a population of about 2000, rather more than one half is Roman Catholick: the ignorance and abuses of that church, have had much to do in forming the moral hue of even the American population, and still exert a wonderful influence; add to this the lamentable fact that they have never enjoyed the stated preaching of the gospel, by any Protestant minister, except at short intervals, and you will be prepared to picture to yourself, a state of society much worse than I shall now attempt to delineate.

At the time of my arrival in Pensacola there was no minister there of any denomi-

nation. The Methodist Missionary (the Methodists deserve much credit for their persevering efforts the last two years to introduce the Gospel here) had just left, to attend a meeting of conference; a new one has since been sent in his place, who arrived a few days past. The Rev. Mr. Searle of the Episcopal Church has also arrived since. He appears to be an excellent man, and I hope will prove a great blessing to the place.

I was welcomed by all the Protestants, who appeared much rejoiced that I had come among them.

The Methodist society, in a very kind and liberal manner, offered me the use of their church, (during their minister's absence) and in it I have preached ever since my arrival, for there is none other in the city.

The Sabbath after my arrival I heard wood-chopping, discharges of fowling pieces, drays were running and shops were open for the transaction of business, in the morning and evening, as on other days. But here it would be unjust for me to withhold the fact that these things are owing to the overpowering influence of the Roman Catholicks. They will attend mass in the morning and spend the rest of the day in tippling and gambling shops, sporting, hunting, dancing, &c. A majority of the most respectable classes of the American population express and appear to feel a deep regret at this state of things. They declare that nothing but actual necessity could induce them to comply with such customs—"But then what can we do; our families are dependent upon us. And if we do not open our shops on Sunday for their accommodation, they will not deal with us during the week." And though they do not pretend to justify such business transactions on the Sabbath, yet they plead the necessity of compliance. One gentleman, who was once an active teacher in the Sunday School, told me, he had to relinquish his interesting duty there, to open his shop on Sunday morning. The only way to correct these evils, is to enlighten the publick mind; to elevate the standard of moral feeling. And how can this be done while a majority of our population is implicitly attached to that church, the policy of whose ministers it is, to keep their votaries from "coming to the light, lest their deeds should be reproved." If you give their laity the Bible, their priest burns it, under the specious pretence that our version is not the genuine word of God." If one of their communion goes to hear a Protestant preach, for this heinous sin he must do penance." Fornication is another trifling sin at this place, but looked upon as of much less moment than the former.

I have spent every Sabbath in Pensacola (four excepted,) since my arrival among them. The attendance and attention, when the weather has been favourable, has been uniformly good. But when it has been cold, I have preached to a thin house; as there is neither stove nor glass in the Methodist church, which I have always occupied. All classes and sects have attended. Even a few of the Catholicks have occasionally dared to come out to hear me.

Whenever the state of my health and the weather would justify, I have uniformly preached three times on the Sabbath; and once on every Wednesday evening—the latter has been but thinly attended.

I have ever since my arrival uniformly spent every Monday and Thursday in visiting from house to house; many of the families I have visited frequently, and whenever I thought it prudent have tried to improve these meetings in a religious manner—but I have not been able to do as much in this respect as I could wish.

I trust my labours have not been in vain. But I cannot communicate to you the joyful intelligence that any souls have been born again, through the feeble preaching of your missionary.

There are about twelve communicants of the Episcopal denomination, 8 or 10 Methodists, and two of our church; besides these there may be one or two Baptists, and I know not that there are any others. The Roman Catholicks are without any priest; and I believe the people are fast verging towards infidelity; to them, on account of their language, I can have no access. They speak either Creole, French, or Spanish.

I preach to the slaves every Sabbath afternoon; respectable numbers attend, give good attention, and some appear to feel much at times.

I have not as yet thought it prudent to attempt the monthly concert. There is a small Sabbath school in the city, which has been as yet under the control of the Methodists: it is but poorly attended.

If I should continue in Pensacola, I hope to begin a Bible class shortly

The larger portion of the population (I speak of the Protestant) are favourable to Episcopacy. I know not that there is, strictly speaking, a Presbyterian family in the place.

Around Pensacola for many miles, all is a waste howling wilderness; a barren, sandy soil. The only adjacent settlement, is one on the Escambia river, about thirty miles distant. It extends from the Alabama line, down each side of the Escambia river, to the bay of the same name—an arm of Pensacola bay—This settlement is about 25 miles long, and 8 or 10 broad. The population at present from 5 to 6

ugh mostly in moderate cir-
they are a kind hearted, hospit
le. They never have had any
:hing among them. The Me-
ssionary from Pensacola has
visited them. Prior to my vi-
ıad never been but one Pres-
rmon preached in this settle-
ıve spent four sabbaths there.
fest great anxiety to have the
of the Gospel. The attendance
on are good. Some persons
ds of 20 miles to attend my
They talk of erecting a meet-
hat they may have a convenient
rship when any minister passes
eir settlement. So far as my
extends, they are generally
ns, from the Carolinas and
They insisted much on my
portion of my time with them,
I am ready to do, if I am conti-
ısacola. Could you but hear
ness and artlessness of their en-
me to spend one more week,
ne more sermon, to visit them
if there is a missionary at your
ınd a dollar in your treasury,
gladly part with both that
r may have the gospel preach-
em." Now is the time they
ınce, before they become in-
all these things. It is very
o soon as the publick lands are
o market, many other families
te to this region; and in a few
may sit under their own vine
, and have their own pastors
bide with the flock; and shall
ɔe assisted or not? Or shall
ttered and gathered into other

ermined to leave Pensacola a
since. But many events have
e to return again, after the
our Presbytery. Many indivi-
always been anxious that I
ain. Mr. Searle, the Episcopal
is a chaplain of the Navy,
cently been ordered to the
rooklyn, N. Y. This has in-
number and anxiety of those
me to remain; they fear they
in left destitute.
willing to continue in the em-
Board, either here or there, as
ink best, if my poor services
their approbation, and I can in
be instrumental in promoting
bject in which they are en-
advancement and extension
dom of our Divine Redeemer.
was leaving Pensacola to at-
ting of Presbytery (200 miles
ceived of several citizens the
00, which must be deducted

.—*Ch. Adv.*

from my next quarter's compensation; or if that should have been forwarded before this report arrives, I will dispose of that amount in the manner you may direct.

I have now been engaged in the service of the Board since the 22d of October, a period of not quite six months,—the time specified in my commission.

During this time I have preached 43 sermons (besides attending some other meetings) as follows:

In Fayette and Clark counties, Ky.	12
New Orleans	1
Pensacola	24
Escambia settlement	5
Greenville, Alabama	1
	43

My preaching would have been more abundant, had my health and the situation in which I have at times been placed admitted.

I have travelled since I entered on my mission 3,000 miles, at an expense of $109 45 cts. as follows.

	Miles.	*Dols.*
From Philadelphia to Lexington, Ky.	700	60 00
In Fayette and Clark Counties, Ky.	100	
Lexington to Louisville, Ky.	100	10 75
Louisville to N. Orleans	1600	25 00
N. Orleans to Pensacola	200	12 70
Pensacola to Escambia settlement	100	1 00
Pensacola to Montgomery, Alabama	200	
	3,000	109 45
To which add boarding during the time I have been in Pensacola		31 00
		140 45

Requesting an interest in your prayers, and most earnestly desiring that the Lord may direct and bless you in all your efforts to send the Gospel to these ends of the earth,

I remain with great affection and esteem your Brother in the Gospel of Christ,

DAVID R. PRESTON.

Pensacola, W. F. April 1, 1829.

TWENTY-NINTH COMMUNICATION.

Rev. Mr. Leake to the Rev. Mr. Russell, Cor. Sec.

NEW-JERSEY CONTRIBUTORS.

Harmony, Warren Co. N. J.
March 12, 1829.

Contributors to the funds of the Board of Missions in the Presbyterian Congregation of Harmony.

Annual Subscriber.—Rev. L. F. Leake, (for. Pas.) $1.00.

Of 50 Cents.—Peter Kline, Esq. R. E., Mrs. Kline, Alex. Innes, Barnet DeWitt, R.E., Mrs. DeWitt, John Fair, Mrs. Fair, Peter Winter, R.E., Mrs. Winter, James Goodwin, James Davison, Esq., Robert Davison, Daniel Harker, Mrs. Harker, Moses Allen, R. E., Mrs. Allen, Eleanor Winter, Sarah Brittain, Mary Muchler, Catharine Lefler, Mary Fair, Nancy Fair, Catharine Kline.

Of twenty-five Cents.—Aaron Smith, Jacob Smith, Mrs. Smith, Hannah Gardner.

Donation.—John G. Muchler, 25 cents.

Presbyterian Congregation of Oxford, Warren Co.—Annual Subscribers.

Of 1 Dollar.—Isaac N. Candee, S. S. Mrs. E. H. Candee, John Clarke, R. E. John M. Sherrard, Esq., Cornelia D. Halstead.

Of 50 Cents.—Euphemia Clarke, Isaac Loder, R. E., Geo. R. King, Esq. R. E. Mary Ann Davison, William Croze, Ephraim B. Case, James Hiles, Nelson Jay, Nath. Lanning, jr., John Lamerson.

Donations.—Abraham Pittengen, 50 cents, Moses Depew 50 cents, Nath. Lanning 25 cents, Cash 50 cents.

Stillwater Presbyterian Congregation, Sussex Co.—Annual Subscribers.

Of 1 Dollar.—Major Peter B. Shafer, Peter Wintermute.

Of 50 Cents.—Henry B. Wintermute, R. E., Thomas A. Dildine, William H. Huff, Elizabeth Huff.

Of 25 Cents.—Benjamin Vancamp, Dorcas Huff, Sarah Wintermute, James Harris.

Donation.—Aaron Ludlow 2 dollars.

The persons whose names are reported as annual subscribers, have not all paid their first instalment. They are reported as received. An account of the individuals who pay, is kept by the Sessions of the Churches.

Harmony, Warren Co. N. J.
April, 22, 1829.

Rev. and Dear Sir,—Since my last, I have visited several of our churches on the business of my Agency, and have received the following sums, viz.

Greenwich Congregation, an. sub. and don.			$7 37½
Bethlehem	do	do	5 50
Alexandria	do	do	4 75
Amwell United First Church		do	4 62½
Amwell First Church		do	2 50
Mansfield, additional		do	1 00
Harmony, additional		do	0 50
			26 25

I have collected as your Missionary:—*In Harmony 5* dollars, Scott's Mountain congregation $1.57, received for attending funeral $5.00. $11 57.

The following are some of the of contributors to your funds, ad to those already reported:

Greenwich Congregation, Warren Annual Subscribers.

Of 1 Dollar.—Leffert Haug R. E., Thomas Kennedy, R. E., Hyndshaw.

Of 50 Cents.—Samuel S. Stew niel Hubsizer, John Hiner, Harbert Wm. Carter.

Of 25 Cents.—Stewart Kenned bert Hiner, jr., John Hamlin, E. E wont, Ann Hiner, William Russell.

Donations.—Philip Fine, 50 James Stewart, 50 cents, Martin H 50 cents, Charles Carter, Esq. 5 S. J. Hiner, 12, Cash 25, James Esq. 25, Cash 25, Do. 25.

Bethlehem Congregation, Hunterd Annual Subscribers.

Of 1 Dollar.—Adam Stigers, Reuben Frame, Asa C. Dunham A. W. Dunham, Elias Wykoff, Walker, E. Walker, James H. Ho

Of 50 Cents.—Mary C. Stigers, Dunham, Daniel Cashurt, Robert

Alexandria Congregation, Hunter Annual Subscribers.

John Meltzer, R. E. 1 dollar.

Donations.—H. W. Hunt, pasto lar, John Bloom, R. E. 50 cents, Rockafeller 50 cents, John Eckl 50 cents, Moses Rouse, R. E., 5 John Eckle, jr. 50, Henry Eckle

Amwell United First Church, H Co.—Annual Subscribers.

Of 50 Cents.—J. Kirkpatrick, Elijah Wilson, Esq., Richard Wil John Belles, Thomas Skillman, H. B. Kirkpatrick, Mrs. A. Farl A. Fisher.

Of 25 Cents.—William Denson C. Vandoren, Hannah Howell.

Donation.—Mrs. A. Sutphin 1

Amwell First Church, Hunterdo Annual Subscribers.

Of 50 Cents.—Rev. J. F. Cla tor, John B. Quick, R. E., John man, R. E., Situs Quick, R. E., Hagerman, Sarah Quick.

Three other congregations, H Mansfield and Amwell Second have been organized on the ann scription plan. The names of tors in these congregations will be reported.

List of annual subscribers to of the General Assembly's Mis the Presbyterian Church at Sale

Annual Subscribers.—Dr. J. V 4 dollars, Ruth Vanmeter 1 dol

ollar, George C. Rumsey 1 dol-
Congleton 1 dollar, Mary Belden
Artemisia Reasby 1 dollar.
ual donation from two persons

Cents.—Rev. John Burtt, Mary
, John Weatherby, Ann Weath-
id Johnson, Dr. R. H. Vanmeter,
intner, Samuel Copner, Marga-
er, Margaret Conarroe, Sarah
Ann W. Mylin, Ann Powell,
ell, Rebecca A. Hannah, Rebecca
ry Garrison.
rresponding Secretary and Ge-
nt of the Board of Missions ac-
es the receipt of the following

829 the annual subscrip-
he church in Christiana,
r R. B. Campfield $30 00
riptions from the church
grove, N. J. 2 50
ions from the Young La-
issionary Society, Fair-
. J. per Mr. Levi Stratton 6 67
riptions from the church
geton, N. J. per R. B.
eld 54 50
riptions from the Rev.
ll's church in Pencader,
r Dr. Green 12 00

rresponding Secretary and Ge-
nt of the Assembly's Board of
attended the late meeting of
ytery of New Brunswick, N. J.
the claims of the Board to the
that body; when it was *resolved*,
recommended to all the church-
their bounds, to organize their
ions into Auxiliaries to the
The Assistant Secretary is, we
d, now engaged in accomplish-
solution.

E PRESBYTERY OF LEWES.

esbytery of Lewes convened on
ultimo, at Greensborough, Caro-
ty, Maryland, in the new Pres-
Church. On the subject of mis-
Presbytery adopted the follow-
tions:—
d, That this Presbytery ap-
id, according to their feeble
ill support the missionary ope-
the Board of Missions of the
Assembly of the Presbyterian
the United States.
d, That this Presbytery apply
ard of Missions, to aid us in sup-
r vacancies, and in raising new
ions within our bounds.
d, That the members of this
y, respectively, endeavour to
their congregations and else-
thin our bounds, associations, to
nual contributions, *the funds of*
of Missions.

The Minutes of the last General Assembly are now printed in a pamphlet, and will, with all convenient speed, be widely circulated. But as many of our readers will not receive a copy of these minutes, we have perused them carefully with a view to select for publication in our pages, such articles as are of the most general concern and interest—This publication was commenced in our last, and is completed in our present number. Those who desire more extended information relative to the proceedings of the General Assembly, must have recourse to the minutes at large. We cannot, as heretofore, insert them in detail, as our work has become the vehicle for the interesting communications of our Board of Missions and its Executive Committee—which in our present number, it will be observed, are brought up to the time of the meeting of the last General Assembly. But the appendices of the Assembly's minutes comprise papers, (particularly the correspondence with foreign churches) which we are sure will gratify, and we hope edify, every attentive and pious reader. A portion of these we insert the present month, and expect hereafter to publish the remainder.

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EXTRACTS FROM THE MINUTES OF THE LAST GENERAL ASSEMBLY.

The committee to whom was recommitted Overture No. 1, viz. The question, At what period of their preparatory course are candidates for the Christian Ministry to be considered as dismissed from the jurisdiction of the session, and transferred to that of the Presbytery? made a report, which, being read and amended, was adopted, and is as follows:

Whereas it appears necessary, in order to preserve the purity of the church, and uniformity of procedure in the judicatories under the care of the General Assembly, that the manner of administering discipline to candidates and licentiates for the gospel ministry, should be distinctly specified, therefore, Resolved,

1. That as the word of God, and the Constitution of the Presbyterian church, recognise the distinction of laity and clergy, and a system of procedure in the

pline in some respects diverse, as the one or the other of these orders of men is concerned, it becomes the judicatories of the church to guard against the violation of this principle in the administration of discipline.

2. That although candidates and licentiates are in training for the gospel ministry, and in consequence of this are placed under the care of Presbyteries, and in certain respects become immediately responsible to them, yet they are to be regarded as belonging to the order of the laity, till they receive ordination to the whole work of the gospel ministry.

3. That it follows, from the last resolution, that when candidates for the gospel ministry are discovered to be unfit to be proceeded with in trials for the sacred office, it shall be the duty of the Presbytery to arrest their progress; and, if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong; and that when licentiates are found unworthy to be permitted further to preach the gospel, it shall be the duty of the Presbytery to deprive them of their license; and if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong.

4. That in order to ensure the proper effect of discipline in the performance of the duties which severally belong to sessions and Presbyteries, it will be incumbent on church sessions, when they shall see cause to commence process against candidates or licentiates, before Presbytery has arrested the trials of the one, or taken away the licensure of the other, to give immediate notice to the Moderator of the Presbytery to which the candidates or licentiates are amenable, that such process has been commenced, to the intent that the impropriety may be prevented of an individual proceeding on trials, or continuing to preach, after committing an offence that ought to arrest him in his progress to an investiture with the sacred office; and when Presbyteries shall enter upon an investigation, with the view of stopping the trials of a candidate, or taking away the license of a licentiate, the session to which such candidates or licentiates are amenable, shall be immediately informed of what the Presbytery is doing, that the session may, if requisite, commence process, and inflict the discipline which it is their province to administer.

The committee to whom was referred Overture No. 8, viz. "A communication *from* the Executive Committee of the *Pennsylvania* Institution for the Deaf and *Dumb,*" made the following report, which was adopted, viz.

It appears from the above mu
munication, that an appropri
been made by the Legislature of
vania, for the instruction in tha
tion of *fifty* indigent deaf and di
sons; by the Legislature of Mar
twenty; and by that of New J
twelve:—that the proper age for
ception is from *ten* to *twenty-fiv*
and that notwithstanding this libe
vision, many, through ignorance
ference, neglect to avail themse
the charitable aid thus proffered f
children.

In view of these statements, and
fact that similar institutions have b
tablished in different states, and
provision made for the gratuitous i
tion of the *indigent* of this class of
low-beings, the Assembly woul
themselves of this opportunity of
the attention of the publick in gene
especially of ministers of the Gos
those parents whose children m
the instruction of such schools,
truly benevolent and Christian ch

The committee of Overtures
ported Overture No. 13. This C
was taken up, and is as follows, vi
answer is requested to the fo
question, viz. Has the moderat
Synod a right to call a meetin
Synod during the interval of it
sessions?"

Resolved by the Assembly, t
question be answered in the affir

Resolved, That the Perman
Stated Clerks be, and they her
appointed a standing committee
missions; and that the commissi
future Assemblies hand their com
to said committee, in the room
the Assembly shall hold its sess
the morning of the day on wh
Assembly opens, previous to 11
and further, that all commissio
may be presented during the se
the Assembly, instead of being
the house, shall be examined by
mittee, and reported to the Asse

The committee to whom was
the report of the committee on P
with the book which the commit
prepared and have had printed,
report, which being read and a
was adopted, and is as follows, vi

The committee have perfor
duty assigned them, with as m
gence and application, as their att
in the Assembly, and other av
would permit; and although th
not been able to make a full an
examination of the whole, in con
committee, yet they feel themse
tified in giving a favourable o
the book. They hope that af
ing some necessary improve

l be introduced into our found eminently useful. pressed their unanimous nittee beg leave to sub- bly, for their adoption, lutions:

hat the Book of Psalms ared by the committee purpose, and presented sembly, be recommitted mittee, that it may re- ections and alterations eem necessary, and they int these corrections in for the use of the next hat the Rev. Thomas H. d the Rev. Joseph San- this committee.

hat any remarks or cor- l by ministers or others, s committee, be placed Rev. Ezra S. Ely, D.D., of the General Assem- nse to him, within six

hat the expense already committee in securing e paid by the Trustees sembly.

from the West Lexing- the subject of Theolo- which was referred by to the consideration of nbly, was taken up, and Rev. Archibald Alexan- v. Samuel Miller, D.D., rles Hodge, to consider same to the next Gene-

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t of the Presbyterian United States of Ame- d by the Rev. Ezra Stiles ted Clerk of the General

assembly of the Presby- the United States of 1st of June, A. D. 1829, e NINETEEN SYNODS, viz.

of Albany, containing the . Londonderry, 2. New- mplain, 4. Troy, 5. Al- a.

of Utica, containing the l. Ogdensburgh, 2. Wa- go, 4. Oneida, 5. Otsego.

d of New York, contain- eries of 1. Hudson, 2. ong Island, 4. New York, ond.

d of New Jersey, con- *byteries of 1. Newark, 3. New Brunswick, 4. hanna.*

V. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondaga, 4. Cayuga, 5. Geneva, 6. Bath, 7. Angelica.

VI. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VII. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VIII. The Synod of Pittsburgh, containing the Presbyteries of 1. Alleghany, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

IX. The Synod of the Western Reserve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5. Trumbull.

X. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Lancaster, 4. Athens.

XI. The Synod of Cincinnati, containing the Presbyteries of 1. Chillicothe, 2. Miami, 3. Cincinnati.

XII. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri, 5. The Centre of Illinois.

XIII. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer.

XIV. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XV. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord.

XVI. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XVII. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. North Alabama.

XVIII. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Georgia.

XIX. The Synod of Mississippi and South Alabama, containing the Presbyteries of 1. Mississippi, 2. South Alabama, and 3. Bigby.

Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Ministers and Members of the Protestant Churches in the Kingdom of France.

Highly respected, and very dear Brethren, in the faith and hope of the gospel—

Being assembled in this city, at our stated annual meeting, and feeling our

hearts very forcibly drawn towards you, we have resolved to address you, and, with our respectful and affectionate salutations, to proffer you our fraternal correspondence. It is delightful to recollect, that all Christians, "though many, are one body in Christ, and every one members one of another." While this great principle gives rise to some of the richest pleasures flowing from the communion of saints, it also evidently calls upon all those, in every part of the world, who are "partakers of the same precious faith, through the righteousness of God, and our Saviour Jesus Christ," to pray for, correspond with, and encourage each other, as far as the Great Head of the Universal church gives them opportunity. And, therefore, though we have never seen your faces in the flesh, we cannot regard you, in a spiritual sense, as "strangers and foreigners," but as "fellow-citizens" with us of that precious kingdom, "which is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

We have taken much interest, dear brethren, for a number of years past, in your history and welfare. We have heard with pleasure, of your growing zeal and exertions in spreading the knowledge of the sacred Scriptures; in sending the gospel of salvation among the heathen; in doing good to the ignorant and destitute, by the distribution of religious tracts; and in uniting with the friends of Zion in every part of the world, in the observance of the monthly meeting for prayer, in behalf of the revival of religion and the spread of the gospel. These things we have heard of with heartfelt pleasure, and consider the intelligence as such a gratifying pledge that the Lord is with you, that we cannot refrain from seeking an opportunity to mingle our vows and our prayers with yours, for our mutual growth in every laudable attainment and service.

The Presbyterian Church in the United States, of which we are the highest judicatory, was first organized in this country in the year 1704, when we were British colonies. We had then one Presbytery only, called the Presbytery of Philadelphia. In 1716, when the number of our Presbyteries had increased to four, the first General Synod was formed. In 1788, as soon as convenient after the establishment of our national independence, a new and more efficient plan for uniting the churches of our communion was adopted. Under this plan, with a few occasional modifications and improvements, we have ever since continued to act. And we have now, by the blessing of God on the ministrations of his servants, sixteen Synods, sixty Presbyteries, nearly two thousand churches, and about thirteen hund nisters. The General Assembly is tuted by a delegation of ministers ders from the Presbyteries, and is ir to be the judicatory of ultimate ap well as of united counsel and co-op for our whole body. At the first zation of our church, more than a ago, a number of the pious and Protestants who had withdraw France on the revocation of the Nantes, united themselves with ou and a considerable number of the d ants of those excellent and ve people are members with us at t sent day. This circumstance, y readily suppose, forms one of th endearing ties which bind us to o testant brethren of the present gen in your country.

The nature of our ecclesiastical tution so nearly resembles, in ever ing particular, that which your own es enjoyed, at the period of their g extent and prosperity, that we thin necessary to attempt its delineation tail. It is strictly Presbyterian, in clerical and lay elders take an equ and enjoy an equal voice in all our We have no connexion, directly o rectly, with the State. The civil tutions of our country preclude su nexion; and the General Assembl cordially rejoice that they do so, fully persuaded, from all their expe that every species of connexion b the state and the church, is so fa being an aid, that it is really an o to the progress of pure and undefil gion. All that we desire, in refer this matter, we are thankful to G we enjoy—equal protection in th cise of all our rights, with our b of all religious denominations. O is to promote, by the moral and s means which the religion of our has committed to us—the peace of vernment under which we live, a purity and happiness of our belove try, as well as the eternal salvation souls of men. We transmit here copy of the Constitution of our C and also a copy of the Minutes of proceedings of our successive Gen semblies, from the time when w menced the practice of printing t of the minutes of our proceed large.

Within the last twenty-five or years, the prevalence of vital piety, Christian exertion, has greatly inc in the churches under our care. attribute to the blessing of God, rious means which have been ei ly originated, or employed with augmented diligence, during t

these, we think proper to men-
icularly, meetings for social pray-
classes—that is, classes of young
and, in many cases of the whole
ition, associated for reciting the
d hearing it familiarly explained;
h schools, and the greatly extend-
bution of the sacred Scriptures,
eligious tracts, and other pious
In the use of all these means of
od, besides the stated preaching
spel, many of our pastors have
d a very exemplary diligence,
been eminently blessed. On
and, wherever these means have
dily and faithfully employed, we
lom known them to fail of being
by a rich blessing. And, on the
d, wherever they have been en-
in a great measure, neglected,
rarely observed any remarkable
of the Holy Spirit to be granted.
irit of missions, both foreign and
, has gained much ground, in all
gelical churches in the United
d in ours among the rest, within
ive years. The American Board
nissioners for Foreign Missions,
of Presbyterians, of our Congre-
brethren of New England, and of
of the Reformed Dutch and the
l churches, has been in opera-
a number of years, has been
rospered, and is becoming, every
re extensive, and more efficient
ns of exertion for the benefit of
en world. In Asia, in the islands
acific Ocean, and among the In-
es of North America, they are
their numerous missionaries, pro-
the glad tidings of salvation in
stations, with a measure of suc-
in some of them, with success
animating character and extent.
considerable enlargement of the
of their missionary stations, and
plans for evangelizing the hea-
ontemplated by this Board. The
n Home Missionary Society, now
cond year of its existence, under
nt organization, (although form-
e union of societies a number of
ler,) has been made instrumental
ting great good. Several mis-
sionaries have laboured under its
e, and have been enabled to or-
large number of new congrega-
lestitute regions, and to strength-
y feeble ones, who would not
e have enjoyed the stated admi-
n of the word and ordinances;
ome of these new congregations
y Spirit has been remarkably
out, and many souls hopefully
d to the knowledge and love of
There has been, also, for a number of years, a Board of Missions organized under the care and direction of this General Assembly, which has been greatly blessed in extending the boundaries of the Redeemer's kingdom. The operations of this Board, we hope, will be, in the course of the present year, much enlarged and invigorated.

Almost all the larger societies of which we have spoken, whether for the circulation of the Bible, for missionary purposes, for the distribution of tracts, or for the education of pious youth for the ministry, are kept alive, and extended and invigorated in all their operations, by smaller associations established in each neighbourhood; and, in some instances, one of males, another of females, and a third and fourth of juvenile males and females, all auxiliary to the parent society, pursuing the same object, and pouring their multiplied little streams of pecuniary contribution into the same treasury.

It is not improper here to mention, more particularly, what is hinted in the preceding paragraph, that in these enterprises of Christian benevolence, our pious females, for a number of years past, have had an increased and very laudable agency. They have instituted numerous prayer meetings exclusively for their own sex, and we have no doubt that a blessing has followed this practice. Our females have also formed societies exclusively of their own sex, for promoting the circulation of the Holy Scriptures, and of religious tracts; and also for aiding in the missionary cause, and the education of indigent, pious candidates for the holy ministry. In all these various ways, they have been made eminently instrumental in helping forward the great interests of truth and salvation, without going beyond those bounds which the Author of our Holy Religion has prescribed for the religious activity of their sex.

And here, we would not forget, dear brethren, for it is due to truth and candour, to state, that the living, animating spirit of all these benevolent enterprises has been the prevalence of those great doctrines of our common salvation, which were equally dear to *your* fathers and *ours*, and which it has pleased God to maintain among us in some degree of purity and power. We mean, particularly, the doctrines of the Holy Trinity; the divinity and vicarious atoning sacrifice of the blessed Redeemer, the original and total depravity of human nature; justification solely by the righteousness of Christ; regeneration and sanctification by the blessed Spirit; the necessity of holy obedience, as an evidence of union to Christ, and of faith in his blood. These, we can assure you, are the great doctrines

which we have ever found to be connected, so far as our observation has extended, with the conviction and conversion of sinners, and the building up of believers in faith and holiness. Where *they* have not been preached, little or no good has been done; and where they *have* been faithfully and perseveringly preached, we have never known a failure in obtaining some measure of a blessing.

You have probably been, to a certain extent, informed, that the divine Redeemer, who "sits as king on the holy hill of Zion," has been pleased as before, so also especially within the last twenty years, to grant to many of our churches, as well as to those of our Congregational brethren of New England, and, indeed, to most of the evangelical churches with which we have ecclesiastical intercourse, precious effusions of the Holy Spirit, by which religion has been greatly revived, and, in some instances, several hundred souls added to single churches in the course of one year. These revivals have generally proceeded without bodily agitation, but have been the means of bringing their subjects, in a quiet, calm, rational, and Scriptural manner, under the practical influence of the truth as it is in Jesus. We have received intelligence, at our present sessions, of divine favours of this kind having been dispensed to a considerable number of our churches in the course of the past year. And although we have great reason to humble ourselves before God, and to mourn, that notwithstanding all the efforts of Christian benevolence, sin and error so much abound in the midst of us, still we should be blind to our mercies, and ungrateful to the glorious Author of them, if we did not acknowledge to the praise of his rich grace, that the cause of truth and righteousness is evidently gaining ground, and increasing in strength, in all our borders.

It has been in all ages observed, that where the holy Sabbath of God is not honoured and sanctified, real religion seldom has much prevalence. We have had occasion, for many years past, to mourn before the Lord over the prevailing violations of this holy day in every part of our land. The attention of many Christians among us, has been recently roused to the existence and the remedy of this baneful evil; and an extensive system of measures is now in a course of formation and adoption, for combining Christian influence on the side of the Lord's day, which, it is hoped, may exert a salutary and permanent effect.

There has been a growing conviction *among* all the friends of piety in the *United* States, for a number of years past, *of the* unspeakable importance of early imbuing the minds of youth wit sentiments, and with religious kno As entering largely into this sys training the young and rising gen we have learned more and mor to estimate the happy influence bath schools, with the nature and which we presume you are acq The American Sunday School which has its seat in this city, daily growing in the extent and v its operations, and which has bee a signal blessing to multitudes, bo dren and adults, has already enlist favour the great body of the cle members of all the evangelical c in our favoured land.

Our Theological Seminaries ar on to increase, both in extent and ness. We have five of these ins within the bosom of our church, i about two hundred and sixty you are constantly training up for t ministry, and their number is eve becoming larger. There is also nary of the same kind, under the our brethren of the Reformed Church, in which there are about pupils; and under the direction Congregational brethren of New E there are three such institutions, are training up from a hundred and to two hundred candidates for t ministry: added to these, the Reformed and German Lutheran es, (with the former of whom w ecclesiastical intercourse,) have promising Theological Seminar number of pupils in which is eve increasing. We may estimate, th in our church, and in the church which we have an ecclesiastical pondence, there are, in general, fr hundred and sixty to four hundr eighty candidates for the sacred constantly in a course of preparat their work. But rapidly as the of these candidates is increasing, mand for more missionaries and p much more rapidly increasing; so their number were doubled or tri once, they would all be needed, an be speedily employed. The west southern portions of our country tling with a rapidity, and presenti for ministerial labour, to an extent beyond our present ability to suppl That we may be enabled to mee calls in a more satisfactory manner to come, the object of seeking dently pious young men, of promi lents, and educating them with a the Gospel Ministry, has, within years past, engaged much of the a of many American Christians. An rican Education Society," with w

been formed. If this method
up labourers for the gospel
be cautiously and wisely pur-
consider it as likely to exert a
influence on the character of
ministry. We cannot too
press the conviction, which all
ence has served to impress on
of the infinite importance of
ty in those who are dedicated
ce of the sanctuary.
ar brethren, we have attempt-
you a sketch of what the God
has done for us, and of our
rospects. We have, indeed,
n for mourning over our delin-
nd unprofitableness; but we
much reason for grateful praise,
hope. Our prayer is, that the
ngs, and still more abundant,
chsafed to you. Grace, mercy,
be multiplied to you from God
and from the Lord Jesus Christ,
e eternal Spirit! May you be
idst all the delusions of error
nd, and all the corruptions of a
ng in wickedness," more and
ontend for the faith once de-
he saints," and to be "stead-
eable, always abounding in the
e Lord, forasmuch as ye know
bour shall not be in vain in the

vith deep sympathy that we
ie loss you recently sustained,
ase of the Baron de Staël, who
or a considerable time so emi-
ul in promoting the cause of
religion in France. We con-
ou, most cordially, in this be-
and pray that many like-mind-
at illustrious friend of the Re-
ingdom, may be raised up, to
ing on his work, and glorifying

rethren, beloved in the Lord,
us great pleasure to hear of
e, to receive such information
the state of your churches as
ink proper to communicate,
assured that you receive our
alutations with the same cor-
h which they are tendered.
ur prayers for us, that we may
given us to be faithful; that
ntemplate "the signs of the
the rising prospects of Christ's
the world, with enlightened
g faith; that we may consider
ghest happiness and honour to
ed as instruments for promot-
ension of that empire of truth
usness which is speedily to fill
earth; and that you and we
appy as to be more and more
the faith, obedience, consola-

tions, and extension of the glorious gospel.

Signed by order and in the name of the General Assembly.

EZRA STILES ELY, *Moderator.*
JOHN M'DOWELL, *Permanent Clerk.*
Philadelphia, May 26th, 1828

The Editors of the "Archives of Christianity in the XIXth Century," to the Members of the General Assembly of the Presbyterian Church in the United States of America, in session at Philadelphia.

Paris, 27th February, 1829.

Highly esteemed and beloved brethren in Jesus Christ,—

In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French Protestant churches. You would undoubtedly have made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the Edict of Nantes, by the evils of the times, had been resumed—now that we enjoy religious liberty, and obtain for our worship the protection which the Constitutional Charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organization, is willing to prepare us better for them; so that we may be united in the same faith and the same love, before we be united in those external ties, which have consistency and utility, only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the Consistory of the reformed Church of Paris, could be communicated to them only through the medium of the press; we hastened, therefore, to give it in our Journal all that publicity which depended upon us; and inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them; and we pray you to regard us as interpreters of the acknowledgments and Christian affection of the rest. In order to render them still better acquainted with the Presbyterian Church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our Journal, a narrative of the transactions of your last General Assembly.

Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God, for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals

which have occurred in so many of your churches, and with the information that in every place there are souls who have turned to the Lord, and who, feeling their state of corruption and sin, expect salvation only through that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distributions of the sacred Scriptures, your publication of religious tracts, your domestic and foreign missions, your Christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance, in a word, may all your enterprises be blessed more and more, and, by the grace of God, render your country a land wholly consecrated to JEHOVAH!

Much esteemed and beloved brethren, we were affected with the sorrow which you express in your letter, respecting the death of our friend, the Baron de Staël. This loss is one of the greatest that our church could experience; and in particular, our editorial committee, of which M de Staël was a member, have most painfully felt it. He loved the Saviour; and, we trust, that having lived for him, he has also fallen asleep in him. This beloved brother has been lamented by all the Christians of France. His name shall dwell in our hearts for our edification.

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty societies, or auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and, in many of them, this word, which is with good reason called "a two-edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different tracts, and several placards; as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society" has established a seminary in which young men are prepared to carry the gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of providence and mutual assistance," among the labourers and mechanics of our communion.

According to the last statistical report, our church contains eighty-five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worsl the number of pastors and templ from being sufficient for the wan Protestant population of the l We sigh for the moment when al long to our communion shall be e hear the truths of faith announ when none, as is the case with present, shall be deprived of spiri rishment.

Moreover, we know, most este beloved brethren, that external even if they were numerous, hav only so far as the Lord is pleased to them, and that above all t ought to desire and ask the out-p his Spirit. Already, notwithsta lukewarmness of our petitions abundantly refreshed some porti church. There are towns and which pastors and flocks have be unto God; and a still greater r others, in which the revival, witl so general, is real, and makes gress. The church of Paris, in has for several years been ble much spiritual grace. Much and beloved brethren, pray that try may still more participate from on high, and that we may s ing once more in the midst of us which animated our ancestors. in calmer, happier times than that the patience and goodness o may be to us, what his justic chastisements were to them—a l

Under cover with this, we addr a letter, which a committee form ges, in Switzerland, for the purp curing a pastor for the Christiar Vevay, have given us in charge t to you. We hope that you may communicate to the brethren c this committee, the informati they ask of you.

We very much wish, most este beloved brethren, to maintain the correspondence which you posed to open, and praying that may, in a still greater degree, his glory among you and among treat you to rely upon our sen respect and Christian affection.

The members of the editorial c of the Archives du Christiani present in Paris,

JUILLERAT CHASSEUR, *Pa*
HENRY LUTTEROTH
H GRAND PIERRE, *Mini Gospel*
FREDERIC MONOD, *Pasto*

N B The absent members, a sor Stapfer and the Rev. Mark

P S Accompanying this, we the last reports published by v religious societies, the statis

urches, and the number of our
a which your letter is inserted.*

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these communications, we pre-
is note, 1st. *Some information re-
the form of government in the
eformed Church.*
ing to the form of discipline
by this church, it is strictly Pres-
The ecclesiastical orders con-
stors, elders, and deacons, whose
owers exactly correspond with
rcised under the same official de-
ns in the Presbyterian church.
lesiastical courts also correspond
their Conferences answering to
byteries, their provincial Synods
ynods, and their national Synod
eneral Assembly. They have
istories, which are inferior to the
ces, and answer to our church
but on a larger scale. By the
article of the law of the kingdom
g Protestant worship, the Re-
re allowed to have a Consistorial
r every six thousand souls belong-
eir communion or denomination.
eformed Protestant population is
less widely scattered over a de-
, it becomes a matter of necessity
should have a plurality of minis-
of edifices for publick worship.—
r instance, in the department of
tes-Alpes, they have one Consis-
urch, three pastors, and fifteen
r worship; and in the department
they have seventeen Consistorial
, sixty-four pastors, and seventy-
ces for worship. Whatever may
mber of pastors and edifices for
in a Consistorial church, the Con-
consisting of the pastors and el-
e latter of which are limited by
is not to fall short of six in num-
not to exceed twelve,) form but
esiastical court, similar to the ses-
collegiate church among us. The
astor is the stated Moderator of
istory.
sent, they have no national Synod;
pears that the actual organization
church is so modified by the pres-
he times, and the hand of civil go-
it, as to be defective in some of its
features. Besides the want of a
centre of union and co-operation
sence of the national Synod, the
es no provision for Conferences or
ries. It provides only for pastors,
nsistories, and Synods. It deter-
at five Consistorial churches shall
ynod; that it shall consist of a pas-
lder from each Consistory; that it
semble only after having received
on from government; that it shall
vious notice to the minister of state
with all the affairs relating to
of the business which will come
before it; that it shall be held in the presence of the sub-prefect, or, in his absence, of the mayor; that a copy of the minutes shall be sent by the prefect to the minister of state for religious affairs; and that the session of the Synod shall not continue longer than six days.

2d. *Some Statistical Notices.*

According to the statistical account furnished last year by the Rev. A. Soulier, the Reformed Church of France has eighty-five Consistorial churches, which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 510,000. It has, besides, eleven oratories, which appear to be appropriated to smaller communities than those which would warrant the formation of a Consistorial church. Of these oratories, four have one pastor each; the rest, which are of recent formation, have none. Belonging to each oratory, there is a single house for worship, with the exception of that in the department of Somme, which has two. By the law of 1st November, 1805, the authorized Protestant oratories are annexed to the Consistorial church nearest to each of them, and the pastors of these oratories are attached to the Consistorial church to which the oratory is annexed. Hence, they may be considered in the light of dependencies upon the nearest Consistorial churches. It appears also, that these oratories, when their local relations and numbers warrant it, may be formed into a Consistorial church, by the proper authority. Thus, by an ordinance of the king, 24th April, 1822, six oratories, in three adjoining departments, were formed into the Consistorial church of Orleans; five oratories, in two departments, were formed into the Consistorial church of Lille; four others, in two departments, into the church of Metz; and the single oratory of Besançon, was formed into a Consistorial church. These oratories, thus united into one church, form so many *sections* of that church. Sections are fractional parts of a Consistorial church, each having its own pastor, or pastors, and its own local organization. The pastor, or pastors, elders, and deacons of a section, form a session, or local Consistory, which has the authority to watch over the religious interests of the faithful in that locality, such as the reception and distribution of alms, and whatever regards order in the celebration of worship. But the higher acts of discipline can only be disposed of in the general Consistory, which is, in fact, the session of all the single sections, or congregations, of which the Consistorial church is composed.

The Reformed Church has three hundred and five pastors, four hundred and thirty-eight edifices for publick worship, four hundred and fifty-one Bible societies

and associations, one hundred and twenty-four missionary societies, and fifty-nine tract societies and depositories. In their Theological Seminary at Montauban, in the year 1826–7, there were seventy-three pupils. The faculty of this Seminary consist of a dean and five professors. Instruction is given in philosophy, high Latinity, Greek literature, Hebrew, sacred criticism, ecclesiastical history, dogmatical theology, pulpit oratory, and evang morality. The term of study is fix law at three years. After Novembe no one was to be admitted who ha obtained the degree of Bachelor of and after November next, none will mitted to the course of Theology, pr so called, who is not a proficient in brew.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Chur knowledges the receipt of the following sums for their Theological Seminary at Pr ton, N. J. during the month of June last, viz.

Of Samuel Bayard, Esq. the annual collection in Princeton, N. J. for the Contingent Fund,	$1
Of Rev. Dr. John M'Dowell, collected by Rev. William Blauvelt in Lamington, N. J. for the New York and New Jersey Professorship,	1
Of Rev. John B. Davies, per Rev. Dr. Ashbel Green, for the Southern Professorship,	
Of Roswell L. Colt, Esq. per Rev. William Nevins, one year's interest of his scholarship,	18
Of Thomas H. Mills, Esq. for the Woodhull Scholarship,	7
Of Rev. Edward N. Kirk, a member of the First Class of 1825, stated to be the balance of his subscription and a year's interest, given for the instruction of some indigent student, who shall consider it as a loan to be repaid when Providence makes it practicable	5
Amount received for the Seminary,	$

Received also for the Board of Missions, viz.

Of Rev. Dr. E. S. Ely, his collections	$
Of Alexander Henry, Esq. monthly concert collections in Second Presbyterian Church,	3
Of Mr Thomas Hutchison, Great Valley,	1
Of Hugh Auchincloss, Esq. from Rev. Dr. Philips, First Presbyterian Church, New York,	16
Of Rev. Joshua T. Russell, collection in the First Presbyterian Church, Philadelphia, at the prayer meeting of the Board of Missions,	6
and his collections	16
Of Rev. R. B. Belville, Neshaminey,	3
Of Rev. Joshua T. Russell, per Solomon Allen, Esq.	16
Of Captain James Moore, from Richard Wynkoop, Esq, First Presbyterian Church, Yorktown, West Chester county, N. Y. monthly concert collections	15
Of Rev. Sylvester Scovel, the balance of his collections on his agency,	46
Amount received for the Board of Missions,	$99

View of Publick Affairs.

EUROPE.

European advices to the 23d of May inclusive are, at the time we write, the m recent that have reached this country.

BRITAIN.—Our readers are already apprized that the Roman Catholick Relief B which was stated in our number for May to have passed the House of Commons, a to have been sent to the House of Lords, was carried in the latter House by a la and unexpected majority, and has by the royal signature, become a law. Subsequ to these events the far famed Irish barrister, Daniel O'Connell, Esq. came forwa

ned a seat in parliament, to which he had been elected before the passage of the
ef law. He was required by the Speaker of the Commons to take the oath pre-
ed to be taken by every member on being admitted to his seat, agreeably to the
contained in the law, as it stood before the Relief Bill was passed, and at the
of his, Mr. O'Connell's election. This he refused. Debate and delay ensued;
finally a large majority of the house adopted the Speaker's opinion, and on Mr.
's continuing his refusal, a motion made by the Solicitor General, was carried,
it the Speaker do issue his warrant to the clerk of the Crown in Ireland, to issue
w writ, subject to the provisions of the recent statute for the Relief of the Roman
iolicks, for the election of a member to serve in the present parliament, for the
ity of Clare." This resolution, however, appears to have been adopted entirely
a view to preserve consistency, without any hostility to Mr. O'Connell, and we
ume there is no doubt that he will be re-elected, and be freely admitted to his
under the new act, which prescribes an oath to which he has no objection. The
ation produced through the kingdom, by the proceedings in parliament on the Ca-
ick question, appears to have subsided more speedily and generally than was ex-
ed. Indeed the opposers of the Catholick claims, with the exception of a few
dy Church and State zealots, seem to have nearly lost their fears of the evils they
licted. We were glad to see an article taken from a London paper, stating that
Earl of Winchelsea, who fought the duel with the Duke of Wellington, felt so
h compunction for that act as to refuse to continue a director of a religious insti-
on, assigning for reason, that such an office did not become a man who had openly
ated the law both of God and his country. We benevolently wish that the Duke
may be favoured with a large share of the same feeling, and that it may speedily
a place in the bosom of every duellist in the world.

The low wages of some mechanicks, of weavers especially, has recently become
subject of serious complaint. It is stated that at Spitalfield no less than 5000
vers had struck for wages, and that no compromise had taken place between
m and their employers at the last accounts. At Manchester formidable riots had
urred, but had happily been quieted. At Rochdale the rioters could not be
dued till the military interposed, and after bearing much insult, fired on the mob,
ed five individuals, and wounded 25 others. It appears that trade is in a very de-
ssed state both in Britain and France.

FRANCE.—The late minister of foreign affairs in France, was compelled to resign
office, in consequence of his unpopularity—he was unable to carry his measures
the legislative chambers. The monarch, and the remaining members of the ad-
inistration have, it appears, been much embarrassed in the choice of a successor.
ch influence was used to secure the services of the Duke of Laval Montmorency,
account of his popularity, and the numerous friends he had in the chambers; but
has absolutely refused to take office with the present administration, and the un-
secretary in the department of justice, M. Bordeau, is for the present made keeper
the seals. The Court, it seems, is at issue with both parties in the legislative body,
l it is conjectured that the dissolution of the chambers will be the consequence.
expedition, both by sea and land, against Algiers is talked of, but there is as yet
evidence that it is seriously contemplated. Alarming riots, occasioned by the want
provisions and employment, have occurred in several parts of France, as well as of
gland. On the whole, there appears to be much agitation in this kingdom at pre-
nt, and yet we perceive nothing that threatens a disastrous change.

SPAIN.—The king of Spain is either infatuated enough to resolve on endeavouring
regain a part of his former possessions in Southern America, or else he pretends to
e adopted such a resolution, with a view to engage the refugees from Mexico, to
ir the treasures they have carried with them into his empty coffers. An expedition,
sisting of twenty thousand men, is said to be on foot against Mexico, and formida-
demonstrations are made from the Havana, avowedly for the purpose of securing
object. Time will show the result. It is greatly to be regretted, that the civil
entions in the South American republicks encourage their enemies, and enfeeble
distress themselves. Perhaps the pressure of foreign war is again necessary to
te them among themselves. The queen of Spain died on the 7th of May.

PORTUGAL.—The latest accounts from Portugal represent the affairs of that king-
n as being in no better situation. Twenty-three Constitutionalists were condemned
April, as having been concerned in the insurrection at Oporto last year, twelve of
om were executed, and eleven banished. The expedition to Terceira,* sailed on

* One of the Azores islands which has not submitted to Don Miguel. It is 54 miles
circumference, healthy and fertile. It is now the favourite resort of the Portu-
ese refugees.

the 6th April. In a debate in the French Chamber on the 16th, M. de Pompiere, remarking on expenditures, said that the conveyance of an African lion to Paris, cost 7000 francs; but that in 1826 it cost the French double that sum to accelerate the arrival in Portugal of a tiger, or biped monster, much more dangerous. There was an order in the Lisbon Gazette of May 1st, from Don Miguel, to dismiss eight Portuguese Consuls, viz. at Philadelphia, New York, Elsineur, Stettin, Paris, Marseilles, Havre-de-Grace, and Barcelona. Accounts from Terceira, say that the garrison of that island is composed of 3,500 men, and that perfect tranquillity prevails there. No fears are entertained of an attack by Don Miguel, and that fortifications are in the best state of defence. A merchant ship had arrived from Portugal, with several Portuguese emigrants, among whom were some naval officers.

ROME.—The present Pope was, we believe, the Cardinal Castiglione, an Italian, but elected, it is said, by French influence. He has taken the name of Pius VIII. He is represented as having already rendered himself popular, by manifesting a disposition to exercise his power on liberal principles. It is said that he has annulled the privations and prohibitions of his predecessor, and restored the Jews, and Christians of every denomination, to the enjoyment of all their former privileges. It has even been reported that he is in favour of abolishing the celibacy of the clergy; but this we do not believe, and as to the rest, although entirely willing to give him credit for all that he does well, yet we cannot help recollecting that a little good stands for much, when it is done by a Pope. Nor can we help thinking, that when the publick acts and orders of one Pope on the subject of religion are condemned and set aside by his immediate successor, it looks as if one or the other was not *infallible*.

PRUSSIA.—A most desolating flood, from the overflowing of the Vistula, has occurred in Prussia. The property destroyed and the distress occasioned has been immense—The loss of human life however has not been great, although many cattle have perished. Nor have the ravages of this flood been confined to Prussia, but have been more or less experienced through the whole of the countries visited by the extensive river whose stream has broken from its usual bounds.

TURKEY AND RUSSIA.—These are the two great powers to which the awakened attention of the whole civilized world is now directed; because in the issue of the existing fearful conflict between them, the interests of the civilized world may, to a great extent, be involved. Yet since the close of the last campaign, nothing of great interest has taken place, except the vigorous and formidable preparations for combat which have been made by both, and about equally by both. Since the present campaign has opened, the accounts from the theatre of war relate no event of any such importance as can have much influence on the result of the contest—The armies, enormous in numbers and complete in equipment, are slowly and warily approaching each other, and there have been some affairs of posts and detached parties, in which the Russians generally, but not always, appear to have had the advantage; but nothing decisive, or that can afford ground for a rational prognostick of what is likely to ensue, has occurred. The main Russian army was, at the date of the last accounts, still on the north of the Danube, but actively engaged in making preparations to cross it, and to subdue all the Turkish fortresses that were last year left in the rear of their advancing hosts, and from which much annoyance was experienced. As we have heretofore stated, Field Marshal Witgenstein had resigned the chief command of the army, and General Count Diebitsch been appointed his successor; but it is now affirmed that this last appointment is so unsatisfactory to the Russian officers that the Count is obliged to feign sickness, and that although he secretly directs the military movements he cannot do it ostensibly—If this be so, it is certainly a bad omen. The Turks on their part have reinforced Shumla, and in all their encounters with their adversaries have fought with bravery and skill. The Sultan has assumed a plain military dress, and has required his officers to do the same. Great exertions have been made to provision Constantinople so as to prevent the effects of scarcity, which the interception of supplies by the Russian fleet was intended to produce, and every arrangement has been made to dispute at every step the advance of the hostile armies. We must wait for the issue, which is known only to Him who will order it by his sovereign will, and who often disappoints, especially in military concerns, the calculations and confident expectations of short sighted mortals.

GREECE.—As the Turkish Sultan has refused either to declare the independence of Greece, or to withdraw his troops from the country, (the Arabs of Egypt were sent away by a treaty with the Pacha) war is continued. The massacre of Greeks in the island of Candia has been terrible, and not less terrible is the vengeance they take on *their enemies*, whenever an opportunity favours. In the Morea, the Turkish force is *too small* to do more than to occupy a number of fortresses, and these, one after an-

ver, are falling before the Greek arms, which have been resumed and animated wonderfully, since the departure of the Arabs. Missolonghi, at the last accounts, was invested, and its reduction speedily expected: after that, it was said, nothing would remain in the power of the Turks but the Acropolis of Athens; and that, it was supposed, could not long be sustained against the force which was gathering round it. Britain and France have been endeavouring for a year past, and are still endeavouring, to persuade the Sultan to terminate by treaty his quarrel with the Greeks; but all in vain as yet. In the mean time, Greece is gradually recovering from the sweeping desolation it has experienced. Schools are established and encouraged, and civil institutions, of various kinds, are making some progress—slow indeed, but yet real—toward maturity. Only a small corps of French troops remains in the Morea.

ASIA.

The Russian ambassador and his suite, it appears, were massacred at Teheran while employed in carrying into effect some articles of the late treaty between Russia and Persia, respecting the Armenian and Georgian subjects of Russia, whom he claimed to return to their country. Among these were two Armenian women, who had belonged to a Khan, and who did not wish to leave him. They were detained for some time by the ambassador, contrary to their inclination, and treated with abuse. They escaped at length, and ran through the streets of the city, proclaiming their wrongs, and calling for vengeance. The populace were enraged, and attacked the ambassador's Cossack guards, who fired on the mob and killed six individuals. This greatly incensed the rest; who were speedily joined by others, to the amount at length, it is said, of 30,000. The ambassador's residence was surrounded, and although the king sent his guards to assist the Russians in their defence, they were not able to prevent the massacre of the ambassador and his whole train, thirty in number, except one of the secretaries, and two Cossacks, who were all that escaped with their lives. It is made a question whether this occurrence will not renew the war between Russia and Persia. It seems plain that it ought not, and as Russia must at present wish for peace with Persia, it is probable that it will not.

AFRICA.

Attempts are making by the Russians to detach the Pasha of Egypt from his ally the Grand Senior of the Turks. Alexandria has been blockaded by the Russian fleet, and two Egyptian vessels have been taken, which the Russian Admiral has offered to restore, on condition that the Pasha will engage not farther to assist the Turks, either with provisions or troops. The offer has not yet been accepted, but some expectations are entertained that it will result in a treaty of peace between the Pasha and the Russian Emperor.

The American colony at Liberia has again sustained a severe loss, in the death of Dr. Randal, the successor of the lamented Ashmun. Those who are disposed to see in these afflictive visitations of a righteous Providence a reason either for regretting that this colony was founded, or that it ought now to be abandoned, should, we think, look back to the original settlement of our own country, by our European ancestors. They experienced losses and hardships, with which all that has yet been experienced, in attempting a settlement on the African coast, are but trifles in the comparison. Yet under the eventual smiles of a benignant Providence, we have become the envy of the world; and for ourselves, our hope and expectation is, and has long been, that the colony we are planting on the western shore of Africa is destined to spread over that vast continent the blessings of civil liberty, the arts of civilized life, and the inestimable privileges and hopes of the gospel of Christ—The freeing of our own country from the calamity and curse of slavery, although an object of great value in itself, we have long regarded as only an incidental benefit, attending a great and glorious design of Providence for meliorating the condition of the inhabitants of one quarter of our globe. We earnestly hope that the celebration of the epoch of our national independence, now near at hand, will, by the liberal contributions of the Christians and patriots of the United States, replenish munificently the treasury of the Colonization Society, that the thousands of liberated Africans who are now waiting and wishing to leave our shores for the land of their forefathers, may be speedily gratified.

AMERICA.

Buenos Ayres.—The last accounts from this republick, represent it as in a state of civil war of the most disastrous character. The contest, as we have heretofore mentioned, is between those who wish for a federal government resembling our own, and *which has hitherto existed, and those* who desire to change this form, and bring the *whole of the United Provinces* under a single legislature and one executive head. The

leader of the latter party is general Lavalle, who most inhumanly ordered Dorrego, the constitutional chief of Buenos Ayres, whom he had captured, to be shot, with only an hour's warning. Lavalle probably wished and expected to make himself the Dictator of the United Provinces. Flushed with some temporary success, he carried the war toward Santa Fe; but he and his troops, it seems, have been driven back into the very city and environs of Buenos Ayres. The Indians have joined with his opposers, and by the last accounts it appears that the inhabitants of the city were under the most fearful apprehensions, not without cause, that they would be subjected to all the evils of a place taken by assault, by an incensed soldiery, many of them barbarians, without civilization, and without mercy. It is impossible to foresee the sequel of these sanguinary broils.

BRAZIL.—The English have made a demand on the emperor of Brazil, for indemnity to a large amount, for British vessels captured and confiscated by his order, in the Buenos Ayrean war. The emperor, we suppose, has not at present the ability, and certainly not the inclination, to comply with this demand. But Britain will enforce it, and as he cannot resist, and moreover wants British aid against his brother Don Miguel, he will doubtless make the best compromise he can.

Mexico, Colombia, Peru, Chili, and Central America, are all in a very perturbed and unsettled state—some in a greater and some in a less degree. In this the enemies of republican governments rejoice, and over it their friends lament. But it ought to be recollected that the existing evils are all fairly attributable to a previous state of tyranny and oppression, and the habits which such a state must ever produce. Republicans, we have frequently remarked, cannot be formed but by education; and we have long feared, and often hinted our fears, that the generation that had grown up under Spanish despotism could not enjoy the blessings of free government. We did however, at one period, hope that sanguinary conflicts were at an end. We are not, however, greatly disappointed that this hope has not been realized. There are real, and the most serious difficulties, in the way of establishing free and orderly governments among our southern neighbours. To remove them without convulsions and bloodshed, more virtue, more enlightened views, and more patient endurance of temporary hardships, are necessary, than are to be found among the ignorant, depraved, and superstitious mass, which composes the population of these recent Spanish colonies. They have some enlightened men, but even these seem, in general, to lack patriotism and moral principle, to a lamentable degree, and they are at best but a small minority. It must probably be in the school of much affliction that our neighbours must learn wisdom; but we doubt not that eventually the southern part of our country, as well as the northern, will exhibit such a spectacle of social happiness as can never exist under the sway of those rulers of the old world who now rejoice in the calamities that afflict the republicks of the south.

UNITED STATES.—Within the past month we have seen with painful feelings the communication of our President to the Cherokee Indians. We certainly regard them as the original proprietors of the soil on which they live, and indeed of a great deal more than they at present occupy: and we do not believe that we, or any other nation on earth, have a *moral* right to dispossess them, without their consent. We may talk as we please about the rights of individual States to their whole territory, and of the pledges of the general government to ensure that territory to the separate States; but the rights of the Indians are antecedent and paramount to all these; and although we may have the power to take away these rights, to do so, is nevertheless, in the eye of Him "whose is the earth and the fulness thereof," an act of no ordinary degree of moral turpitude. Beside, we greatly mistake if the lands on which the Cherokees now reside have not been as fully and solemnly guaranteed to them by treaty, as the region is to which they are now required to remove. When our population shall advance to that region, there is great reason to fear that the poor Indians will be treated exactly in the same manner as they now are. God is just, he is the avenger of the oppressed, and we have cause to fear for our country—"Shall not the Judge of all the earth do right."

☞ We acknowledge our indebtedness to several correspondents, whose communications shall appear as speedily as possible. We invite attention to the advertisements on our cover.

THE

IRISTIAN ADVOCATE.

AUGUST, 1829.

Religious Communications.

ES ON THE SHORTER CATE- OF THE WESTMINSTER AS- .Y OF DIVINES—ADDRESSED UTH.

LECTURE XLI.

hird commandment, which ow to consider, is thus ex- :—

u shalt not take the name ord thy God in vain; for l will not hold him guilt- t taketh his name in vain." ommandment, according to chism, "requireth the holy erent use of God's names, tributes, ordinances, words, ks."

is in the decalogue a beau- er, not I believe generally , in the statement of the hich we owe to God. In commandment, the only bject of religious worship y set before us; in the se- only acceptable mode or f worship is distinctly pre- and in the third, the right f mind for the performance worship is specified and . In view of this close n of duties enjoined by cepts, I remark, that it is nor indeed practicable, to them separately, and yet y and fully—they unavoid- *ude or involve each other. gly, in the three or four hich precede the present, I.—Ch. Adv.*

a great part of what is required in the third commandment, has been anticipated. Another part we had occasion to consider in the very beginning of our course, in speaking of the Being, attributes, word, and works of God—subjects to which the first twelve answers of our catechism chiefly and directly relate. The ordinances of divine institution, I further remark, will hereafter demand our particular attention, both as to their nature, and the reverent manner in which they ought to be observed. In speaking, therefore, of what is required in this commandment, I shall confine myself to a brief notice of two or three particulars; and

1. The names and titles of God may need some farther explanation. In assigning names to men, the design, you know, is to discriminate one individual from another; and among the ancient nations, names were not entirely arbitrary as with us, but were often intended to be indicative of the character of the individuals to whom they were applied. Agreeably to this usage, the Supreme Being, in condescending to make himself known to men, has assumed names that discriminate him from all other beings, and which most impressively indicate his infinitely glorious nature or character. Thus we are told that when Moses first received a command to return from the land of

Midian to Egypt, for the deliverance of his people, he "said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And then after recognising his covenant relation to their fathers, he adds—"this is my name forever, and this my memorial to all generations." Dr. Scott remarks on this passage, that "I AM THAT I AM; or, I WILL BE THAT I WILL BE, signifies, *I am He that exists*, and implies self-existence, independence, unchangeableness, incomprehensibility, eternity, and consummate perfection. JEHOVAH (a name of similar signification) thus distinguished himself from the idols of the nations, which are nothing in the world; and from all creatures, which have only a derived, dependent, mutable existence, in him, and from him." In the 34th chapter of Exodus we have a remarkable passage, in which God is said to proclaim his name; and this name is said to consist of the appellations of LORD, or JEHOVAH, and GOD, with an enumeration of his moral attributes—"The LORD, the LORD GOD, merciful and gracious, long suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." The relations which the three persons of the one adorable Godhead sustain to each other, are, you are aware, made known to us by the terms, FATHER, SON, and HOLY GHOST.

The titles of God, as well as his names, are mentioned in the answer we consider. The difference between these, according to Fisher, is *this*—"His names set forth what he *is in himself*, his titles what he is unto others." These titl over, are, by the same w tinguished into those whi to the Deity "as the God and those which are ascrit as the God of grace." A of nature, his titles are these—"The Creator of t the earth; the Preserver King of nations, and Lord The titles ascribed to hi God of grace, are the among others—"The God ham, Isaac, and of Jacob; One of Israel; King of sa Father of mercies; the prayer; the God of peace of hope; the God of s The most common and title ascribed to God New Testament, is the amiable and encouragin *The God and Father of Jesus Christ.* We find a prayer dictated by our bl deemer to his disciples, teaches them to address jesty of heaven and earth Father in heaven;" and t Paul gives it as the langu spirit of adoption, that possess it address Go "Abba Father." What, youth, can be more cond and tender than this! more constraining motive with holy freedom and d prayer hearing God!

2. Oaths, vows, and lots tioned in our larger Cat included in the requisitio commandment. What i we are to consider in s things forbidden in the p fore us. At present w ourselves to things req among these we place oaths, or those which are religious solemnity.

"An oath is an appe the searcher of hearts, fo of what we say, and a presses or supposes an i of his judgment upon us; varicate. An oath the

ı belief in God and his provi-
, and indeed is an act of wor-
nd so accounted in Scripture,
that expression, *Thou shalt he Lord thy God—and shalt by his name.* Its use in hu-
ffairs is very great, when ma-
with judgment."* In the
;e just quoted there is an in-
precept, enjoining a solemn
we have also examples in the
l Scripture of the Deity swear-
y himself; and in the New
ment, as well as in the Old,
wfulness of oaths is distinctly
ıised, where it is said "an
or confirmation is the end of
rife;" so that it cannot be
asserted that solemn swear-
ıs a part of the Jewish cere-
l, abolished by the advent of
viour. Those who deny the
ness, under the gospel dis-
tion, of religious oaths, taken
ı view to ascertain and esta-
truth, ground their principal
ions on two passages of Scrip-
of which the second is nearly
ıscript of the first. Consult
for yourselves, in Matt. v. 33
and James v. 12. But nothing
re evident than that the Sa-
(whom his apostle appears to
) when he says, "Swear not
" &c. speaks of profane swear-
ı common conversation. This
ıifest from the passage itself,
ich a number of profane col-
l oaths, known to have been
ent among the Jews at that
are distinctly specified; and
ıich the term "communica-
(λογος) *conversation*, or *speech*,
pressly mentioned. Now, to
what is spoken of one sub-
to another of totally a differ-
ind and character, is a gross
ion of all the laws of propriety
ıst construction of language;
adopted, not only might the
tures, but every other kind of
ıg, be entirely perverted, and
be made to say something directly opposite to their true intention and design. We are not forbidden then, but in duty required, to take an oath, accompanied with religious solemnities, when called to it by the civil magistrate, or by an officer duly authorized, in ecclesiastical courts. "The oath has been adopted by all nations in their administration of justice, in order to discover truth. The most common and universal application of it has been to add greater solemnity to the testimony of witnesses. It is also sometimes made use of with the parties themselves, for conviction or purgation. The laws of every country point out the cases, in which oaths are required or admitted in publick judgment. It is however lawful, and in common practice, for private persons, voluntarily, on solemn occasions, to confirm what they say by an oath. Persons entering on publick offices are also often obliged to make oath that they will faithfully execute their trust. Oaths are commonly divided into two kinds, *assertory* and *promissory*—those called *purgatory* fall under the first of these divisions."* I cannot here forbear to mention, that in Britain and the United States, there has been a multiplication of oaths, demanded by the laws of these countries, which the best moralists consider as of a most unhappy tendency. The frequency of an act is always apt to diminish its solemnity, and an oath, from its very nature, ought not to be required, except on important occasions. Innumerable perjuries, it is believed, have been the consequence of the multiplication of oaths, especially of those exacted in the collection of the revenue of the country. The hasty and irreverent manner in which oaths are too often administered, is also calculated to produce the same evil.

*itherspoon—Moral Philos. Lec-
h.*

* Witherspoon, ub. sup.

It appears from Scripture that there have been various forms made use of in the administration of an oath. Jacob and Laban, at parting, ate together on a heap of stones, and erected a pillar as a memorial of perpetual peace and friendship, and then sware by the God of Abraham and Nahor, and the fear of Isaac, that they would not injure each other. Abraham, in exacting an oath of his servant, in regard to taking a wife for his son Isaac, made the servant swear by putting his hand under his master's thigh. It would seem, therefore, that the *form* of administering an oath is not essential, and may be varied. Yet, as the highest examples recorded in the sacred volume to prove the lawfulness of taking a solemn oath, do at the same time show in what form and manner the parties swore, we surely shall act wisely and safely, in following their example. "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth," was the language used by Abraham to the king of Sodom, in stating in what manner he had sworn not to receive any part of the spoil which was taken from the kings they had vanquished. In like manner, the angel whom John saw in vision standing on the sea, and upon the earth, "lifted up his hand to heaven, and sware by him that liveth forever and ever—that there should be time no longer." Nay, the ever blessed God himself, is said to have sworn in this manner. He is represented (Deut. xxxii. 40) as saying—"I lift up my hand to heaven, and say I live for ever." This indeed appears to have been the usual form of taking an oath in ancient times. The custom of swearing on the Bible, and of afterwards kissing it, is certainly an imitation of the heathen practice of kissing their idols, and came to us *through* the Romish church. It is *not required* by law in this country, *and my advice to you is never to* comply with it; but in ta oath to adhere strictly to th tural example of doing it, lemnly lifting up the hand.

A formal religious vow i lemn promise, made to which we bind ourselves t to forbear, somewhat, for moting of his glory."* H sacraments of the New Te partake of the nature of vo much as they are seals of c engagements, or promises God. In prayer, also, su mises and engagements quently made, and on this prayers are sometimes call But a *formal* vow is a sepa distinct act, in relation to s cifick object. Such vows w mon under the Mosaick d tion, and particular rul given in relation to thei made and fulfilled (Num. alib.). There is no particu mand, in regard to these vows, in the New Testame it certainly is not the geniu Christian dispensation to e their frequent, much less th or rash formation. It app deed, that the apostle P once under the obligation c cial vow, and that he join four other individuals, who ed to the Christian church salem, in the observance of saick ritual, relative to pe their circumstances. A men, however, were Jews, the first age of the Christia were allowed to retain ce servances of the precedi nomy, not inconsistent wit principles. Paul, it appe persuaded by his brethren in these observances, and is probable that his first i was not to have done it. the best commentators th his compliance, on this was wrong; and the issue tainly disastrous. On th

* Buck's Theological Di

spel, without encouraging a
at resort to special vows,
ot forbid them, and the great
of the Gentiles, in one in-
did make a special vow.
may be cases, therefore, in
they are not sinful, but expe-
Yet the cases are not nu-
, and no person ought to
such a vow but on serious,
, and prayerful deliberation.
ject of the vow ought to be
lawful, and when made, the
ion to performance should be
ed as most sacred; unless
rovidential dispensation ren-
t utterly impracticable, or
inexpedient—Those who in
ss, or in other imminent peril,
ows and promises to devote
ves to God, if he shall spare
are certainly and sacredly
to the performance of what
ius engage. In the Romish
, however, the three vows
are made to constitute an in-
al what they denominate *a*
us—the vows of *poverty*, *ce-*
and *obedience*—are without
adow of authority from the
Scripture. They are indeed
teristicks of the "man of
nd are not binding on any
ter he is enlightened to see
ith, and becomes convinced
ese vows ought never to have
ade.

ots I cannot speak at length,
gh volumes have been writ-
their nature and use. My
pinions, on this subject, coin-
ery much with those express-
Ridgley in his "Body of Di-
;" and as what he says is very
arily expressed, I shall give
ou in his own words. "When
ere an ordinance, by which
n an extraordinary manner
nined things that were before
wn, (they being an instituted
of appealing to him for that
s in the case of *Achan*, and
,) then lots were not to be
in a common way, for that
have been a *profaning* a sa-
cred institution. But since this extraordinary ordinance is now ceased, it does not seem unlawful, so as to be an instance of profaneness, to make use of lots in civil matters; provided we do not consider them as an ordinance which God has appointed, in which we think we have ground to expect his immediate interposure, and to depend upon it as though it were a divine oracle: In this view it would be unlawful, at present, to use lots in any respect whatsoever."

As to those that are denominated *games of chance*, such as cards, dice, and all lotteries for money, I hold them to be unlawful; and I exhort you to renounce and avoid them altogether. If there were no other objection to these games than the infatuating influence which all experience shows they have on the mind, and the portion of precious time which is wasted by all who become addicted to them, this would of itself be a sufficient reason, why a prudent and conscientious person should have no concern with them. But there are other and weighty considerations, why you should altogether abstain from them. They are not only of bad report with all serious Christians, but to gain money, or to lose it, in the use of these games, appears to be morally wrong. The successful gamester sometimes obtains property to a large amount, in a few hours, without either labour or skill; and this amount is lost with equal rapidity by others, to their great inconvenience, and sometimes to their utter ruin. The atrocious crimes of theft, highway robbery, and even suicide itself, have often been the bitter fruits of gambling. Surely, every person who is not lost to all moral sensibility, must desire and resolve to have nothing to do with practices which may lead to such fearful consequences. Games of chance are found in experience to be more enticing and pernicious than games of skill; and the rea-

son probably is, that the former may be indulged in, with little mental talent or exertion; whereas the latter require an exercise of mind and ingenuity which gamblers dislike, and of which the most of them are incapable. Another reason may be, the speed with which, in games of chance, a decision is made, in regard to the stake at issue. But games of skill, when money is played for, as it sometimes is, are to be condemned equally with games of hazard; and indeed a fondness for them, simply as a matter of amusement, often leads to such a misspending of time as a truly conscientious person will by no means consider innocent.

3. The name of God, and all his titles, attributes, and ordinances, are to be used with holy reverence; and this feeling or sentiment is to be preserved and cherished, even in contemplating his works of creation and providence. Deep and habitual reverence for every thing connected with the honour and glory of God, is a discriminating mark of a truly devout and pious mind. On such a mind there ever is, and must be, such a strong impression, at once of the transcendent majesty and the infinite excellence and amiableness of the Lord Jehovah, that every thing by which he manifests himself will be regarded with a mixture of awe and love. These are, as it were, the signatures which mark the feelings and exercises of all good beings, whether angels or men—See a remarkable instance of this, in the sixth chapter of the prophecy of Isaiah. How strikingly, also, were these sentiments exemplified by Abraham, in the whole of his plea for guilty Sodom—increasing in intensity as he proceeded in his intercession—"Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes—Oh let not the Lord be *angry, and I* will speak—Oh let not *the Lord* be angry, and I will speak *yet but this* once." What a contrast between the spirit and the language here exhibited, and the style and manner of address we too often hear in prayer! But profound reverence for the Supreme Being is not peculiar to uninspired men. It characterizes, as you have heard, all good men; and may, indeed, be considered as a kind of measure, to ascertain the degree of their goodness. The eminently enlightened and pious Robert Boyle, is reported to have been in the habit of always making a pause, both before and after he pronounced the awful name of God.

Cultivate, my young friends, this deep reverential regard for all that is sacred. Never use the name of God with levity, and rarely in common conversation. Never mention his titles or attributes but with solemnity. Never read his holy word, nor even open the sacred volume, in a hasty and careless manner. Never attend on his ordinances but with recollected thought, and a truly devout spirit. Oh there is much profaneness—shocking profaneness—in the professed worship of God; in the very service in which we profess to honour him.

Nor should the works of God be contemplated, without seeing in them the wisdom, power, and goodness of their great Author. "The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The 19th Psalm, from which these words are taken, presents us with an inimitable meditation on both the works and the word of God, and of the manner in which the devout mind of the Psalmist passed from the one to the other, and concluded both with solemn reflection and earnest prayer. The 104th Psalm is a composition of unrivalled sublimity on the works of God, both in creation and providence. To "look through

up to nature's God," should
frequent exercise, not only
philosopher, but of every or-
Christian. Yet it is an ex-
:oo much neglected by Chris-
n general. Doubtless the
work of redemption trans-
in glory, every other display
divine attributes. Yet all
rks of God should lead us to
, love, and praise him; they
/here strike our senses, and he
1 surveying them, habitually
ies a devout train of thought,
3 that of which the pious Mr.
/ has given us some excellent
ens, will have in himself a
of the purest and most su-
pleasure, and will also be
ntly making advances in the
life. In such a life may we
ance, till it shall be perfected
immediate vision and full
n of God our Saviour. Amen.

)R THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

)ng the distinguishing fea-
)f the present age, that which
iark its history with impe-
e glory, is the struggle at
oment pending, and with no
is prospects, between moral
ind darkness. An immense
)f talent, of learning, and of
ed benevolence, is on the
of conquest. The system
thirty years ago, began its
against the vice and misery
world, has grown and ex-
d with a rapidity unknown to
generations. Moral enter-
ias attained, in our country,
;nitude and boldness, which
t be viewed by any inquiring
bservant mind without the
st interest. Nor can it be
l that the spring which has
this new impulse to the hu-
ieart, *is the Christian faith.*
glorious gospel of the blessed
:laims exclusive honour, as the moving principle of all the virtue and happiness which have sprung up in the path of benevolence. The history of the world affords no instance of similar exertions to diffuse the influence of any other religion. That of the Arabian impostor was indeed widely spread, but with a zeal as fierce as its pretensions were groundless. Like a stream of lava it marked its course with desolation. Its baleful influence on the highest interests of man, moral and political, needs no witness but the Mahometan Empire as it now exists. The religion of Christ bears no sword but the sword of the Spirit, the word of God. It carries no torch, but the light of truth. Its conquests correspond with its pretensions. Its "fruit" "is love, joy, peace, long suffering, gentleness, goodness, faith."

The exertions now in progress for meliorating the character and condition of our race, are of the highest authority. They are in strict accordance with apostolick precept and example. They are humble imitations of One who, amidst all the discouragements that human depravity could oppose to His labours, "went about doing good."

It might be expected, that in a system of benevolent operations, grounded upon conviction of the Divine authority and inspiration of the sacred volume, one distinguishing branch would be the circulation of the Bible itself. And it is so. Christians have derived from it a maxim felt to be true by every sanctified human heart—that "faith cometh by hearing, and hearing by the word of God." And all experience proves, that wherever men bid the heavenly messenger welcome, and give ear to its sacred annunciations, there a great door and effectual is opened, for the introduction of all that is ennobling to man.

It may be, reader, that your mind has remained to this hour devoid

of any special, heart-felt interest in the contents of that book. Your neglect of it may be occasioned by some secret sentiment which sinks its value in your eyes. Yet you may possess both candour and penetration. Permit a stranger, therefore, whom you may never see but in the world to come, now to entreat your attention to a brief discussion of the claims of that volume. And,

1. It is an original production. The antiquity of the Old Testament stretches upward to an age that yields no other authentick record of man's existence. Its language, and all its allusions and references to the ancient world, attest its origin to be as remote as the dates which it bears—and it comes to us with this singular attestation of its genuineness, as well as of its great antiquity, that the very nation in whose language it was first delivered, still exists, and still cultivates, in its original purity, that same language. Can this be proved of any other volume of great antiquity in existence? On this ground, then, it urges a powerful claim upon the *curiosity* even, of every intelligent and inquiring mind.

2. The scope of the Bible is vast and unparalleled. It commences with the dawn of time and the birth of nature—It closes with the expiration of both. It colours all its representations with the light of eternity. Here we are invited to study a chart which marks out the whole plan of divine arrangement for our world. Precepts are given to regulate human action; promises to invite obedience; terrors to prevent transgression; and examples to confirm all. We freely grant that these oracles are a dark and bewildering labyrinth, to the eye that throws but a hasty glance over their pages: and so are the starry heavens, where, nevertheless, to the studious gaze of the astronomer, there shines a universe of wonders —holding their stations, and tracing their silent courses, with a as marvellous as their in In like manner, the wor reveals its glories only to t eye of faith. Nor do we e its richness or its depth, ing its supreme efficiency structor. It rewards the and upright mind with knowledge, more rapidly a than any other departme man research.

3. The Bible stands unri a work of *taste*. In a work ing so many detached and compositions, written in fa ages, it were natural to e riety. And perhaps the part of acute readers mi for some things, below the a refined criticism. But lume abides the most rigor tiny, and stands unshak the fiercest attacks of hosti and learning. A taste enl to discern its legitimate able to divest itself of p and refined without perv fastidiousness, will find in its highest gratification. If poetry has power to attrac and captivate the soul, w have it here. The 14th c the prophet Isaiah, the 18 and 118th Psalms, the Pr Nahum and the Lament Jeremiah, may be given ples. If the sublime in tion yields the highest of tual pleasures—it is foun same volume. On its firs read, "God said, Let ther —and there was light." close, we read—"Lo! a gr throne, and Him that sa from whose face the eart heaven fled away." As stances, from amidst a that might be mentioned, t may be pointed to the 40t of Isaiah, and the 1st of th lypse. Of the moral sub have examples here tha defy competition. Joseph and the lawgiver of Israel;

stles, who, with every en-
desirable to man, gloried
e cross; these and many
e cases as nobly suited to
mulation, as their moral
worthy to raise our asto-

In this connexion, we
"the Author and finisher
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numerous traits of excel-
hat of the Bible. Moses
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oshua, perhaps afford the
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municate truth with such
and power as the sacred.*
ice being the language of
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ed to the circumstances
nd—history, without it,
e half its charms. Pass-
the flights of David and
t the man of unvitiated
id real candour, compare
f Judah before Joseph his
Gen. xliv. 18—34), with
rought specimens of clas-
quity—and he will pro-
e dying complant of Dido
amentation of Panthea,
harsh in the comparison.
he parallel between mas-
quence, and the result is

While Cicero trembles
armed enemies of Milo,
the cause of his client;
nosthenes flies before the
Greece—Paul, arraigned
ed as an outlaw at the feet
n judge, shakes that judge
throne, and almost per-
proud, licentious Agrip-
ome a Christian. More,
e, might be added on this
it it may be thought we
pology to the church of
ringing the oracles of hea-
to the bar of human taste.
n is but to neutralize a
the venom which igno-

e passage of the Jordan, the
Canaan, the widow's son of

.—*Ch. Adv.*

rance and infidel prejudice have cast into the sources of human conviction—Beyond this limit we dare not go. "The excellency of the Scriptures cannot be appreciated by the rules of human criticism: as well might we think of judging of the proportions of the celestial arch, or the location of the stars in the vast expanse, by the rules of architecture. The word of God, like his works, is on a plan too vast, too sublime, too profound, to be measured by the feeble intellect of man."

4. The sacred volume approaches the reader's conscience, with a dilemma of unspeakable interest on its very front. The book before him must be true or false: If true, it is what it claims to be, an inspired revelation from the God of the universe; and if so, its information and its dictates are of infinite importance to the whole world of mankind. It puts each individual upon his several trial for eternity, by a divinely prescribed mode of faith, and a consequent course of action. But if not true, it leaves man in a darkness more dismal than the grave. His origin and his final destination are alike involved in a cloud which man, without the Bible, has never been able to dissipate. For peace amidst the evils of his state he is driven to his own resources; for hope he has no rational foundation left; on moral questions no appeal can be reasonably made to the higher principles of human action—for no tribunal is found to distribute adequate rewards and punishments; no judge is known who has power to carry retributions beyond the life that now is! With this question unsettled, and with the strongest probabilities against him, can any man safely neglect to search the Holy Scriptures? Is it safe, is it agreeable to the common sense of mankind in earthly affairs, to treat a question of such fearful import with indifference? At the best, such a procedure is more unwise

than the blind homage rendered by the heathen to the superstitions of their fathers.

(*To be continued.*)

SCEPTICISM CONVERTED INTO FAITH, BY THE NARRATIVE OF A MISSIONARY.

Translated for the Christian Advocate from the Evangelical Church Journal.

A clergyman now living, of the Catholick church; a theologian worthy of the name, because he is taught of God; a man whose faithful labours are known, and have been blessed and received with gratitude by many amongst Christians of all denominations, was brought to a firm and settled persuasion of the truth of the Christian faith and the divinity of the Holy Scriptures, by an account a missionary gave of his journey.

In his younger years, he had departed from the simplicity of faith in the word and truth of God, either through the depravity of his own heart, or in consequence of doubts presented to his mind from other causes. In a word, he had embraced erroneous sentiments, and fallen into unbelief. "Can it be (so he thought) that what the evangelists relate concerning Jesus Christ be really true? Or if the accounts they give be true in the main, have they not in many respects adorned, embellished, and thus altered them?"

These questions pursued him in the sanctuary, in the pulpit, and in the closet. As often as he attempted to bend his knees in secret prayer, doubts and unbelief intervened between God and his soul, till at length he could pray no more. He received no nourishment for his soul, in his attempts to approach to a throne of grace; and his poor fainting and drooping heart, was no longer warmed by the beams of the Sun of righteousness. If once he was filled with love to God and the brethren, he now felt himself cold and lifeless, and his heart was filled with anxiety about being forsaken of God, and given over to himself.

The usual serenity of his countenance left him, and his aspect plainly indicated his inward state. He felt himself anxious, full of fear, poor and disconsolate, as respects futurity, and in regard to his ministerial calling.

In the mean time, he wrestled day and night, without intermission, to obtain light and certainty. But who could remove his doubts? Unhappy soul! If the word and truth of God cannot effect this, how can it be effected by the word of man.

The place where this young man resided, was, on a certain occasion, visited by an aged venerable missionary, who had preached the word of the cross for many years in India. Around this eminent missionary young and old flocked, to hear and see him. Our young man, full of doubts and grief, came among the rest to see the venerable father. His joyful and child-like countenance, his words so simple and credible, excited in the young sceptick love and confidence.

On a certain occasion, the subject of this narrative addressed the old Galilean, when alone—"Reverend father, (said he,) how happy you are, to carry a love in your heart which enables you to do and to suffer on account of it—that you *know*, and have something in which you may *confide* with certainty as *truth*, as eternal, divine truth. With me, alas! it is otherwise. For a few years past I have been tormented with bitter doubts, whether what the apostles relate of Christ be true; or if in the main it be true, whether they have not made some additions of their own—whether they have not adorned and embellished their account. And since I have entertained these doubts, I cannot love or pray any more. What shall I do to be delivered from these bitter doubts? what

o that I may again obtain
and confidence?—that I
rcise faith, and be able to
to love?"

d gentleman exhorted the
an like a father, in a most
l friendly manner, to per-
ı prayer, and to wrestle
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feel himself ever so mise-
ıd although he might be
nuch at a loss for words to
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› the truth of the gospel.
s often the case with old
/ho are fond of talking, he
ıtibly began to relate the
›le experience and adven-
his journey, both on water
l, among Christians and
; and he did this in such
ıt and interesting manner,
:ry minutely, with a mix-
of joy and grief, that the
ıan seemed as if he was
and witnessing all that he
nd for a few moments he
ıs indeed the old man him-
really forgotten—how and
way he was led to this nar-
All at once, however, as if
ily called away, he broke
issed the young man affec-
, and invited him to visit
n at a certain hour.

oung man accordingly ap-
at the appointed time.
said the old father, very
'I have related to you in our
rview, nothing but adven-
l occurrences arising from
journey." "Your rela-
replied the young man,
:en to me a source of joy,
truly *refreshed and edi-*

"But," says the old man, "do you believe that all I have said is the truth?" His young inquirer replied, "Your pious and serious countenance, and your luminous eye, do not indicate that you are capable of relating falsehood; I believe that all you have related is true."

"But have not I," asked the old man, "invented many things as adventures, and added them to my own experience? Have I not really magnified, embellished, and adorned the accounts I have given you?"

"Your words," said the young man, "are so simple and artless, and so entirely credible, that I do not believe you have added any thing of your own; I do not think you have made any additions or embellishments, but that you have related every thing faithfully, and just as it happened."

"And now then, my son," said the reverend father, "you believe me, who am a poor, sinful, and erring man; you believe and confide in all I have related; but the disciples of our Lord, who saw him, who heard him, who handled him, who were filled and led by his own Spirit —a Spirit who put the words into their mouths; men who were so unaffected, and so faithful, and so every way credible in what they say— these men you will not believe."

There was such a power accompanying these words of the old man, that our youth felt himself relieved at once from all the doubts and anxious thoughts that troubled him. The tears now trickled down his cheeks; and filled with pungent sorrow for his incredulity, he returned home, repaired to his closet, fell upon his knees, yea upon his face, and acknowledged himself before God as a poor, erring, disobedient sinner. In this manner he found forgiveness in Christ; and having obtained pardon, peace, joy, and ardent love, he became, as an author, as a publick teacher, and by his exemplary life, a blessing to many thousands.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p.* 305.)

Manchester, England,
May 28th, 1828.

Last evening, when our post chaise drove up to the door of the Hotel, where we are now staying, it was amusing to see the bustle into which our little party threw the whole establishment. There was such a ringing of bells, and calling of servants, that I really began to think myself of more importance than usual. The Hotel stands at the corner of the two principal streets, facing in front an open space belonging to the Public Infirmary, ornamented with shrubbery and an artificial pond of water. A description of this Hotel, and its management, will give you a good idea of all similar houses of entertainment in England. All the apartments are clean, and furnished in a neat and tasty manner. There is always one room, which is common to every traveller. When you first arrive, the principal waiter of the establishment assists you in getting from the carriage, by holding up his *arm* for a support—a man they call *Boots* then takes charge of your luggage, and a well dressed chambermaid shows you to your room. These three servants, though you have many others to wait upon you, are the only ones who require of you a fee upon leaving the house —and as this fee is not arbitrary, I always summed it up in my account, when paying the other charges to the *head waiter;* for as the landlord seldom makes his appearance, this important personage receives the payment of all bills, issues all orders, and seems to have the entire control of the house. This custom of the guest paying the wages of the servants, *insures* to the traveller the utmost civility and attention. No fixed hours are observed for mea may breakfast, dine, and su time you choose, in the c room, or alone, if you prefe you simply ask for breakf will get nothing but *tea*, wh are obliged to *make*, and pou yourself, with a small slice a hot muffin or roll, and a litt of butter, which is literall having scarcely any salt in i position. Such frugal br were not congenial with my and I commonly added a be or two or three eggs, to th fins and toast. To eat an in the morning, or to have appetite, is here considere ungenteel; but at dinner yc gormandize as much as you and be the finished gent Dinner of course is the pr meal, and you may select f very ample bill of fare any a you choose. A separate ch made for every dish, and h dinner may cost you three shillings, or almost as man neas. Tea in the evening little thought of here, but you know it is indispensabl

Manchester, though quite place, the second in popula England, contains but little, its cotton and woollen m tures, to interest the strang as the annual races comi this day, we could do nothi them, as the artizans w keeping holyday. I went th for the first time to a race and in two or three hour myself heartily sick and t the business. The *mob* wi much the same as would pr have been collected, on a occasion, in the neighbourl Philadelphia—the multitu beggars, the blind, the lan deformed, and the maimed, tuted the principal difference sports of the turf in this c

called a *noble* employment, are specially patronized by g and the nobility. Some horses of Lord Grosvenor run to-day, and they were pposed by those of a popular ner, who has amassed an ie estate by the woollen The populace appeared fully excited on this occa- nd nothing could exceed oisy exultation, to find that dship's horse was beaten at *heat*, by that of the com- I understood that the eared his coursers only in ance with the fashion—that er sees them, and that the nanagement of these affairs ntirely to his grooms. *shows* or sights, exhibited race ground, were, many of illy and childish in the ex- -there were giants and , and Punch and Judy, and ouch, and what not. But were nothing to the gross ery, and indecent dancing, : of shameless creatures, in m of human and accountable I saw also here, a pugi- combat, or a *set-to*, between erican negro, and a York- an, in which the Yorkshire as *finished*. I turned away ust from all these scenes, t Lord Grosvenor's filley, e commoner's horse, to win e the next silver cup and purse, as they might. sauntering homewards, I it, are these the amusements hich the labouring poor re- themselves? is this the man- which the race of horses is mproved, at the expense of e of man?

ie evening I went to see Mr. Dalton, the principal object visit to this place, a chemist name will be as long and as ively known as his favourite itself. He is quite an active n, *small in stature, of plain nce, and easy manners.* I found him busily employed, in terminating some experiments on the relative proportions of the ingredients of atmospheric air. When I handed him my letter of introduction, he was absorbed in a long arithmetical calculation on this subject, and he begged of me a few minutes to finish his operation. We afterwards conversed on his ingenious theory, respecting the combination of the ultimate particles of matter. Like most persons who have originated a course of inquiry, he was exceedingly tenacious of his own opinions; and he fully believes that every other chemist, who has modified or altered in any way his *atomic theory*, has done it for the worse. I asked him if he did not intend to favour the world with something more on chemistry? he replied, that he hoped before long to publish a third part to his treatise on that subject, and that then his labours in the science would be at an end. I have always had a strong desire to see the great men of Europe—philosophers whose works I had frequently studied—and to indulge this propensity was the principal motive which carried me from home. Some how or other, I thought that the great men of Europe were different from those of America. The transition from an author's writings to his conversation and his presence, often spoils many a high wrought sketch which the fancy has drawn. Mr. D. treated me with the greatest civility—he invited me to sup and breakfast with him, and was otherwise very attentive. I left him, with a promise to call after breakfast next morning.

29th.—At an early hour I hastened to pay my visit to Mr. Dalton, and passed some time in his little laboratory, which occupies one of the rooms of the Literary and Philosophical Society of Manchester. We examined the instruments and the rooms of the society

together. A good half length portrait of Mr. D. is at one end of the room in which the society meets, and of which he is the president. On the opposite wall is the portrait of Mr. Henry, father of the present Dr. Henry, author of the chemistry so long used in America, as a text book in our colleges. He is highly respected by all the inhabitants of this town. I regretted to learn from Mr. Dalton that Dr. Henry was probably away from home. I was much gratified in examining the rooms and the furniture of this society. Several volumes of its transactions I had perused long ago, and though there are many erroneous views in the metaphysical discussions contained in them, yet they are enriched with many interesting and important papers. It is pleasing to find in this place, where the greater part of the population are absorbed in the acquisition of money, a very considerable taste for science, and a disposition to cultivate those pursuits, which expand, liberalize, and polish the mind. There is a large old church at Manchester, which is worthy of notice—it contains a number of mouldering tombs of the ancient nobility, and is ornamented with rude carvings and statues. The news room is a commodious well furnished establishment. I examined very cursorily some of the cotton and woollen factories, for which this place is so celebrated; but I was neither surprised, nor very much gratified by the inspection, for I had already seen, in several parts of my own country, many of the processes on quite as extensive a scale. I was before familiar with the incessant din of revolving wheels, the buzz of a thousand whirling spools, and the harsh sound of countless shuttles. There are, however, many important processes in the manufacture of stuffs, and much intricate machinery to effect them, which are peculiar to this place; but to attempt to describe would for me "be impossibl were endeavoured, and wo foolish, if it were possible." wonderful mechanical geniu Richard Arkwright is here where displayed, and he is the few geniuses, who, fron and obscurity, rose to fan fortune. The moral evils extensive manufacturing est ments always bring alon them, are proverbial; and fr little I saw of Manchester, no doubt that her vast man ries, though they have cont much to her population, and importance, add nothing hospitality, virtue, or piety inhabitants.

We left Manchester in th coach, the outside seats of are the best in every respe the stranger, except in case c which *by the way* is not m be regarded, while travelling country. The inside is ver fined, and your view is alw mited to a very small porti the country—for night trav however, the inside is certai be preferred. An English coach is very much like th of those now used in the States, except a kind of work attached to the body coach behind, in which the passengers commonly sit. is also a seat on the box w driver, and a bench faste the front, immediately beh driver, which will accom three passengers—these fro are the best. No person ri solutely on the top, as I had —this is reserved for the lu Many of the common coach all of those which carry th are protected by a guard rides behind, is armed, dressed in a red coat, which king's livery. He has the tion of the coachman, who leaves the box—regulates the of departure and stoppin

ıe is accountable to the ors, and assists the pas- in all their little concerns. ry stage of 9 or 10 miles, and the coachman receive fee, which is said to be us—but it is always de- , if the payment of it should ected. I have found the y in an English stage coach, nore communicative and le than it is in America—a tance directly the reverse I had been led to expect. journey for this day was to the whole road was de-

For many miles out of ster it passed through a ous village; the country comes hilly, and the inha- clustered together into eat towns; the soil being y possessed by rich land-

The hedges were pecu- autiful, being interspersed ık, white, and orange flow- rich fragrance—the birds ımerous, tame, and quite I could not distinguish a ote in their warblings, simi- ır birds in America—both ls and the insects are as rangers to me here as the

When the road passed e hills, the prospect was y novel—the little farms into small patches, by the ows and stone fencing, exactly like a dissected The high grounds are cul- to the very summits of the Here and there snug stone , surrounded with deep ırubbery, enlivened, beauti- d gave variety to the land- It is the moral feeling, ed with these little home f rural repose and shelter- , which renders such pros- o delightful. Irving's re- ın English scenery are pre- ıpplicable to this part of ıtry. "Every antique farm ınd moss grown cottage, is e—*and as the roads* are continually winding, and the view shut in by groves and hedges, the eye is delighted by a continual succession of small landscapes of captivating loveliness. Every thing seems to be the growth of ages of regular and peaceful existence. The old church of remote architecture, with its low massive portal, its gothic tower, its windows rich with tracery and painted glass, in scrupulous preservation; its stately monuments of warriors and worthies of the olden time, ancestors of the present lords of the soil; its tombstones, recording successive generations of sturdy yeomanry, whose progeny still plough the same fields, and kneel at the same altar—the parsonage, a quaint irregular pile, partly antiquated, but repaired and altered in the tastes of various ages and occupants—the stile and footpath leading from the churchyard across pleasant fields, and along shady hedge rows, according to an immemorial right of way—the neighbouring village—the antique family mansion, standing apart in some little rural domain—All these common features of English landscape evince a calm and settled security, an hereditary transmission of homebred virtues and local attachments, that speak deeply and touchingly for the moral character of the nation." The common people of Yorkshire speak a very coarse dialect of the English tongue. We could not understand one-half of what our coachman said in answer to our inquiries, and when he drove up to an inn, and conversed with the hostler or bar-maid, they were utterly unintelligible. We arrived at Leeds a little before sundown.

Leeds is a place of great antiquity, and is now, in consequence of its woollen manufactures, one of the most thriving and active places in the kingdom. The tall and numerous chimneys made of earthenware, and spouting out fire and smoke from the workshops, are

quite striking as you approach them. A small stream of water, called here the river Aire, runs through the town.

Leeds is a desperately dirty, smoky place, and will not detain the traveller long, except he should be desirous of viewing the numerous manufactories. I went through what is called the Central Market, which is a kind of bazaar for the sale of all kinds of goods, besides meats and vegetables: it is a fine stone structure, *more* than two stories high. The General Infirmary was interesting to me, as the scene of the labours of the venerable, amiable, eminent and pious surgeon, William Hey, Esquire, whose interesting memoirs by Pearson, I had read just before leaving home. One of his maxims I hope never to forget: "I would spare no pains to qualify myself for that state of life to which the providence of God has called me, and then trust Him with the success of my endeavours."— In the neighbourhood of this town there is a fine old ruin, called Kirkstall Abbey, but our time would not permit us to examine it. Not finding any thing further to excite our curiosity here, we took a *post chaise* for York, where we arrived about 11 o'clock, after passing over pretty much the same sort of country as that between Manchester and Leeds. Tadcaster, which is a few miles from York, is an old town, and contains some curious buildings.

30th.—We were all anxious to visit the wonders of this place; but being informed that there would be a review of about 800 cavalry at a short distance from the town, at which some of the nobility and gentry were to be present, we spent about two hours in witnessing the affair. We saw what would be called a fine troop of horse, and some fine ladies and gentlemen in coaches and barouches; but it was altogether so much like American *shows* of a similar nature, and so *altogether* out of my taste, that I determined not to waste an of my time in such nonsense review was at the York race g an extensive plain, said to most convenient for equ sports of any in England. the goal, a large building is ed, for the nobility and ge view the races.

On returning from the r we passed through Mickle the finest gate in my opinion wall which surrounds Yo is a very old structure of indeed it is supposed by m be of Roman origin: it is no almost perfect state of pr tion. There is a fine coat o in stone over the centre of it arch ways form the bases of ber of Gothic turrets. We a ed by a flight of steps to the the wall, and walked a litt tance on it. The whole o scene was to me enchantin brought back to my mind th when I used to misspend m in reading of "warders, du keeps, and loop-holes," in favourite romance. The h Richard, Duke of York, kil 1460, was placed on a pol Mickle Gate. It would be task to mention even a fe ticulars concerning the re of ancient times, which w mined in the venerable to York. The cathedral, or m is that which deservedly the greatest attention: the l the sublime in architecture that which is venerable fo quity, may here be gratified tiety. It is a vast structure form of a cross, the longest which is 525 feet, and the h part on the inside is more tha It is impossible for me to in a letter, any correct acco this wonder of the world. not, however, leave this bu without attempting to giv some idea of its interior. Su yourself in an immense hall, than 500 feet long, 100 feet

ome places 100, and in others han 200 feet high—imagine lf under wide and lofty arch- ported by columns of small springing from a common nd which, from their num- l extent, appear to diminish nitude in the long perspec- ow conceive the whole to be nted with an infinite variety lpture—of flowers and fo- nd tracery—then fancy vast vs of coloured glass, repre- rich embroidery or needle armorial bearings, and the of departed worthies, shed- ver every object a rich and light. The eastern window, forms the termination of the is unrivalled in the world agnitude and beauty. Sir Scott describes this win- nd the effect of moonlight , in the following lines:—

n on the east oriel shone
slender shafts of shapely stone
e tracery combined;
uldst have thought some fairy's

oplars straight, the osier wand
a freakish knot had twined;
rmed a spell, when the work was

nged the willow wreaths to stone.
er light so pale and faint
many a prophet—many a saint,
mage on the glass was dyed.*

ng the curiosities of the ca- shown to strangers, is a vory horn, made of an ele- tusk, presented by Prince , in 1036, as an earnest of an se landed estate to the church horn I had the pleasure of ng. I sat also in an old chair

w months after my visit to York, ster received considerable damage . The splendid roof of the choir, and antique carving in wood of rior, and the grand organ, were d. The east window, the screen, the *curiosities*, and all the other the church, were preserved. Ex- the old carving in wood, most of ge I suppose may readily be re-

The Minster has suffered several fore by fire; the last occurrence d was about 700 years ago.

II.—Ch. Adv.

in which a number of the kings of former ages were crowned, and examined with much interest the "grace cup" of archbishop Scrope, from which, if any one drank, he had the sins of 40 days pardoned. The ancient and modern monuments are numerous, and in all parts of the cathedral are fine specimens of the sculpture of their several periods. The shrine of Bowet is magnificent indeed. On the tomb of one of the archbishops I remarked with interest, the originals, in stone, of Faith, Hope, and Charity —the copies of which have so long ornamented the walls of my distant home, and which have so often delighted my youthful gaze. By a flight of 273 steps, I ascended to the top of one of the towers of the church, and enjoyed, as did king Charles the First, nearly two hundred years ago, a fine prospect of the surrounding country. But I must hasten from this fascinating place—not before saying, however, that I witnessed the celebration of divine service in the choir. The deep tones of a fine organ, and the chaunting of a number of boys in white robes, who attended the officiating priest, were in perfect harmony with the feelings which had been already excited.

The ruins of St. Mary's Abbey, on the banks of the river Ouse, which I next visited, are immense. From what remains, I have no doubt that the abbey was far more magnificent than the cathedral now is. In the language of Byron,

> Each ivied arch and pillar lone
> Pleads haughtily for glories gone.

On viewing these relicks, and others in the neighbourhood, I was on the point of exclaiming aloud, Alas! how much more will superstition do in support of her cause, than even true piety.

The last object of curiosity which I examined in this place, was Clifford's Tower or Keep. It is on a high artificial mound, and was built

by William the Conqueror—It is circular, and its mouldering walls,

With tufted moss and ivy rudely hung,

present a very beautiful ruin. The inhabitants of York think very highly of this venerable relick of Norman architecture.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

ON INTEMPERANCE.

(*Continued from p.* 308.)

In order to make a fair estimate of the subject, let us investigate—

1. THE EVILS arising from the use of ardent spirits.

In regard to the statistics of intemperance, perfect accuracy is not to be attained. But we have certain data which enable us to approximate the truth in our calculations; and that we may not darken a picture sufficiently gloomy, let us select the more moderate estimates. It is estimated, that *sixty millions of gallons of ardent spirits* are consumed annually in the United States; and the number of intemperate persons, including the three degrees of comparison, is rated at *four hundred thousand.** Under the general head of evils, we may enumerate the following particulars:—

The expense. In the town of Lyme (N. H.) it was ascertained, on accurate examination, that the money expended for ardent spirits was more than sufficient to pay all their taxes, and to support all their charitable institutions and churches of every denomination. In the year 1828, the quantity of ardent spirits consumed in Jamaica, 14,000 gallons, and at a about $7000. This tov 8 district schools, 2 a alms-house, and 3 mini gospel, at an expense being $1680 less than i on ardent spirits. Nor It will appear present least one-half the expe almshouses is incurred port of those who have be to beggary by intemperai subtract this sum from and add it to the $7000, will be about as follows: ney expended on arden *twofold* that which is c towards the support of a rary, charitable, and relig tutions of a publick sort!

Not less than *thirty dollars* are expended a the United States, on t article. This sum is ne times as great as is nec the support of the who States government, and one hundred times as g expended on all the missi rations of our country. dels and drunkards are sive that these benevole tions will beggar the na can they divine any oth for the pecuniary difficulti is now contending against

We have adverted to t expenditure; but this is part of the actual expense

A committee on paup Philadelphia, in the year port "that at least seven every ten, result from the dent spirits." The annu diture of the Alms-house delphia, considerably exc hundred thousand dollars credit the report of the c alluded to, it will appear, city is mulcted annually i of $70,000, or more, for th of drunkards, apart from penses of a publick sort

* During the year 1828, the number of licenses to sell ardent spirits by the dram, in the city of New York, was *three thousand two hundred and sixty-five!* (N. Y. Obs. of March 20th, 1829, taken from the publick offices.)

emperance, to be yet no-

ıccurate report made in the Charleston, (S. C.) in the 820, will serve as a speci- f the *indirect expenditures* :d on behalf of drunkards, such as ought to be support- lrunkards. During the year l to, the expenses of the Or- Asylum, in that city, were 0; the expenses of the Alms- $24,000; and those of the : Hospital, $6000. Of the s, two-thirds had been re- to beggary through the in- ance of their parents, equal 6. Of the paupers, three- were so from intemperance, $18,000: and of the inmates Marine Hospital, two-thirds ırought thither by intempe- :qual $4000: In all, $36,666. is is the fine levied annually industrious and sober popu-)f that city, for the mainte-)f vagabonds, drunkards, and hildren!

ing the year 1828, the number of for taverns, in the City and Liber- hiladelphia, was 1239, viz.:—

City, 543, of which 356 have no odation for travellers.

Northern Liberties,	188	125
nn Township,	86	56
nsington,	115	88
ıthwark,	307!	247!

ıumber of licenses granted, and ntity of ardent spirits consumed, districts respectively, is a com- *akiometer*—an accurate index of and poverty in each. In South- e licenses were to the inhabitants 3 years of age, in the proportion 39. In the year ending May, e number of paupers in the Alms- rom that district, was, to all the nts exceeding 18 years of age, in portion of 1 to 17! The sum a license is $25. If we estimate)ort of a pauper at the same sum, and gain, in a pecuniary point of ill be as follows. For every 39 nts, exceeding 18 years of age, .e gains $25, and the city loses every 17 inhabitants of the same. *more than doubles the gain, and licenses are granted in order to venue!*

It will also appear, presently, that a large portion of the expenditure incurred in the prosecution of criminals, is fairly to be ascribed to intemperance. May the drunkard levy a tax on me for his own support and that of his starvelings! Or has he ground of complaint, because I prefer giving $10 to preach to every creature that gospel which teaches us "to live soberly, righteously, and godly, in this present evil world," rather than one cent to gratify his worse than beastly propensity?

The reader's attention has been pointed to the indirect expense incurred by the *community*. But this falls very far short of the same kind of expense, incurred by the intemperate man *himself*. The direct expense of the drunkard is that incurred for the purchase of ardent spirits, and which, if avoided, would save his family from pinching poverty. Of the indirect expense he incurs, some estimate may be formed from the following summary:—

1. Time squandered, which ought to have been employed in a useful and lucrative manner, =
2. Foolish and ruinous bargains made, =
3. Receipts, important documents, &c., lost or mislaid, =
4. Physician's bills, extra, for the cure of wounds, inflamed eyes, cognate diseases, &c., =
5. Fines incurred for insults, broken furniture, assaults and battery, &c. &c., =

Item No. 4 would be very heavy, except that the physician ordinarily is the loser, the drunkard having nothing wherewith to meet any debts, except those of *honour*, i. e. drunken debts, which are on a par with gambling debts. I knew one instance, in high life, where item No. 5 amounted to several hundred dollars for each riot: the riots occurred, perhaps, monthly. In a few years, an estate worth perhaps $200,000 was entirely squandered.

Sum total of these indirect expenses equal to the estate of the drunkard, together with a loss to all creditors, of 99 cents on every dollar! However ample the patrimony inherited by an intemperate man, the bequest to his children is the infamy of a drunken father's character, and the curse of a drunken father's example.

The physical evils arising from the use of ardent spirits, include the effects produced on the mind and on the body.

The scintillations of genius we sometimes witness from intemperate persons, fearfully subtract from the luminous source which emits them. We are reminded of the lightning's momentary and fitful flash, which but renders the surrounding darkness visible.—The intellect of the drunkard is soon besotted and crippled in its functions; insanity supervenes, and the light of the mind expires in its socket.

The bodily disasters attendant on intemperance are numberless. According to a late report of the Medical Society of New Haven, it occasions at least one in twenty, of all the deaths among persons of twenty years old and upwards, which occur in that city—a city distinguished for morality and sobriety.

Not less than *thirty thousand* persons die annually in the United States from the use of ardent spirits! What would be our consternation if successive earthquakes should swallow up thirty thousand of our citizens in one year! Or if a foreign foe should massacre this number! We are horror-stricken when we read of idolatrous processions, in which hundreds of victims are immolated to a merciless superstition—Men ground beneath the wheels of Juggernaut! Women consumed on the funeral pile! Infants forced into the watery element, or exposed, helpless and screaming, before the devouring crocodile! Yet whether w into account the number of v or the manner of immolati temperance is the more dest evil. Idolatry immolates it sands, intemperance its t thousands; idolatry immolat speedily, the cruelties of in rance are practised for da months, and years, in succ the victim of idolatry is ins by a sense of honour, by the entreaties of friends, and th guided hope of immortalit drunkard immolates hims spite of reputation, of frien of heavenly bliss.

In the preceding list of v are not included those who *directly* from intemperanc yet these form the most nu class. How many commit s Or die from accidents occ by intemperance! Or take the lives of others in thei and in turn forfeit their ow penalty to violated law! Di and diseases of every desc take their station as "body-g around the destructive Molo whom intemperance assails, faithful attendants, sooner o seldom fail to despatch.

"Ardent spirits induce dyspepsia, obstructed and ha liver, dropsy, and *more than all our chronical diseases.*" Paris.) "In moderate dose impart an unnatural excite in excessive draughts, the denly extinguish life—thus bling in their effects a nur deleterious vegetable subs such as stramonium, hemlo prussick acid, and opium, wh label as poisons, and place the reach of the imprudent a ignorant." (Dr. Drake.) I tails on this head, we mus the reader to such essays of cal men, as treat the subject tifically. Stomachick disea patick, pulmonary, dropsic thalmick, scorbutick, nervou leptick, apoplectick, &c.—

uently, are occasioned by the ardent spirits. "It gene- a *bad habit* of body, which s the individual liable to vio- ttacks of disease from slight nts, and causes various disor- o terminate fatally, which otherwise be cured. The r mortality of their diseases ticularly observable in young f which I might relate seve- elancholy examples."* The ate of deaths occasioned di- and indirectly by the use of spirits, is probably greater at arising from the combined ce of wars and famines, pes- s and earthquakes!

domestick concomitants of erance are of yet more fright- ect. "Houses without win- gardens without fences, fields t tillage, barns without roofs, n without clothing, princi- morals, or manners"—Pa- whose locks are like the snow, deprived of their only solace; the staff on which eant to support their totter- ps serving but to pierce their ! Behold the *dis*united head family—A husband, noisy, ering, profane, obscene; a ale and mute, too sorrowful ep, despairing! Her hard- l pittance laid aside to cover kedness, and that of her chil- as been stolen by her ——! nsumed upon his lust! Her l and starving children are in mportunate for bread! How ed from the sprightly and ing form which once shared a father's fireside! She was l away by the man of her af- s, who pledged himself in st solemn manner to cherish his own soul—now she is a er to every social enjoyment, chilled by neglect and poverty, and not unfrequently, perhaps, assailed by curses and threats and blows! Yet this man, who sets before society such an example, who taxes the community for his own support and the support of his children, who brings down the grey hairs of his parents with sorrow to the grave, who breaks his solemnly plighted faith, and causes his partner's heart to bleed at every pore—*This* man thanks his Maker that he harms no one but himself.

The domestick evils inflicted by intemperance are in part unintentional. They arise necessarily out of the moral malady their subject labours under. He has no positive design to beggar his wife, or to starve his babes—perhaps he labours earnestly in his sober moments to ward off so dire a result: but intemperance adds to his expenditures, and subtracts from his days of profitable employment. It places himself and family between an "upper and nether millstone," which grind them to powder. The death of the drunkard "spreads a solemn gratification through society, and the members of his own family can scarcely conceal from themselves, and from each other, how much they are relieved."

(*To be concluded in our next.*)

Discourse on Intemperance, deli- t Cincinnati, March 1st, 1828, be- e Agricultural Society of Hamilton , by *Daniel Drake, M.D., Professor edical School at Cincinnati*—This t *merits a careful perusal.*

FOR THE CHRISTIAN ADVOCATE.

A SKETCH OF THE LIFE OF CYPRIAN, BISHOP OF CARTHAGE.

Of the early life of Cyprian we have scarcely any information, except that he was by birth an African, and by profession an orator. Lactantius and Augustine both speak of his fame as a teacher of eloquence. Before his conversion to Christianity, he was known by the names of Cyprian and Taschius; but being convinced of the truths of the Christian religion, by the instrumentality of Cæcilius, a Pres-

byter of Carthage, he assumed his name for the remainder of his life. The baptism of Cyprian is supposed to have taken place about the year 246 of the Christian era. While he was a catechumen, he manifested the sincerity of his profession, by giving to the poor the greater part of a large estate. Not long after this, he addressed a letter to Donatus, which is still extant, and which abounds more than his later works in the decorations of oratory.

About the close of the succeeding year, he was made a presbyter, and within a period unusually short, was called to the Episcopal chair of Carthage. It is remarkable, that we hear nothing of his having passed through the degree of Deacon, either in the memoir left by Pontius, or in any of his own works. It is equally remarkable, that we hear no one named as his predecessor; which the Bishop of Chester is constrained to acknowledge, although, by an unwarrantable conjecture, he fixes upon Donatus as the person. Whatever may have been the extent of his episcopal powers, he undoubtedly received the office, notwithstanding the opposition of five co-presbyters.

From the time of his accession to office, he seems to have proposed it to himself as an inviolable rule, to take no measure without the counsel of the clergy, and the consent of the people. This is a fact too important to be omitted, or to be stated without authority. In a letter written during his retreat from persecution, he thus expresses his opinion: "As to the point concerning which my co-presbyters, Donatus, Fortunatus, Novatus and Gordius have written, I can of myself say nothing; since from the commencement of my episcopate, it has been my determination to do nothing without your counsel, and without the consent of the people." *It was during* the year in which he *was constituted* Bishop, that he *wrote his* book "De Habitu Virginum."—[Concerning the dr Virgins.]

In the year 249 commenc grievous persecution under th peror Decius, commonly kno the name of the Seventh Pe tion. Cyprian being a prom character, was selected as a example; but deeming it mor ducive to the interests of the c to save his life, than to commi self to the hands of persecut retreated from the rising stor this occasion, as on many oth declared that he had been di by a heavenly vision to the which he pursued. This seem deed, in every case, his "ultr tio," his standing argument appears to have been favour every difficult question, with divine intimation of this n Cyprian found it necessary, in than one instance, to enter u formal justification of his co even when what he did a plainly to have been a meas prudence and duty.

During his retreat, he was means unmindful of the inter the church. By frequent lett exhorted his brethren to rem the duties incumbent on the to be faithful unto death. I at this time the more necess stimulate the courage of beli as many were induced by the rity of their torments, to reli their Christian profession, a sacrifice to idols. Those who ed to their persecutors were l by the name of *Lapsi*, [the l or fallen] in opposition to th and resolute, who were called *tes* [the standing or stable]. as burnt incense, in token of bolizing with the heathen, styled *Thurificati*, [incense ers,] and those who received i ments of writing from heath thorities, for their protection the *Libellatici** [protected tioners]. Those who boldl

* Libellatici—Those Christia that they might not be forced to

l their faith, even at the risk
ir lives, were universally de-
ated Confessors. It was in
ar 250, during this voluntary
that four of the presbyters,
names are mentioned above,
sted his opinion upon the ques-
-whether the Lapsed should
eived again into the bosom of
urch, even upon their repent-
This is deserving of notice,
it is the first mention of a
ion, which afterwards rent the
tian church.* This was like-
he question which he felt him-
competent to answer, without
peal to the body of the church,
as well as clergy. On another
ion he says, in terms even
ger, that he deemed it neces-
o consult, not only with the
y, but with the people at large,
universâ plebe."† [With the
congregation.]
is was a season of great com-
n in the church. The ques-
ad arisen whether the Lapsed
not to be forever excluded.
this subject, the people, in the
ce of their opposition, were
ng to extremes. Novatus, a
yter of Carthage, who had gone
me, maintained that the Lapsed
upon no conditions to be re-
d into the bosom of the church.
issimus and his faction held,
e contrary, that they were to
ceived, without even waiting
heir penitence. Cyprian be-
offensive to both parties, by
taining the moderate and cor-
pinion, that after well attest-
nitence, the Lapsed might be
tted anew to the privileges of
hurch. In this opinion he was
ld by the decision of the Synod
rthage, which was held in the
251.
this notable controversy, the
es seemed to be inflamed to the
st degree of fiery zeal, so that
scarcely any other subject engaged the attention of the Christian church. In the year 252, however, the wrath of conflicting churchmen was checked by a desolating plague. The whole of the Mediterranean countries, were visited with the scourges of famine and pestilence. The malady had originated in Arabia, whence, in a most destructive manner, it pervaded Egypt and other parts of Africa. To arm Christians against the fear of death, and to promote among them submission to the will of God, Cyprian composed his treatise *De Mortalitate.* [Concerning mortality.] It abounds in lively exhortation, and glowing descriptions of the heavenly state.

In the year 253 peace was restored to the Christian church, and in consequence of this, a synod was convened at Carthage, consisting of sixty-six bishops. Among other questions proposed for their consideration, we find one arising out of a complaint lodged against a certain Therapius, who had refused baptism to infants before the third day. From this it is most clear, that there was an entire unanimity as to the baptism of infants; and that the disputes were only respecting incidental circumstances.

Not long after this time, the treatise *De opere* et *Eleemosynis* [concerning labour and alms] was composed. It has been observed that primitive piety was in nothing more remarkable, than in the noble and enlarged spirit of charity manifested in their alms-giving. Cyprian's treatise is a synopsis of the Scriptural commands and motives on this subject.

About the year 255, the controversies in the African church rose to a great height. Novatus and his coadjutor Novatian, were excommunicated. Their doctrines were declared heretical, and their body of followers anti-christian. It now became a matter of dispute, whether persons received from their body should be rebaptized, or, in othe

gave up *their names in petitions; or,*
, subscribed their names to pay a
Ainsworth's Dictionary.
* *Ep. 15.* † *Ep. 34.*

words, whether the ordinances administered by them were valid. Cyprian warmly took part against the Novatians; and upon this subject, as one of vital importance, all his powers were concentrated. In the year 256, a council was held at Carthage, in which this question was very solemnly discussed, and by which the opinion of Cyprian was sustained.

The eighth persecution was in the ensuing year commenced by Valerian, and our good bishop was now summoned to appear before the Proconsul Paternus. It appears strange to us that his life should have been spared; yet his immediate punishment was nothing more than exile. He was banished to Curubis, a town of the province of Zeugitara, upon a peninsula of the Libyan sea, near Pentapolis. He was accompanied by his faithful deacon Pontius, from whose narrative we glean these facts. He appears to have departed with cheerfulness from his church and his home, to this dreary solitude. The remark of his companion is striking:—"This whole world is but one house to the Christian. Hence, although he be banished to some secluded and concealed place, still, mingling in the concerns of his God, he cannot be considered as in exile."* In this his place of confinement, he was not without new revelations of a miraculous kind. We shall not discuss the question whether these accounts are true, but shall give the narrative in the words of Pontius. "On the very day in which we entered upon our exile," says Cyprian, "there appeared to me, before I had fallen asleep, a youth far above the ordinary size of man, who conducted me to the prætorium, where I seemed to be brought before the tribunal of the Proconsul. He, upon beholding me, began immediately to write upon a tablet a sentence, the import of which I did not know, for he had proposed to me none of the usual interrogations. The youth, however, who stood behind him, seemed with great curiosity to read what he was writing. And because he was unable to declare it in words, he showed, by a significant gesture, what was inscribed upon the tablet. With his hand expanded, so as to represent a sword, he imitated the usual stroke of execution. I understood it as the sentence of my death." The account goes on to state, that he prayed for a reprieve of one day, which was accordingly granted. It was a prophetick day,—and in one year he suffered martyrdom. Towards the close of the year, Maximus, the Proconsul, ordered Cyprian to be brought from his exile, and gave him permission to remain in his gardens. This was no doubt for the purpose of a more convenient apprehension. The proconsular court was held at Utica, about forty miles from Carthage, and Cyprian was ordered to repair thither for trial. Upon hearing this, he retreated from the gardens into a concealment which had been prepared for him. This step was taken, not for the purpose of avoiding death, but that he might leave his dying testimony at Carthage, among his own people, rather than at Utica. From this retirement he wrote his last epistle to the presbyters, deacons, and people of Carthage. In the mean time, the Proconsul returned from Utica to Carthage, the capital of his province, and the metropolis of the African church. Cyprian now returned to the gardens, notwithstanding the importunities of many friends, who besought him to save himself. He was permitted, as was frequently the case, to hold a feast with his brethren, on the day before his death.

On the day of trial, being brought before the Proconsul, he was enabled to make a good profession of his faith before many witnesses. There

* "*Christiano totus hic mundus una domus est. Unde licet in abditum et abstrusum locum fuerat relegatus; admixtus Dei sui rebus, exilium non potest computare.*"

nciseness and sublimity in ourse of the martyr, which r admit of a translation. We serve its meaning, but must point and elegance. "The ul said to Cyprian the *Are you Taschius Cyprian?* the Bishop answered, *I am.* consul said, *Hast thou not High Priest to men of a sa- us mind?* Cyprian answer- The Proconsul said, *The cred Emperors have com- you to do sacrifice.* Cy- id, *I do it not.* Galerius s said to him, *Consult your* Cyprian answered, *Do what commanded you. In so just there needs no consultation.* ar the words that were "

roconsul, after consultation court, proceeded in the fol- words: "Thou hast been vith a sacrilegious mind; llected around thee many e conspired in this nefari- rse; and hast held thyself an enemy to the Roman d the sacred laws. The d most sacred princes, Va- d Gallienus, have been un- ecall thee to their own ce- l. Since, therefore, thou art as the head and standard- these most flagrant crimes, lt serve as an example to o have been associated with vickedness. The law shall ioned by thy blood." Sen- as then pronounced, *Tas- yprianum gladio animad- cet.*—[Let Taschius Cypri- death by the sword.] To which he replied, *Deo gratias.*—[Thanks to God.] He was beheaded in the sight of all the people, in the month of October, A. D. 258.

Thus died this eminent man, honouring, in his martyrdom, that Saviour whom he had delighted to serve in life. The charge of the Proconsul, that he was the leader and standard-bearer of the Christians, contains in it a eulogy well deserved. In all his writings, and in the whole history of his labours, he stands forth as the head and representative of the great body of African Christians. The church of Rome appealed to him on the most important questions, and the clergy of Europe as well as Africa, applied to him for his counsel. No single year of his life seems to have been free from controversy, and much of his voluminous writings is taken up in the discussion of contested points. Yet, in the midst of these labours, so detrimental to the warmth of true religion, we find him constantly inculcating the practice of true piety, stimulating the churches to love and good works, and striving for the purity and unity of the body of Christ. We cannot but regret, however, the frequent recurrence of expressions which seem to intimate a belief in the merit of good works, and an ignorance of the freeness and fulness of salvation by Christ. A minute observer might, perhaps, discover traces of a lordly spirit, and an assumption of too great authority. Yet the simplicity of primitive times had not yet been worn away; and these faults, if they did indeed exist, seem scarcely separable from the bold independence and uncompromising love of truth and order, which are so conspicuous in the character of this truly great man. In his style of writing we detect something of the meretricious glare of African oratory, yet often so ingenious and so polished, that we can scarcely condemn it. He was an indefatigable labourer in the vineyard

nsul Cyprianо Episcopo dixit, *uschius Cyprianus?* Cyprianus respondit, *Ego sum.* Proconsul *Papam te sacrilegæ mentis homi- micti?* Cyprianus Episcopus re- *Ego.* Proconsul dixit, *Jusserunt ssimi Imperatores cæremoniari.* Episcopus dixit, *Non facio.* Ga- imus ei, *Consule tibi.* Cyprianus respondit, *Fac quod tibi præ- In re tam justa nulla est con- factenus verba."*

VI.—Ch. Adv.

of his Lord, and spent his Christian life in striving for the salvation of men. S. L. R.

FOR THE CHRISTIAN ADVOCATE.

ON ORIGINAL SIN.

Philadelphia, July 25, 1839.

Mr. Editor,—Having read a good deal of some recent discussions on original sin, in which, as it seems to me, the old notions of Pelagius are brought forward in something of a new form, I was much struck this day, with a few paragraphs in Milner's Church History, which I hit upon while looking for something else. Having noticed the fact, that A. D. 253, a council of 66 bishops, with Cyprian at their head, had decided a question relative to infant baptism, the historian takes the opportunity to give his own views of that subject, and then adds the following remarks:—

"I could have wished that Christian people had never been vexed with a controversy so frivolous as this about baptism, and having, once for all, given my views and the reasons of them, I turn from the subject, and observe further, that there is in the extract of the letter before us,* a strong and clear testimony of the faith of the ancient church concerning original sin. One may safely reason in the same way as in the case just now considered, but the fulness of Scripture concerning so momentous a point precludes the necessity of traditional arguments. A lover of divine truth will be glad however to learn, that Christ the middle of the third cent believe, without contradicti *men were born in sin and un wrath of God through Adam' gression, conceiving them one with him, and involved w in the consequences of his* Modern self-conceit may say what it pleases; but thus t ancient Christians in gener the very best Christians to whom was the spirit of Chr powerful degree. The just quence of such facts is not attended to by those who a cerned in it. 'Yes, but should be attended to.' So but what is right reason? T mit to the testimony of the Word. This alone is sufficie is above all; if men will no by this, it is not unreason tell them, that their strained pretations of Scripture are co by the sense of the primitive who had every opportunity of ing the truth; that to deduce ture doctrines from what we fancy to be reasonable, is n son, but pride; that an arg drawn from settling the qu 'What did the ancient Chr think of these things?' de some attention; but that a ment drawn from our own f what we think *ought* to be in ture, deserves none at all. be called the language of p phy; nothing is more confuse the use of that term in our but it is not the language disposed *to hear the word o and to do it.*"

EMBLEMS FROM NATURE.

See yon pale moon,
Hanging upon the skirt of that black cloud,
Which, in its slow majestic motion, soon
The lovely orb will shroud.

* A letter of Cyprian.

And see again, after a little space,
The cloud is o'er—
And shining clearer, brighter than before,
She glories in her race.

So have I seen the young, the good, the fair,
Rejoice in life,
Till disappointment, wo, and bitter care,
Remorse and pangs of mem'ry, ever rife,
Taught them to shun the strife.
But ne'er have I beheld
Those who have trusted in their father's God,
To sink beneath the load—
Sooner or later did their sufferings end;
The dark cloud was dispell'd,
And they more purely, brightly on did wend,
Than when their hearts with youthful joyance swell'd,
For they who trust in God can never want a friend.

A.

Let all our young readers mark and remember these lines.—EDIT.

Review.

In the following continuation of the review of Neologism, the writer of it for the *Archives du Christianisme*, has interposed his remarks, including them between brackets, in such a manner as to interrupt the quotation from Wegsheider's Theology, very unpleasantly. Yet we think the remarks just and important; and do not perceive how we can better dispose of them than to permit them to remain as he has placed them. The piece should be first read with an entire omission of what is contained in the brackets, and then reviewed in connexion with them. In the *Archives* the original Latin of Wegsheider is given at the bottom of the page. This we omit—*One* exhibition of his detestable infidelity is surely enough. We have examined the translation, and find that it faithfully conveys the sense of the original.

—

GERMAN NEOLOGISM.

(*Continued from page* 312.)

But it may be asked, how, in spite of the energetick and imposing opposition of men of the greatest merit, the influence of Neologism extended itself, as it must be acknowledged that it did, over the majority of young ministers? how has it maintained a preponderancy in the republick of literature, and given such a tone to the most respectable journals, that every orthodox Christian has passed for a person of contracted spirit, in the rear of his age and of the present state of science; and that every learned man, every independent thinker, and above all, every professor of a university, who would remain loyal to the ancient faith, has, in order to brave the ridicule which he drew upon himself, needed a moral firmness and elevation of soul, which is too often found wanting in men the most distinguished for intelligence and mental power?

To this question a reply may be made in the words of St. Augustine, satisfactory to those who know the sad state of the human heart, and man's wretched weakness: "If Christians should be afraid of the railleries of pagans, they would be-

lieve nothing, not even the resurrection of Christ."* Here the repugnance of many modern German theologians to admit the very miracle cited by Augustine, presents itself spontaneously to our recollection. Ever since Dr. Paulus, in his celebrated commentary on the Gospels, called in question the reality of the death of Christ, and maintained his opinion in the second edition of his commentary, against the decisive observations of the physician, Dr. Gruner, the rationalists have more or less openly declared in favour of this new refinement of the gospel history. We shall presently see, how, respecting the principal events of the life of our Saviour, and the opinion which the enlightened interpreter of his biographers has elevated into a maxim of sound and philosophical criticism, a divine of the university of Halle expresses himself in a treatise of *Christian* theology, five editions of which published in a few years, and its adoption by many theological professors as a manual for students attending their lectures, prove its influence and popularity. I make choice of this example, because there are some persons disposed to soften a passage, taken from the same work,† as offering a profession of faith most conformable to the true Chris-

"made the world," and who "upholds all things by the word of his power," is not a simple organ of Providence, an instrument, which it employs in the accomplishment of its designs. "Consequently," says Dr. Wegsheider, in conclusion, "the doctrine of the Trinity may be reduced to this proposition:—God the Father manifests himself to men, by Jesus Christ, as the Holy Spirit. Whatever may be the opinion that is adopted respecting this tenet," adds he, "is entitled to the greatest indulgence, provided it do not weaken or enervate the motives which lead us to virtue." But this is just the essential point. Christians, who find this tenet clearly taught in Scripture, who think they see, and who rejoice in its intimate and indissoluble connexion with other doctrines, revealed for our moral healing, can never consider a divergency of opinions upon this capital point as indifferent or unimportant. In concluding, the Doctor recommends it to those who handle this matter publickly, to use great circumspection, lest they urge upon the credence of more enlightened Christians, a theory which is repugnant to their conscience, and which would weigh upon them like a yoke or burden, that is to say, which would be offensive to reason, (for very evidently this is the sense of his expression, *Ne conscientia oneretur, Christianorum fide provectiorum,*) and lest they shock, or injure, in their way of thinking, persons of weaker understanding and less enlightened (*ne* IMBECILLIORUM *religio offensionis aliquid capiat*, page 198). Behold us then, in the bosom of His church, who has ordered the glad tidings to be published from the house-tops, who, on every occasion, marked his abhorrence of hypocrisy, his aversion from all concealment, from all pusillanimous management in the concerns and interests of truth—of that truth, which it is essential to his religion to consider as always useful, never as hurtful, as always necessary, and never to be hidden timidly under a bushel; behold us in the bosom of a church which has been founded at the expense of the blood of the Son of God, after an open conflict with the powers of darkness and deceit; behold us arrived, by a pretended progress of interpreting his gospel, to the refinement of having a double doctrine, one for the strong and another for the weak!—behold us deprived of the glorious prerogative of Christianity, that of offering to all its disciples the same truth, and the whole truth, and of being freed from the deceitful policy of augurs, who could not meet one another without a con-

* Nec enim ipsum Christum quòd tertio die resurrexit crederemus, si fides Christianorum cachinnum metueret paganorum.

† This passage, read with attention, and compared with the whole tenor of the book of Dr. Wegsheider, makes Jesus simply a wise man, aided by divine Providence with special help; in whom, or by whom, the divine power, operating with wisdom, (the word of God, John i. 1, 14,) that is, in other terms, the providence of God, ("SIVE Providentia Dei") is reported (*traditur*) to have been manifested in a wonderful manner, (*mirum quantum*) and who is, in a manner, (*quasi*) the effulgence of the Deity itself (*quasi ipsius numinis ἀπαύγασμα*, Heb. i. 3). Certainly the *quasi* is superfluous, when we read in the sacred author what precedes and follows the words, "Who is the brightness of his glory and the express image of his Person." He that

octrine, respecting that mys-
hich rationalists are thought
ct with the least hesitation,
ecause the paragraph which
e about to transcribe, contains
mary of the creed of the Ger-
rationalists, presented with a
ness and a precision, that form
nourable contrast to the arti-
nd hypocrisy of phrase em-
l by a great many of them, in
not to shock the multitude
gross an exposition of their
ick doctrine. We translate
(p. 263, 2d edition) of Weg-
r's Theology.

is with the history of Jesus Christ, as with many other histories of the same kind, which remain to us from antiquity. Explained according to the rules of philosophy and criticism, it undoubtedly teaches that he was a man, and that he possessed nothing more than a human destiny. For if we draw aside the mythical veil, and remove all the poetical adorning, with which every event of the life of Jesus, as delivered in the books of the New Testament, is enveloped, there will remain a narrative, of which the following is a summary:" [What is this mythical envelope? what are the poetical ornaments, of which it is necessary to deprive the text of the Evangelists before we can arrive at the truth; and which are here evidently assimilated to the fables told about the birth and death of Romulus, and other great men of antiquity? There is undoubted reference to the first chapters of Matthew and Luke, and in general to all the miraculous facts related in the Gospels.] "Jesus was born under the reign of Augustus, of Galilæan parents, who were related to the family of David. Gifted with eminent powers of body and mind, which were seasonably developed, penetrated with a deep sense of religion, (Acts x. 38.) and imbued with a knowledge of the Old Testament, and with all the Jewish learning of his age (§ 44)."—[In the paragraph to which the author here refers the reader, he labours to establish the idea, that the divine assistance, in which the prophets participated as well as Jesus Christ, consisted merely in that kind of inspiration which may be attributed to all who announce truths worthy of God and beneficial to men, and which Seneca and Marcus Aurelius consider common to every good man.]—"he devoted himself to the rabbinical office. The rabbins were men, who went from place to place, instructing their own particular disciples, and others that might be willing to hear them." [There is a book

smile—a policy as degrading to
who put it into operation, under
er specious motive of promoting
blick good it may be sheltered, as
iquitous and injurious in regard to
rho are held under so humiliating a
nship. I am convinced, that upon
view of this sort of management,
ho are acquainted with the open,
and upright manner of the English
ians, will cease to bestow their ap-
ion upon this twisted and ambi-
profession of Dr. Wegsheider's
nd will see that it is nothing else
ure and simple rationalism, ill dis-
under precautions unworthy of the
y and candour, which (we love to
it) otherwise advantageously dis-
hes Wegsheider from a crowd of
Janus-faced theologians. Without
of being deceived, I can assure the
lers of the Doctor's faith, that this
gian would smile, were he acquaint-
h the fact, at the benevolent efforts
in favour of his orthodoxy. Very
m participating in this tender soli-
for his reputation concerning a be-
a supernatural revelation, he would
ry repugnant to be considered as
wledging in the person of Jesus of
th, any thing more than the most
ous of the sages, and of the bene-
of humanity, aided by a providen-
ncurrence of historical antecedents
ntemporaneous events. He would
the *cachinnum provectiorum*. Do
e doctors of the double doctrine,
r the people and another for the
enlightened, perceive that the moral
hich produces a duplicity, an in-
, so debasing, is positive and incal-
e, while the good resulting from
a *prudence is problematical, and*
ss, compared to the moral obliga-
ich they trample under foot?

published in Prussia, with the best intentions, the title of which says more than the longest historical developments, for the conviction of those who are still inclined to doubt the predominancy of the rationalist opinions in Germany. It is as follows: "Was Jesus any thing more than a simple rabbi of Judea?"] "In the fulfilment of this office, while he chiefly set himself to oppose with vigour the traditions and subtleties of the Pharisees, he forthwith became so famous for his sayings and actions, that many took him for the Messiah, (§ 50) whom, at that time, the Jews ardently expected;"—[In this § 50, Wegsheider labours to discredit all the prophecies of the Old Testament, and maintains that Jesus only accommodated them to himself by a wise condescension to the received opinions of the Jews.] —"and he himself, firmly persuaded by some declarations of the Old Testament, became convinced that he was really the Messiah, and that he was commissioned by God to the office of a divine teacher; which was agreeable to the opinions of his countrymen, and was wisely overruled by Providence for the accomplishment of its designs." [What, then, was this persuasion but a mere illusion, of which he was the dupe, and with which Providence, in its purposes of beneficence, co-operated? A fine game, truly, to be played between God and Him who is his perfect image! a game worthy of the Supreme Truth and of Him who is himself "the way, the life, and the truth!"] "Although he taught the people no other thing than a refined Mosaïsm," [a refined Mosaïsm! Behold to what Wegsheider reduces the Gospel of the Son of God!]— "and although he recommended his doctrine by the example of an eminently holy and virtuous life, yet he met with most powerful enemies, whose conspiracies he escaped for *a while* through his courage, but at *last he fell* their victim. Condemned to death by an infuriated mob, he was fixed to a cross. He was taken from it seemingly LIKE A DEAD PERSON, and revived on the third day. After he had met a number of times with his disciples, and renewed the announcement of his design to establish and to propagate a new religion, HE WITHDREW FROM THEM, AND THEY SAW HIM NO MORE." [Can it be more plainly said, that, deprived of its mythological investment, and of the ornaments which imagination has added to it—in a word, reduced by sound criticism to naked and indubitable facts, the history of Jesus Christ no longer offers the offensive miracles of his resurrection and ascension.]

But when we see an acute theologian openly professing to deny all immediate intervention of God for the establishment of Christianity, and consigning this persuasion to an official publication, intended as a guide to the students who attend his lectures, in one of the most celebrated universities of Germany, the seat of the admirable institutions of such men as Franke, Canstein, &c. for the confirmation and propagation of the religion of the Redeemer of men, we return with redoubled astonishment to the question already solved: how could such a change be effected, and in so short a space of time, in a country where the minds of men are by education and habit so disposed to seriousness, where discussion is so patient and deliberate, and the adoption of new doctrines is preceded by an investigation so severe and comprehensive? We think we can explain these strange phenomena, by the organization of public instruction and the state of society in Germany; while, at the same time, we insist upon the necessity of not confounding the upward march of the human mind with the unsteady features of the moral physiognomy incident to a peculiarly circumstanced and transitory age.

(To be continued.)

Literary and Philosophical Intelligence, etc.

Banian or *Bur Tree*, is considered
the most curious and beautiful of
's productions in the genial climate
a, where she sports with the great-
ifusion and variety. Every tree is
f a grove, and some of them are of
izing size, as they are continually
ing, and contrary to most other
and vegetable productions, seem
exempt from decay; for every
from the main body throws out its
oots, at first in small tender fibres,
yards from the ground, which
ually grow thicker, until, by a gra-
lescent, they reach its surface,
striking in, they increase to a large
and become a parent tree, throw-
it new branches from the top.
in time extend their roots, and, re-
nourishment from the earth, swell
trunks, and shoot forth other
es; thus continuing in a state of
sion so long as the first parent of
ll supplies her sustenance.
anian tree, with many trunks, forms
st beautiful walks, vistas, and cool
es, that can be imagined. The
are large, soft, and of a lively
; the fruit is a small fig, when ripe,
right scarlet; affording sustenance
keys, squirrels, peacocks, and birds
ous kinds, which dwell among the
es.

Hindoos are peculiarly fond of this
they consider its long duration, its
tching arms, and overshadowing
cence, as emblems of the Deity,
most pay it divine honours. The
ins, who thus "find a fane in every
grove," spend much of their time
igious solitude under the shade of
anian tree; they plant it near the
or Hindoo temples, improperly
pagodas; and in these villages
there is not any structure for pub-
rship, they place an image under
these trees, and there perform a
ng and evening sacrifice.

its of the Leaf Insect.—The mantis,
insect, is one of the most remarka-
its external form of all the insect
in India. When alive and fresh, it
nts a striking resemblance to a blade
s, differing in colour according to
ason, being green and succulent in
ains, and in the dry weather so
like a withered straw, that they
ith difficulty be distinguished. Dr.
s, who has given an interesting ac-
of the habits of these animals, says
is insect lies in wait for flies, which
form his prey, with as much design as a
cat or tiger. When a fly is sufficiently
within his reach, he projects rapidly his
armed paw, and, with unerring aim trans-
fixing his victim, lodges it in the toothed
hollow of the thigh, destined for its re-
ception. After the fly is in his power, no
time is lost in devouring it, commencing
with the trunk, and in a few minutes
swallowing the whole, the head and
wings constituting the finishing morsel.
In this manner he will destroy at a meal
five or six large flies, which, in point of
bulk, nearly double his own body. The
structure of the fore-limb is remarkably
adapted for the purpose it has to serve.
It is strong and muscular, provided with
a claw at its extremity, likewise strong,
horny, and sharp as a needle, and the
groove in the last joints, with the double
row of teeth or spurs on the margin, cor-
responding and locking closely into each
other, like the fangs of the alligator. By
means of these formidable weapons, the
insect not only becomes destructive to
others, but is employed to attack its own
species; and in China, we are told, fight-
ing the mantis forms the favourite amuse-
ment of boys, who carry them about in
cages for the purpose.

London, 25th May.

On Saturday, Captain Ross left Wool-
wich in his steam-vessel, the Victory,
with which he is about once more to at-
tempt the discovery of the north-west
passage; but in this instance, it is said,
the expedition is equipped entirely at his
own expense. The steam power employ-
ed in the Victory is on a wholly new prin-
ciple, being so contrived as to combine
every advantage of steam power, with
perfect capability as a sailing vessel. The
boilers used occupy so small a space, that
they are fixed between the engines. The
consumption of fuel is one-half, and the
weight of the engines only one-fourth,
of those generally in use. Another ad-
vantage gained, is that a chimney may be
dispensed with, which leaves the deck,
masts, and rigging, wholly unincumbered.

West's Pictures.—At a late sale of Mr.
West's pictures in London, "Christ Re-
jected," sold for three hundred guineas
—it was bought for the Duke of Orleans.
"Death on the Pale Horse, or the open-
ing of the Five Seals," which was paint-
ed by Mr. West when he had nearly ac-
complished his 80th year, was bought for
two hundred guineas.—"The Death of
Lord Nelson," eight hundred and fifty

guineas. "General Wolfe," five hundred guineas. "Moses receiving the Laws," five hundred guineas. "Battle of La Hogue," three hundred and seventy guineas. "The Ascension of our Saviour," two hundred guineas, and a number of others sold from two hundred down to seventeen guineas.

The Earl of Dartmouth.—The ship Cambria, from London, has brought out a full length portrait of William H. Earl of Dartmouth, the founder of the Dartmouth College at Hanover, N. H. This splendid painting has been presented to that institution by a grandson of the noble Earl, and at the request of the corporation, graced their banquetting-room on Saturday, as the representation of one who was an early friend to our country, and is worthy to be remembered on its proudest anniversary. The cost was 200 guineas.

Gold Mines.—We regret to learn, that there is reason to believe that the veins of gold ore discovered in North Carolina, may be found to extend to Virginia.—We say we regret it, because, what state or country ever was great and happy, from having discovered gold and silver in the bowels of the earth? The facility of obtaining money leads to great extravagance and idleness—luxury and dissipation—national apathy and national ruin. Look at Spain in proof of this position.—Iron, copper and lead, are more valuable discoveries, because labour is required to transmute these minerals into gold. We know the value of gold, when earned by industry; but it is slow poison, when obtained by picking it from the surface of the earth. The quicksighted Chinese never allow their mines to be worked.

Essay on the Dry Rot in Ships, and its Remedy, by Commodore Barron.—Commodore Barron has explained, in a clear and satisfactory manner, the nature of this disease, and what seems, in all probability, to be its true cause. The remedy also, which we believe is original with this officer, is pointed out with such forcible reasoning, that we cannot doubt it would prove highly efficacious, if properly applied. It consists in pumping the putrid mephitic or irrespirable air *out of the recesses* where it is lodged, instead of the old practice of pumping or forcing air or water *into those* places, by ventilators, or other methods. This is effected by a common air pump or exhauster. The moment the impure air is extracted, a partial vacuum is created, and fresh air rushes in. What can be more natural, easy, and obvious, than this plan? Vegetable matter, so long as it is not in a state of decomposition, preserves a certain portion of vitality, and it is on this principle that, vent the rot, fresh supplies of at rick air or water to the timber of are as necessary to its existence, respiration of animals. Hence, le sels, and the cabin work of a ship Commodore remarks, from their exposure to ventilation and ablut ver rot, while tight vessels, as is p ally known, decay with amazing

Exemplary Life of Indians.—In t Advocate (Upper Canada) is the e of a Rev. Mr. Yearson, before the ment of that province, on the su an Indian petition, which is cur the account it gives of a settlemer Missisague Indians on a tract of la ed the Credit, probably on the ri sissagua or Mississaqua. Their nu about two hundred and thirty, sett little village, and increasing by th tion of savages from the woods, attracted, by the obvious comfort an of their condition, to share their n life. They reside on a tract of la ated on the river, three miles and in length, and two miles wide. Th in cottages divided into two apart with a garret, and sometimes with dition of a kitchen. In them are tables, bedsteads, beds with curtai the kitchen utensils common amo whites. There is a garden of half allotted to each house—in some in they have private enclosures of fr to four acres, and the village culti field of sixty acres in common. raise corn, potatoes, some whea abundance of garden vegetable cording to the report of Mr. Ryerso live together in great social harmo kinder to each other than the whit civil and hospitable to strangers. are sober too: ardent spirits, by a agreement, are not permitted to be in the village; and he who offends this rule, is looked upon as having the agreement, and is expelled fr village. There are two schools, the males and the other for the f with fifty children in each. There t taught reading, writing, and arit and out of school the children inst adults to read. Thus they are d proving in civilization. The objec petition is to secure them from trusion of the whites, who fish i streams, and endeavour to teach the Indians to swear, drink whiskey, the Lord's Day, and similar acco ments.

Salem, (N. J.)

A heavy fall of rain, on Wednesd was preceded and accompanied wit structive gale of wind. In towe

nd Mannington it assumed the tor-
rostrating much orcharding, wood-
id fences; unroofing and otherwise
g buildings. The gable end of
Bassett's brick house was, we un-
id, blown in. It commenced its
tive career on the other side of the
ire, where, in an excursion there,
tnessed much timber prostrated;
ppears not to have acquired its full
ill it reached L. P. Neck. A large
tree was taken clear from the
, and carried a hundred yards or
a sycamore, three feet through near the roots, was, we understand, taken clear, and carried over a fence, without injury to the latter, and others taken entirely clear by the roots, were carried various distances. Such facts we should hardly dare to relate, were they not confirmed, as they necessarily must be, by numerous witnesses. Such instances are calculated to dispose the mind to serious reflection, and teach us that, in the mild and often imperceptible element of *air*, an Infinite Power can exhibit itself with equal force as in those of water or fire.

Religious Intelligence.

ONS OF THE GENERAL ASSEMBLY THE PRESBYTERIAN CHURCH.

(*Continued from page* 325.)

—

THIRTIETH COMMUNICATION.

Bell-Air, Hartford Co. Md.

re enclosed $36, the amount of a
ption in our little congregation, to
arded annually for five years—and
qually divided between the Board
cation and the Board of Missions—
ach. We hope to have some addi-
t made to the subscription list. I
so enclosed $19 raised by collec-
be divided as above, amounting in
55. W. F.

—

ie meeting of Winchester Presby-
hich took place on the 22d of
he Board of Missions of the Pres-
was dissolved, and a society formed
y to the Board of Missions of the
I Assembly. This Society consists
nembers of Presbytery, annual sub-
s, life members, and delegates from
y societies. Its Board of Managers
s of a President, four Vice Presi-
a Treasurer, and Secretary; the
rs of Presbytery who are ex-officio
rs of the Board, and eight laymen
e chosen annually.
business of the Society is managed
Executive Committee of five Mana-
nd the funds of the Society are to
loyed in aiding feeble churches and
ting missionaries, where there is a
prospect of gathering permanent
ations.

VII.—Ch. Adv.

To Rev. J. T. Russel, Gen. Agent and Cor. Sec. of the Board of Missions.

Morgantown, Burke Co. N.C. May 29.

Reverend and dear Sir,—When my commission from the General Assembly's Board of Missions arrived, I was in South Carolina, where I had been labouring about two months; during which time the state of things, in three churches, became peculiarly interesting. At three communions, one in each of these churches, 73 persons were added on examination, viz. 24 in Friendship, Laurens district; 35 in Fairview, Greenville district; and 14 in Nazareth, Spartanburg district; all in the South Carolina Presbytery. These churches enjoy the stated preaching of the Gospel. Before the information of the arrival of my commission from your Board reached me, I had made some private arrangements, which rendered it impracticable to commence my labours under the direction of your Board until the 18th ult. But before I give the particulars of my labours during the last month, I wish to mention that, in the South Carolina Presbytery, which lies contiguous to the counties in which I am directed to labour, there now exists such an interesting state of things, that it is decidedly the opinion of brother Silliman and myself, that the interest of the church requires that I should visit them occasionally during the summer. Accordingly, after having assisted brother Silliman at a communion in the vicinity of Morgantown, at which meeting six new communicants were added, I started to South Carolina, where I spent two Sabbaths, on one of which we had a sacrament in Anderson district, where I had not been before. This was a very interesting season to many who attended. Although but three were admitted to the

communion, more than thirty were deeply awakened, and it is hoped that the Lord has also begun a good work in this congregation, which enjoys one-third of a pastor's labours.

During this tour of 17 days, I travelled 270 miles; preached or lectured 15 times; and made 10 special visits.

I returned the 8th of this instant to Rutherford, and assisted brother H. M. Kerr at a sacrament in Little Britain church. This was a precious meeting, 13 were added to the church, and more than 20 more professed anxiety. This makes about 120 added to this church within 12 months. Since that, I have preached twice, and attended two social prayer meetings, and made sixteen visits. In all, during the past month, I have travelled more than 300 miles, preached 21 times, attended 3 communions, 2 social prayer meetings, and made 26 visits.

Knowing it to be the object of your Board to place their Missionaries in circumstances to effect the greatest amount of good—and it being the opinion of both brother Silliman and myself, that the interests of the Presbyterian church in this section require that I should visit the South Carolina Presbytery once or twice more, we earnestly request this privilege, and hope that your Board will grant the request, when they are assured that the prosperity and success of Presbyterianism in this country, and all others similarly situated, depend more on the strengthening and confirming those churches already organized, than on organizing a great many new ones, to be then left without the energetick labour of faithful pastors.

Yours respectfully,

WM. QUILLIN.

THIRTY-FIRST COMMUNICATION.

Good news from Indiana.

The following is an extract from a report of the Rev. Wm. Sickels, a Missionary of the Assembly's Board, dated Rushville, Indiana, June 18th, 1829.

My prospect of usefulness here, for the last three months, has considerably brightened, and God seems to have attended the preaching of his word to a considerable extent, with the influences of his Holy Spirit. The little church of Olive Ridge, (one of my charges) has lately received an addition of five members on examination. Last Sabbath was the day appointed for our communion in this congregation. The Rev. Mr. Moreland, of Indianapolis, assisted me on that occasion. We had a very solemn and interesting meeting, and twenty persons were received on examination and confession of their faith, and publickly entered into covenant with God and this church. On the same occasion, there were seven added on certificate. Besides, there are still a considerable number who seem to be deeply impressed with a sense of the importance of religion. At our fall communion in this place, there were *none* added on examination to this church. There is a growing attention to religion in this region of country, and an increasing anxiety to be supplied with the stated and faithful preaching of the gospel. The rapidity with which these western States are settling, and the character of their population, render them, in some respects, the most interesting portion of the church. Most of the families in Indiana are young families, and perhaps there is no part of the union, where there is so large a portion of children. Such a state of society, while it increases the demand for ministerial labour, increases also the difficulty of supporting the gospel, and makes a loud appeal to the friends of domestick missions to impart liberally of their abundance to the destitute in these western states. In the part in which I am located, the people seem to be just emerging from the difficulties attending the settlement of new countries. Many good farms are opened, and comfortable habitations are erected and erecting. The minister who settles in a new country may expect to "endure hardness;" but there is something pleasing in the consideration, that we give to the people evidence that we are willing to share with them in the trials and privations incident to new settlements.

Since the date of my last report, I have preached 106 sermons, attended, at stated periods, three Bible classes, established two Sabbath Schools, and a third is to be organized next Sabbath. Nine of the individuals who united with this church last Sabbath, were members of one of my Bible classes. The success which has for years attended the missionary operations of the General Assembly, in extending the influence of the gospel, cannot fail to inspire confidence in the judicious manner in which these operations are conducted, and afford the richest satisfaction and reward to those whose benevolence and liberality have been exerted in their behalf. Should I attempt to make any representation of the extent of the destitution of sound and capable ministers of the gospel in the Valley of the Mississippi, I should only be repeating what has been repeated and reiterated for years past; and could give to the Board no new information on that interesting and all-absorbing subject —which the intelligent Christian cannot contemplate without the deepest emotion. May the Lord open the hearts of

ich to contribute, and the hearts of pray for the wastes of Zion.

Illinois.

: Rev. Benjamin F. Spillman, a mis- y of the Board in the south-eastern f this state, under date of June 1, writes to the Cor. Sec. and Gen. t, as follows:—

have laboured during the month in hurches of Shawneetown, Carmi, n, New-Haven, and Golconda, and : town of Equality, where no church t organized. In Shawneetown, I thought it my duty to spend more han in any other one place. I held : days' meeting here, which closed onday, the 25th of May, being as- by brother Bliss. On Sabbath, we istered the Lord's Supper. It was a solemn, interesting time. We felt he Lord was present. Three per- vere added to our little flock. And lieve that the hearts of God's peo- ere refreshed. And a few at least, brought to make the inquiry in their , 'What must I do to be saved?' we trust that several will shortly out on the Lord's side. Our little h here feel that they should 'thank and take courage.' Our Sabbath l flourishes, and promises a lasting it. I have aided the females here ming themselves into a Tract So- which they seem to engage in with interest.

he church at Golconda has been, last fall, in a very destitute situa- I visited them, and spent some and succeeded in forming a Mis- y Society auxiliary to your Board, articulars of which I shall be better red to give you in my next report. aided the females there in forming elves into a Tract Society, which, I , will be the means of much good. is an interesting church, praying for ated preaching of the gospel. At lity there is a prospect of gathering rch, if the ground could be culti- . This place is only fourteen miles me, (at Shawneetown) and is look- me to supply them. And now the lit question is to be settled by me— I leave churches that have been d, in order to form another, without re prospect of their being furnished the means of grace, without which nnot expect they will flourish or continue to exist?

he churches of Carmi and Sharon requested me to state to your Board, f you can find a minister of the gos- ho will consent to come to them as *ionary, they trust that you will* aid *by giving such a one an appoint-* ment and sending him to them. These churches think that they are almost or quite able to support a pastor. They say, they approve of the Home Missionary Society, and are gratified that the western part of the State is deriving benefit from it. But they, for themselves, prefer your Board; and on it, under the Head of the church, they build their hopes. In fact, this is the case with myself, as well as all the other churches in this part of the State. You will allow me to add a word respecting this plea. Shawneetown and Equality wish to get the whole of my labours, being only fourteen miles distant from each other. And my wish is, to devote my time to these places, reserving a small part for Golconda. And may I not confidently believe, that your Board will send aid soon? And may we not expect that some young servant of the Lord will feel his heart drawn towards this thirsty region, and being prevailed upon by the 'Macedonian cry,' rejoice the hearts of those who are almost ready to 'hang their harps upon the willows.'

"During the month which I now report as spent in the service of the Board, I have travelled 314 miles, and have made 25 family visits, preached 22 discourses, besides several exhortations, baptized 11 infants, received into communion 3 persons, administered the Lord's Supper once, formed two Tract Societies and one Missionary Society."

Michigan Territory.

The following brief, but interesting description of the present condition and future prospects of this Territory, and the moral wants of its rapidly increasing population, is extracted from a letter addressed by a Missionary to a member of the Board, dated June 18th, 1829.

"There is within the limits of this Territory, on the borders of Lake Michigan and its tributary streams, one of the finest countries on the face of the footstool. In point of health, for a new country, and in point of fertility, and of various natural advantages, arising from its situation and water privileges, it can be surpassed by few others. The tide of emigration is now setting that way. Hundreds of families are flocking there from all directions. On one single prairie, which one year since was scarcely known, there are now, I am told, five hundred inhabitants. As yet, no minister of the Presbyterian Church has visited them. I know of no minister so near as myself—very frequently do I receive the 'Macedonian cry' from that quarter. I propose, if it be thought best, to spend among the people of those settlements three or four months, as a Missionary from the Board of Mis-

sions connected with the General Assembly of the Presbyterian Church. My reasons for doing this are various. The interests of those communities seem to require it. All sorts of things, calling themselves the ministers of Christ, who had neither means nor reputation to remain where they were, are flocking to this land of delights. The Bible and Tract and Missionary societies, together with all their kindred institutions, I am afraid are going into disrepute. Those who were once connected with the Presbyterian Church feel themselves free from restraint, and are not exemplary as they might be. The Sabbath is disregarded, and God and righteousness are overlooked.

"Churches perhaps might be established, and Tract and Bible and Missionary societies, and reading meetings; and those who are ready to despair might be encouraged, and souls might be converted—and ministers induced to visit them."

Virginia.

A missionary, who has been engaged in the service of the Board for the last six months, in different parts of this state, in a letter to the Secretary, dated June 26th, gives the following pleasing account of the manner in which he was received by the people, and of the encouraging progress of the *cause of Temperance.*

"A considerable degree of attention has in most instances been manifested by the people whom I have visited, to the preaching of the gospel, and in some instances uncommon seriousness and solemnity of feeling. So far as circumstances would admit, I have endeavoured to promote the objects of the Board, by putting into operation the various instrumentalities specified in their instructions. According to my journal and my best judgment, I have preached about 77 public discourses; travelled from 12 to 1300 miles; visited 150 families; attended several prayer meetings and religious associations; visited three or four schools; helped to establish a number of Sunday Schools, and endeavoured to encourage these institutions wherever I found them; distributed some tracts; visited a few sick persons; and where opportunity was afforded conversed with individuals upon their immortal concerns.

"In the counties of eastern Virginia which I have visited, notwithstanding the desolations abounding, and the disadvantages which ministers must meet; still I cannot but think there are some very promising prospects of improvement in their moral condition. The destructive evil, intemperance, has recently excited considerable attention, and plans have been adopted and societies organized to suppress it, and that already with considerable success. There have come un own observation a number of insta the happiest effects of united exert individual resolution in checking t gress, or totally breaking up the p of this destructive vice. The opi many who have been in favour of d spirits are undergoing a rapid and dram drinkers are ashamed *red faces;* and I think, we have re pray that the good spirit of God continue to be poured out and to until we see a universal reform u head; for truly it would be a re more importance to mankind, th mere change of opinions; and we hail it as a work of the blessed S grace, and the indication and for of a still greater *revival* from death."

West Tennessee.

A correspondent in Mawry under date of June 9th, 1829, after ing of the organization of an auxi the Board in the Rev. Dr. Steph congregation, which had already fifty dollars, says,

"Between this county and the sippi river are twenty-one counties State, in which there are but thre byterian preachers. If the Ass Board would send to this needy one or two missionaries, whose ze piety would influence them to hardships as good soldiers of Jesus we hope much good would be done.

Maryland.

The Rev. Austin C. Hubbard, a n ary of the Board, stationed at Tane Fred. co. under date of June 2, 1 ports to the Board as follows:—

"Since I wrote to Dr. Ely, preached regularly to three congre and occasionally to a fourth. I ha from time to time visited different s of the county, for the purpose of f Bible societies, &c; and I have, these visits, preached as frequent could, both in churches and in houses. I have usually delivere three to four discourses each we sides visiting families, conversing dividuals, &c.

"The church which I organized village is *increasing*, though, as it be expected, *very slowly*. The gation (or rather, the number of who attend preaching here on th bath) is quite large; and I think I c ceive not only in this but in the oth gregations, an increasing attention means of grace generally. Some people are beginning to apprecia value of regular religious instructi to manifest a desire to enjoy it.

"There has been a Sabbath sc

ome years; and I have been
a forming a Bible society,
and quite lately, a tempe-
ll of which are doing pretty
also a Bible class, and am
small class in the Assem-
a. I have organized tract
one Sabbath school, in the
tions. I might add, that I
able to form a *small* auxili-
ssionary Society.
ection of the State, from 35
are, and I am the only Pres-
ter it contains. My ordi-
embrace a section of the
ten to fifteen miles in dia-

ole, sir, this is a very inter-
r missionary effort, and I
pe that the seed which is
a very thinly scattered, and
ften 'on stony places' and
,' will, by the blessing of
spring up and bear fruit. I
in your prayers, and shall
gratitude any suggestions,
ommittee may think proper
me to communicate.

Notices.

f the Corresponding Secre-
ral Agent, the Rev. *Joshua*
in 5th street, No. 86, near
ommunications, in reference
concerns in general, are to
the Secretary.
en, Esq. is the present Trea-
oard. Office No. 18, south
All monies designed for the
e remitted to the Treasurer.
ts made by the Executive
ice their report to the As-
6, 1829), *not before in com-*

l Montgomery, 6 months,
. Pa.
Van Deman, one year, De-

Montgomery, 1 year, Pittsyl-

us H. Mustard, 2 months in

ler Logan, 1 year, in Pres-
innati, Ohio.
Gildersleeve, 6 months, in
a.
a Hart, 1 year, Trumbull

m Wallace, 2 months, Olive
ds, Ohio.
W. Warner, 1 year, Coshoc-
reek, Ohio.
rd Brown, 1 year, Warren

n King, 1 year, Bradford co.

Rev. Nahum Gould, 1 year, Cataraugus co. N. Y.

Mr. John C. Annan, 1 year, Perry co. Ohio.

Rev. Silas Parsons, 1 year, Wilson and Niagara counties, N. Y.

Rev. Adams W. Platt, 1 year, Rutland, Jefferson co. N. Y.

Rev. James Cunningham, 1 year, Licking co. Ohio.

Rev. Jacob Wolf, 1 year, Richland co. Ohio.

Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.

Rev. James H. Parmele, 6 months, on the Muskingum river.

Rev. Peter Hossinger, 1 year, Crawford and Erie counties, Pa.

Rev. Thomas A. Legget, 1 year, Peekskill, N. Y.

Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne co. Pa.

Rev. William Ramsey, 1 year, Southwark, Pa.

Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.

Rev. Wm. Page, 1 year, Ann Arbour and other places in Michigan Ter.

Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.

Persons before in commission, whose appointments have been renewed—

Rev. Charles Webster, 1 year, Hempstead, L. I., N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur counties, Indiana.

Rev. Peter Montfort, 1 year, Butler co. Ohio; or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, missionary agent for the state of Ohio.

Rev. Sylvester Scovell, 1 year, in Pres. of Cincinnati, Ohio.

From the preceding statement it appears that the Executive Committee have made 26 new appointments and renewed 10, since the 26th of May. A majority of those who have been appointed for 1 year, are already pastors of feeble congregations, and the rest have been directed to stations where there are encouraging prospects of their permanent settlement. The amount of ministerial labour, when these appointments shall have been fulfilled, will be *twenty-eight years and eleven months*, at an expense of less than $4000 to the Board.

THIRTY-SECOND COMMUNICATION.

North and South Carolina.

Extracts from a monthly report of a Missionary of the Board, in Burke County, N. C. dated

June 30, 1829.

"Immediately after the date of my last report, I attended a four days' meeting in Morganton, commencing the 22d of May. It rained every day, and the meeting was comparatively small. One member, a lady of wealth and influence, was added to the communion of the church. From a recent visit among these people, I am persuaded that the impressions made last fall have not subsided; and should the Lord smile upon us this season, we hope for 'a refreshing from his presence.' The Sabbath following, viz. the 5th Sabbath of May, I attended a sacramental meeting in Laurens district, S. C. Although this is without my prescribed bounds, yet, from my connexion with them, and with the revival there—having preached there last winter, and also some in the spring—by the direction of brother Silliman, I went. This was a very interesting meeting. *Twenty-two* were added to the church, and about 40 more were anxiously inquiring 'What shall I do to be saved.' On Monday, this congregation (Friendship,) and 'Fairview,' situated in Greenville district, about two miles distant, both of which have, for some time, been destitute of the labours of a pastor, united for the purpose of calling the Rev. A. M. Mooney, a licentiate, who for some months has been preaching to them, to become their pastor. On my return, I visited a congregation in Anderson district, where I had attended a communion in the spring, when about thirty persons became impressed. Here I stopped and visited three families, and found two respectable young ladies rejoicing in the hope of the gospel, since that meeting. We hope there are others. I now ascertained, that by waiting until after the next Sabbath, I could secure the labours of a licentiate of the South Carolina Presbytery for the greater part of the summer, in the counties of Rutherford and Burke. Accordingly I remained, and preached on the Sabbath at Pendleton, to an attentive assembly. Also visited several families, conversed with some young persons, and one young lady particularly became (at least apparently) very seriously impressed. Then we returned to Morganton, and on Thursday evening visited a sick man, and delivered a discourse in his house, at night, to a respectable assembly of serious hearers. The next Sabbath I preached at Lynnville, about two miles distant from Morganton, where they have been destitute of Presbyterian preaching for many years, except an occasional sermon by Mr. Silliman. Here I think some good be done, and intend to get Mr. D. the licentiate from S. C. to visit th

Since that time I have been lab preaching, and visiting, &c. in county.

During this month, I have deliv discourses, made about 30 visits, velled about 550 miles. This is u travelling, but at this time it seem pensably necessary. I hope it wil so again.

The prospects of the Presbyteria in some parts of the South Caroli bytery, are quite encouraging. Carolina, in the counties where I bour, and where I have been labo twelve months, Presbyterianism gaining, and has truly gained r past year."

Pennsylvania.

Extracts from a monthly report sionary of the Board in Str dated

July

"On the fourth Sabbath in M exchanged with the Rev. Mr. Easton, who, on that day, adminis sacrament in Stroudsburg. It is there were in attendance on the at the least, five hundred per though the Methodist Quarterly providentially took place here on day.) and I am authorized to stat whole occasion was attended wit of attention and gratitude. We l cession of *sixteen* communican number of baptisms. This circ claims our highest gratitude to t all grace.

"We have ono Sabbath Stroudsburg, and one in Midd field, generally well attended. O bath, one of our little girls re verses. The aspect of our Soci I have been stationed here, see hope of final establishment, if t are continued."

Georgia.

The following is a report fr sionary of this Board, who has be ing, for some time past, in this St June 24, 1829.

"Two months have elapsed last report, which was dated th April, and I now write to give count of myself since that time. 12th of this month, I continued circuit marked out by the St. M sionary Society, preaching alte Wayne's Springs, Hardy's Neck ferson, in Georgia. At Wayne there was some excitement, t manifested interest on the subje gion, and a few were under deep there might be a church formed twelve members. Of Hard

hat report to give; there
ion to all religious meet-
hospitality and kindness,
ed to be much more con-
rving' than choosing the
At Jefferson, the state of
eedingly interesting; and
were no open conversions,
it change in the morality of
ially as it regards the ob-
Sabbath, and the use of
rs. I generally preached
s every week, and perform-
pastoral visits, although I
of faithfulness in this re-
e more wealthy part of the
he slaves made up gene-
third of the assemblies, and
is permitted to preach to
r on the plantations, and
press their thankfulness on
I have *never seen them*
they listen as those hungry
life; and often have tears
each other down their
earing of a day of rest and
they *might* soon enjoy in
ook opportunities of speak-
heir funerals, which they
a the night, and with many
a customs. As my station
ountry of Georgia, and in
egion, I did not consider it
in longer, travelling from
and the population was not
rrant my spending all the
co. I was almost constrain-
eople that I would either
n the fall, or procure some
ived at this place, which is
Waynesville, on the 13th,
h the Rev. H. Pratt, of St.
s he has often described to
tate of this Spanish Catho-
ed not take up your time
r account: we have both
ntly since, and he dispensed
of the supper on Sabbath
vernment house, or place of
en crowded constantly, and
od may be done."

DRESSED TO THE LAST ASSEMBLY, WITH THE RETURNED.

ued from page 332.)

Ezra Stiles Ely, D. D., the f the General Assembly of rian Church in the United

d Brother in Christ,

by the *brotherly letter ve written in the name of to the churches of* France; *our part, the sentiments* which it expresses, because the Spirit which dictated it to you, is the Spirit of our common Master and Saviour; we presume to address you upon a subject, which, without doubt, will be interesting to you, as it is to us.

A colony of our countrymen have established themselves at New Vevay, in the State of Indiana, on the banks of one of the tributaries of the Ohio. Long since, we cherished the design in our Canton of procuring them a pastor; but the natural indolence of our hearts has delayed the thing, for want of information and means. Recently, an article in one of our journals recalled our attention to this subject, by giving us an idea of the spiritual destitution of our brethren in Indiana, and by publishing ridiculous details respecting the only opportunities of worship within their reach. Upon which, we formed ourselves into a committee, in order to lay hold of the business seriously. Our first step, necessarily, must be to obtain the following items of information, which, dear Sir, we pray you to procure us.

1. What is the moral and spiritual state of the said colony?

2. Of what nature are the religious supplies within their reach? What are the religious principles of the preachers who visit them? What is the length of their stay in the colony? Are their visits frequent? Are they stated? Are the preachers authorized to administer the sacraments? Have they the means of Christian education for their children in the colony? Have they faithful, pious laymen, who are interested in promoting the kingdom of God, and who are able, by their diligence and zeal, to supply in some degree the place of a pastor?

3. May any contribution, money, or provision, be expected of the inhabitants of Vevay and the vicinity, in support of a spiritual guide? What would be the amount, at least approximately, of what might be expected?

4. What would, in all respects, be the most advantageous way of providing for these spiritual wants? Whether would it be better to send a minister from our Canton, or to try to obtain one in the United States? Could your churches furnish one for them? After mature consideration, what plan would be the most economical?

We thought, much esteemed brother, that in order to obtain the necessary information, we could not do better, whether in relation to certainty or despatch, than to address ourselves to the members of a Synod, which has manifested so much interest in, and brotherly affection towards churches, that, like ourselves, speak the French language. We should look upon it as a favour from the Lord, to

be permitted to enter into a correspondence of any kind, with churches so lively as yours; and with much greater reason we thank Him for the privilege of entering into it, not only for the purpose of brotherly intercourse, but also for the important business of the salvation of souls.

Most esteemed Brother, we implore upon your churches, your venerable colleagues, and yourself, the most precious graces of the Holy Spirit; and we also recommend ours to your fellowship and prayer. In the name of the Committee,

ST. PILET JOLY, *Pastor of the French Walloon Church of Francfort on the Maine.*

Morges, February 3, 1829.

Please to answer us to the address of Mr. Alexis Ford, à Morges, Canton de Vaud, en Suisse.

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To the Reverend St. Pilet Joly, Pastor of the French Walloon Church of Francfort on the Maine, and the Committee appointed to promote the preaching of the Gospel in Vevay, &c.

Dear Brethren in Christ,

The General Assembly of the Presbyterian Church, in the United States of America, received your kind letter, dated Morges, Feb. 3d, 1829, with great satisfaction; and we now hasten to inform you, that Vevay is a post-town in Switzerland county, in the State of Indiana, and is pleasantly situated on the river Ohio. The town contains about two hundred dwelling houses, a court-house, a jail, a printing office, a library of three hundred volumes, a Sabbath school, and the means of affording the rising generation a common education. The inhabitants in general were, as you know, emigrants from Switzerland; and their vineyards, which are the chief source of their wealth, lie at the distance of half a mile from the town.

In the town of Vevay, during the past winter, a Presbyterian Church was organized, which is under the care of the Presbytery of Cincinnati. The church, however, has no Pastor, but is visited at intervals by regularly ordained Presbyterian Ministers, who preach in purity the Gospel of the great God our Saviour, Jesus Christ. On these Ministers of the Gospel, during their temporary visits, the inhabitants generally attend; but until they enjoy the stated ministrations of some able and faithful pastor, we cannot expect the young people to be instructed in the truths of the Bible; nor the vicious to be converted from their evil ways; nor the few truly pious people in the place to shine as lights in the world, with a divine brilliancy.

In our country, the civil law ne censes nor restrains any one from ing to all who are willing to he The religion of Jesus Christ is su only by the power of the truth, omnipotent grace of its divine This will account to you for the f some religious meetings give occa "ridiculous details" of occurren some travelling preachers of som minations, are both ignorant and gant; and until the people of Ve some well-informed, pious, stated er, it may be expected that they unfrequently hear declaimers worth.

A large portion of the Swiss ants of Vevay can understand the language, in which the Gospel is p by the members of the Presb Cincinnati; but it would be of i service for the pastor who may b with them, at some future time, t to speak French; and such a p think it probable that the Pre Church will be able to furnish th in less than a year.

The inhabitants of Vevay woul and willing, we think, to cont money and provisions, about two and fifty dollars a year, towards port of a pastor; and he would b for his maintenance, to receive sum from some other source.

The pious, influential laymen and its vicinity are few. Dear of the Committee, we rejoice tha put it into your hearts to seek tion of your countrymen, our f zens, on the banks of the Ohi will strive together with you for lasting good.

Any communication which make to us, through our Stated Philadelphia, will be received w nal love.

We wish you, and the people Switzerland whom you represen est blessing of our common Lo deemer.

In the name, and by order of ral Assembly,

B. H. RICE, *Mod.*
JOHN M'DOWELL
nent Clerk.

Philadelphia, June 1st, 1829.

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The Consistory of the Consistor of Mens, department of Isere, neral Assembly of the Pr Church in the United States o

Mens, February 2

Highly revered Brethren in our God and Saviour Jesus Chr

It was with great joy that the "Archives du Christianis

ember last, the letter which
he Pastors and the members
nt Churches in our beloved
souls have blessed the Lord
at in portions of your coun-
been for a long time cover-
ick darkness of idolatry, and
of death, the glad tidings of
been preached by zealous
stors, and that a great num-
wakened to a sense of their
ition, have hastened to place
der the guidance of the
d, who has given his life for
have recognised the *hand*
rapid progress that his king-
ration, of blessedness and of
le among you; and we sin-
ir prayers with yours, in be-
heavenly Father, graciously
happy period announced by
when the whole *earth shall*
he knowledge of the Lord as
r the seas. We thank you
into which you enter re-
churches: such communica-
ays be valued by us, for al-
absent in person, and sepa-
seas, we are, notwithstand-
n the field of the same great
is with sincere pleasure that
r hand as brothers, in *his name*
us, and given himself for us.
ubt learn with great interest
erful works which the Lord
in our dear Canton of Mens,
seven years. We have had,
rner of the Alps, the same
the Presbyterians of the
have had in their churches.
l, the same Spirit, has blown
ones and caused them to re-
e Sun of Righteousness has
id by his benign influences
ife: the same word has been
has been as a hammer to
t; the same doctrine of Him
the same, has produced the
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ined to confess, before God
as soon as the doctrines of
as our fathers, of glorious
lrawn from the word of God,
l, as you have said, with sin-
verance, we have seen the
at of the promise of the Holy
powerful effects of his salu-
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delusive glare of science,
d, and determined to know
us but Jesus Christ, and him
ve were taught that we were
born in sin, estranged from
e curse of the law; that we
sibly find salvation in any
us Christ, *God manifest in*
died for our offences and
our justification—we saw a
great number of persons, given up to dissipation, love of the world, and criminal excesses, suddenly withdraw from the amusements of the world, abandon their vain pleasures, become serious, weep over their sins, and afterwards find consolation, peace and joy, in Him who has said, "come unto me all ye that labour, and are heavy laden, and I will give you rest—Ye shall find rest unto your souls. *I am the way, the truth, and the life, no man cometh to the Father but by me; he that believeth on me, though he were dead yet shall he live.*" On hearing these doctrines, which appeared new to them, a great number imitated the Jews of Berea, and found them in the Holy Scriptures. Husbands and wives who had been separated were reconciled; the drunkard became sober; the miser generous for the kingdom of God; luxury diminished among many females, who adorn themselves with humility; and plays and dances have given place to evenings spent in religious meetings and improvement. Villages in which they had formerly had worldly festivals, in which they engaged on the Sabbath, and until a late hour in the night, in dancing and revelry, which was generally followed by quarrels and shameful disorder, became, and are still, the abodes of peace and of the joy of the Lord. It has only been since these doctrines, which you justly call *great* and *important*, and we may add all that are *essential*, have been preached simply, and with power, in our discourses in publick and in private, that we have remarked these great changes among our Protestant brethren. Let those who speak against these vital doctrines of Christianity, come among our churches, and tell us if the morality of Socrates, the metaphysics of Plato, or the modern Pelagianism of our Neologists, could have effected the same wonderful changes, and thus have sanctified souls abandoned to sin.

But if, *when we were sinners, Christ died for us;* if those who have received the doctrine of salvation by grace, have learned that in them dwelleth no good thing; that they merit death which is the wages of sin, and that, consequently, it is not because of their pretended merits they were created anew and reconciled to God; they have also learned they *were created to good works;* and that because the *tree has been made good*, they ought necessarily to bring forth good fruit, in all places, and at all seasons. It is thus that we have seen the idle and dissipated apply to work, and bring back by their economy, abundance and joy to their afflicted families, who had often been in want of bread.

A sense of the favour of God, the internal witness of his Spirit, has caused them to speak a new language, and to acquire new habits. Charity is the offspring of piety, and brotherly love has filled their souls with delightful transport, by uniting

—Ch. Adv.

them to Him who required us *to love one another as he has loved us*. The poor have been less numerous, the alms of the rich more abundant, the sick more regularly visited, and all the afflicted have received consolation from the *Great Comforter*.

The collections made among the Protestants from house to house, and several donations from the Bible Society of Paris, have put it in our power to distribute the Holy Scriptures among all classes of society, and this divine seed has not remained without springing up and bearing much fruit in several places.

As those who know how to appreciate the blessings which they have received from God, feel at the same time the necessity of sharing them with others who do not know them; and as we cannot labour for the salvation of our own souls, without feeling constrained to labour also for the salvation of the souls of other men; all our new converts have become zealous labourers for the conversion of their relations, their friends, their acquaintances, and *publish upon the house tops*, the blessings with which God has filled their hearts. It is thus that the Lord Jesus finds in our day, as formerly, in the inferior ranks of society, preachers of the *glad-tidings*, who by their simple declaration convert sinners, and cause them to love the Saviour just by relating that he had given peace to their souls, and the great love he had for them. They are mechanicks, labourers, shepherds, without education, and without knowledge, according to the world; but they have been taught in the school of the word of God. They know the *language* of those *who are well taught*, and if they hold their treasure in earthen vessels, they evidence, by its most happy effects, that they receive the Spirit of Christ to dwell in them, which makes them more than conquerors in all things.

It is this desire to labour to advance the kingdom of God, which has given rise to a society for Evangelical Missions among the people who are not Christians, auxiliary to that of Paris; an association of females at Mens; and several branch societies in our rural districts. All these different establishments have been blessed by the Author of every *good and perfect gift*. As in your churches, the piety, zeal, and ardent charity of our female Christians, have powerfully contributed to the propagation and establishment of the dominion of the Gospel among us. Our beloved sisters not only attend to the spiritual and temporal wants of our poor, but they labour to clothe and supply the wants of those, who leave all to preach Christ to poor idolaters. At Mens, our prayers are *very numerous*, and often, in our poor *country*, the collections for Missions surpass our hopes.

An association for the distribu tracts, circulate among our lowest instructive pamphlets, which do deal of good; and a little library, all, prepared with great care, fi books to those who could not buy t

As lighted coals, separated fro other, are soon extinguished, our C friends have thought they ought together as frequently as possible, t each other to love, and to pray a verse together about their eternal in With this end in view, some Ch open their houses, several times week, to all those who feel the v their immortal souls, and who are salvation only in the atoning sac the Saviour. These Christian m in which every one speaks with freedom, of the experience of his are more and more blessed by Him promised to be in the midst of the assemble together in his name.

The duty of instructing the chil the fear and love of God, being ev felt more powerfully, our Christian have established Sunday schools have been crowned with blessings f Lord. Poor children, who could n publick schools, have learned to r few months, and have overcome, good conduct, the prejudices whi parents had against the Gospel. T often makes use of these little ch bring their friends to a knowledge self. Our schools for boys at Men the country, are under the dire such of our brethren as are trad and that of the girls is under the those sisters, who are not detained by the indispensable duties of th lies.

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* The persons charged with th tion of these schools, not only t children to read, but make them heart, passages of the Holy S Some of the youngest, who do r their letters, will notwithstandin during the week, passages marked on Sunday; and to do this, go to rents for assistance, who, from fr repeating the passages their child to know, learn them themselves. T day following, the children in th instruct their parents, in carrying them the explanation given the passage which they had recited. benefit of our Sunday schools is fr extended to the families of our sc

† Our dear friends seeing with that many adults were deprived o vilege of reading the Bible, have e ed at a work-shop of our brethr school in the evening, where work prentices, and day-labourers, comm creation from the labours of th take lessons in reading and writi

ɔd, for our Christians, the Lord's
ruly a holy and a blessed day. Be-
vo services in the church, in the
g and evening, we have a meeting
, of women, of young girls and
men, in which all, according to
ge and sex, speak of the joy or
of their hearts, of their spiritual
nce, and the wants of their immor-
s. While our brother mechanics
read the word of life in the even-
those whom they can assemble in
ntry, the evangelical Christians of
nish the sanctification of the Sab-
r an evening meeting in their own
ɔurhood.

ld, dear and honoured brethren,
ssings which the Lord has vouch-
grant to our churches. Ah! pray
that we may know how to appreci-
m, that our thanksgivings and our
may rise up before his throne as
t smelling savour. The work of
as only commenced among us: if
ood has been done, there is still
ɔ do. The greatest number are
ɔrbed by the love of the world, and
king earthly things, and the flock
ist is still the little flock. Ah! if
t least who have professed to follow
fied Saviour, would let the light of
ith and good works shine before
ut alas! there is often an indiffer-
nd lukewarmness, which renders
ɔdolent, and timid in instructing
eighbours, and in advancing their
nctification. The pastors them-
who ought always to take the lead
flocks in their activity and watch-
, are frequently left behind in the
life by females and poor peasants.
repeat it, very dear brethren, pray
nd for our churches, for we stand
t need of it. May grace, mercy,
ace, be multiplied to you from God
ther, and our Lord Jesus Christ, by
mmunication of the Holy Spirit!

In the name of the Consistory,
ANDREW BLANC,
Presiding Pastor,
FRANCIS DU MONT,
Pastor.

—

astor of the Third Ecclesiastical
rion of the Reformed Consistorial
rch of the Departments of Aisne,
f Seine and Marne, to the Members
e General Assembly of the Presbyte-
Church, in the United States of
rica.

Lême, February 15th, 1829.

men, much respected, and well be-
l brethren in Jesus our adorable
our.

is with profound sentiments of gra-
towards God, and with Christian
affection towards you, dear brethren, that I read in the "Archives du Christianisme" a letter not less interesting than edifying and affectionate, which you were pleased to write to the Reformed Churches of France.

My first impulse was to bless the Lord for having put it into your heart to write this excellent epistle. I lost no time in having it read in the church, that all my parishioners might be acquainted with it. They were all as much edified by it as myself; and I am requested to express in the name of all, our lively gratitude, and our sincere thanks. With what deep interest we learned that the Lord had vouchsafed to pour out his blessings upon your happy country, upon your interesting churches, upon yourselves, and upon your pious labours! O for this let him be blessed a thousand and a thousand times; and may he continue to pour out upon you all, and upon all the other countries of the New World, the powerful effusions of his spirit of regeneration and of life!

The interest which the perusal of your valued letter excited, induced my suffragan and myself to have it printed, in order that we might be able to distribute it in all the churches in the north of France. We accompanied it with some reflections, and we hope, that with the Divine blessing, it will become a powerful means of edification and excitement to all who may read it.

Already, many who have asked for it, have congratulated us on having published it. It is called for in many places, and even at Paris, to which I have just sent 150 copies.

I enclose one, which I beg you to accept as a feeble testimony of our gratitude.

You know, honoured brethren, that we are still deprived of our synods, to whom it would appertain to reply to you, in the name of all the Protestants of France. But as the editors of the "Archives du Christianisme" have announced in their journal that they will forward to you any letters which individuals may be desirous to address to you, I gladly embrace this opportunity, to give you the intelligence that you desire, respecting our beloved churches in this part of France.

I will begin with that which the Lord has vouchsafed to confide to my care; but I cannot better acquaint you with the wonderful changes that he has wrought, than by sending with this, a circular, which I had printed at the close of the year 1825, for the purpose of soliciting aid to build a parsonage for the pastor. This circular has been accompanied by a blessing from on high to many souls, and has produced more than nine thousand francs. But this sum is by no means sufficient, and I venture to hope, that our dear brethren in the United States, particularly the descend-

ants of the French refugees, who may be there, will kindly contribute to promote this good work for the sake of their ancient mother country. Notwithstanding, I beg you to believe, that I send it, not so much to obtain assistance from our well beloved brethren in America, for the erection of this building, (which will belong to our poor churches,) as to give you some idea of their spiritual condition in 1825.

Since that period, conversions have not taken place in great numbers, but the Lord has still vouchsafed to convert many persons, especially among the Roman Catholicks. There were more than 150, in 1825, who abandoned popery, and who became the glory and ornament of my churches. I have even one congregation entirely composed of converts from among the Catholicks, and it is by no means the least conformed to the precepts of the gospel. But the ardour of a first love has past, and the period of conflict and of sorrow has arrived. They had even generally fallen into a languid state; though this is not surprising; the Lord having visited me with a prolonged sickness, which deprived me, and still deprives me, of the privilege of preaching. He did not, however, leave my beloved churches without evidence of his favour. He has sent them several of his faithful servants to preach the gospel. At this very moment I have one of these zealous ministers, named Mr. Clotta, who assists me as suffragan, and who has already been, in the hands of God, the instrument of the conversion of many persons.

Although the Lord has disqualified me for preaching for more than five years, he has condescended to make use of a feeble and unworthy instrument like myself, to establish a church, and place one of his faithful ministers in the interesting town of St. Quentin; notwithstanding the numerous obstacles the consistory and the local authorities have constantly opposed to it. The Lord has triumphed over all these obstacles, and has blessed in a striking and gracious manner this new church, composed of French and English. The worthy pastor who has charge of it, Mr. William Monod, is entirely devoted to his Master's service, and labours with success for the advancement of his kingdom. Scarcely a week passes, that some Roman Catholicks do not apply to him to be admitted into our communion. It is true, all are not actuated solely by the desire to learn the truth; but the greater part feel their spiritual misery, and several have already gone to the Saviour to obtain pardon and life.

In the neighbourhood of St. Quentin, the *work of God* makes very great progress, as *well among* the Catholicks as among the *Protestants*. It is the same in almost all the churches of the northern dep[illegible] although the pastors of the chur[illegible] rather opposed than favourable t[illegible] ligious awakening. The Lord [illegible] withstanding already done, an[illegible] doing great things in these [illegible] places, by the instrumentality [illegible] of his children who are only lay[illegible] has even put it in my power to fi[illegible] countries with excellent books, [illegible] gious tracts, which have been [illegible] me principally by the societies [illegible] and Paris. They have been, an[illegible] circulated, not only by converts [illegible] but also by six paper-carriers, [illegible] pied in this work, and conveying the go[illegible] pel from house to house. All these [illegible] accompanied or followed by the [illegible] of several itinerant ministers, have [illegible] and are still abundantly blessed in the co[illegible] version of many souls.

Those statements, reverend and [illegible] beloved brethren, may give you some [illegible] of what has been done in this part [illegible] France, to advance the kingdom of [illegible] blessed Saviour. I do not speak to you [illegible] all that the Lord has done in the other pr[illegible] vinces of this vast kingdom, and particularly at Paris, which was but recently the *head quarters* of the most alarming infidelity. I am persuaded that others have already informed you, or will inform you, better than I can, of all these things, as well as of all that is occurring in Switzerland, in Germany, and in the other parts of Protestant Europe. I will only add, that in France, as in your happy country, revivals and conversions have taken place only where have been preached with power and simplicity, the corruption of our nature, the necessity of repentance regeneration by the Holy Spirit, justification by faith in the blood of the Saviour sanctification as the fruit of this faith, and the other vital doctrines of the gospel Wherever these great truths have been preached, in publick or in private, souls have been awakened from their sleep of death; but there has also been a strong opposition manifested, particularly on the part of the unconverted pastors. In my parish it arose at first, and still often proceeds, from some of the subaltern authorities, and from the Roman Catholick clergy However, thanks be to God, the opposition diminishes here, as well as elsewhere and we may now preach the gospel of salvation in the greater number of our churches, without being called, as we were formerly, Innovators, Methodists, or even Antinomians.

You perceive from this, well beloved brethren, that we have reason to hope that the Lord will continue his work in our interesting country. The government actually allows the same liberty to us as to the Catholicks; and countenances many of our religious institutions. We ought

the Lord for permitting us to live this happy government, and pray o prolong the days of Charles X., igust sovereign. We recommend i recommending ourselves, to your s. Yes, dear brethren, pray for us; or our government; pray above all dear churches, and principally, for or sinner who writes you this letter, he Lord may grant us all grace to for the advancement of his reign ur own sanctification. But especi- would recommend to your prayers, oung missionaries, who will soon Paris to go to the South of Africa, and whom are two of my parishioners, ar children in Christ, who are the uits of French missions, Lemue and ux. On our part, we hope the Lord lso enable us to pray for you, well d brethren, that it may please him eper more and more the work in ands, and pour out upon you, upon your churches, upon your labours, and your happy country, his choicest blessings. May it please him to strengthen more and more the bonds which unite us in Jesus our adorable Saviour. May he bless the correspondence which he has put it into your hearts to commence with us, and which we desire with all our hearts to continue.

How cheering it will be to us again to hear of your welfare, and to learn that the kingdom of God continues to make progress among you! Oh! may it spread over the whole world, and above all be firmly established in our own hearts.

Receive, honoured brethren, with our prayers, our best wishes, and our lively gratitude, the expression of my sentiments of respect and brotherly love.

COLANY NEE.

Post-office at Guise (Aisne), France.

(To be continued.)

☞ For Treasurers' Accounts see our Extra.

View of Publick Affairs.

EUROPE.

latest intelligence from Europe is from London to the 13th, and from Paris to th of June.

TAIN.—The Russian Emperor is attempting to negotiate a heavy loan in London what success is not yet apparent. Sir James Scarlett has been appointed his ty's Attorney General. Mr. Brougham has been offered the situation of Solicitor ral, but has declined the appointment, preferring to be Master of the Rolls, a place ich he thinks he has claims. The Speaker of the House of Commons is shortly ennobled, and Sir John Beckett is to succeed to the Speaker's chair. Mr. O'Con- likely to be re-elected to a seat in Parliament; but is endeavouring to inflame oman Catholicks in Ireland against the present Ministry and Parliament, because would not sustain his former election—We suspect there is popish policy in this—Catholicks are to be preserved in enmity to the Protestants. At *a dress dinner*, s called, given by the king on the 27th of May, and a ball that followed, there was lay of unrivalled splendour and enormous expense. Would it not have been bet- in place of this, the cost of the gala had been given to feed the numerous starving of the country? But this is a query of *low minded* republicans. It is said that ing has intimated his pleasure that his brother, the Duke of Cambridge, should be Commander-in-chief of the army. Rumours prevail in relation to the removal of resent Lord Chancellor, Lord Lyndhurst, who, it seems, gives satisfaction to no- —"neither to the bar, nor the suitors, nor the ministry, nor the king." Sir Charles erel is spoken of as his successor—The king, it is said, has asked the opinion of Eldon on this subject. It was expected that the parliament would be prorogued the 16th of June, and that immediately afterwards the Duke of Wellington would person to Paris and Vienna, on important state concerns—probably in reference to ar between the Russians and Turks, Portugal, and the affairs of Greece. The Bri- will not permit the Russians to extend their blockade of Constantinople beyond the entrance of the Dardanelles—Sir Humphrey Davy died at Geneva, on the morn- f the 29th of May, and Dr. Wollaston, in London, about two months since. The irst chemists in Britain, if not in the world, have thus finished their earthly career, arly the same time. All the important intelligence relative to the bloody conflict en the Russians and Turks, is given in the following summary:—

ate intelligence from Constantinople speaks of continued negotiations for a peace inisters at that capital, and indulges hopes of a *prospect* of success.

he first official bulletin from the Russian head quarters states, that the Danube een crossed in three places; the second, that the investment of Silistria continued, hat there was a strong concentration of the forces. Another bulletin brings down etails of *the war in Bulgaria, to the* 22d of May. This bulletin gives the particu-

lars of a very sanguinary battle having been fought at *Paravadi*, in which the Turks have been beaten with great loss. The Grand Vizier, stationed at Shumla, knowing that the main Russian army was advancing against Silistria, made the attempt to drive the Russians from the latter place before the army came up, and by advancing upon Bazardjick, to cut off the communication between Silistria and Varna. He accordingly advanced on the 17th of May, with 15,000 men—an overwhelming force, four to one, compared to the Russian force stationed at Eski-Arnaulter, a village about four miles to the northward of Paravadi, on the road to Bazardjick, where a sanguinary engagement ensued; but at the end of five hours the Turks were compelled to retreat. This, however, was only for the moment. With a reinforcement of ten thousand men they advanced to the attack, and attempted to turn the left wing of the Russian force, in order to cut them off from Bazardjick, and the reinforcements advancing from that quarter to their assistance. The combat became more obstinate and murderous than before, but the Turks were, after a long and bloody struggle, finally compelled to retreat. The plan of the Russian General was defence until the main army got up, and in this he completely succeeded. Next day, the 18th, a reinforcement joined the Russian forces at Paravadi, when the Grand Vizier immediately retreated to Shumla, and he in his turn will be speedily shut up and assailed. The battle has been one of the most sanguinary that has yet been fought between the combatants. The Russians state their loss to be 1000 killed and wounded, and of the Turks, 2000 *were left* on the field of battle, exclusive of the wounded whom they must have carried off. This bulletin puts an end to the rumour that the Grand Vizier had defeated General Roth, and recaptured Varna. The bulletin announces in a postscript, that a courier had just arrived from Admiral Greig, with news that the Turkish fleet which had entered the Black Sea, had hastened back to the Bosphorus, on learning that the Russian fleet had gone to meet it. Immediately after this hasty retreat, the Russian Admiral reinforced the squadron stationed off the channel of Constantinople, and ordered some ships to cruise on the east coast of Natolia. About twenty Turkish transports fell into the hands of the Russians, and a new frigate was set on fire by the Russian squadron near Schili, not far from the Bosphorus.

"Important accounts may be expected from Asia, as it appears by advices from Constantinople, that Persia is about to make common cause with Turkey, and that General Paskewitch having received large reinforcements of men and supplies of artillery, was preparing to advance upon Erzerum.

"Provisions had been received in Constantinople, both by sea and land, from Smyrna, and likewise from the Black Sea.

"Advices from Constantinople are to the 12th of May, from Smyrna to the 5th. No further attack or plunder of the British merchantmen had taken place. The English Admiral had an official communication with the Russian Commandant.

"Adrianople has been fortified, and all the beautiful gardens and fields there consequently laid waste.

"The accounts from the Turkish capital say that the arrival of the British ambassador to reopen negotiations with the Porte, was anxiously looked for by all classes, and a successful issue was looked for at Constantinople. More reliance was placed on Great Britain than France, though their united exertions were wished for. Trade was in a most depressed state in consequence of the great preparations for the war against Russia."

The progress of the oriental plague at Bucharest is unhappily confirmed; from 20 to 30 persons die daily of the epidemic, which, on the 16th of May, proved fatal, even to the physicians sent by the Board of Health. The frontier town of Tookshanny has lost two-thirds of its inhabitants. Some have perished and some have fled. The town is surrounded, and no person is allowed to enter.

The kind of intelligence from Britain, which for us has far greater interest than any other, relates not to "wars and rumours of wars," nor to political changes and controversies; but to the progress of that cause, which is "righteousness, and peace, and joy in the Holy Ghost." We derive this intelligence, not from public newspapers, which are filled with far different details, but from the Religious periodicals which we have lately received; and in which we have read, with unspeakable pleasure, the accounts they give of the anniversary meetings in London, of more than twenty Religious Societies, of different denominations; and of several eloquent speeches made by the leading members of these associations—some of the best of them, we rejoice to say, from the lips of "the great ones of the world." We were strongly impressed with the conviction, that we had never read accounts of these anniversaries so encouraging and satisfactory as those of the present year; and we were agreeably surprised to find, as we were finishing our reading, that the able editor of the Christian Observer had been impressed in the very same manner. We regret that we have not space to insert his remarks.

Mr. Turner, brother-in-law to the present Bishop of Chester, a clergyman of well-*known* piety and liberality, has been appointed to the vacant see of Calcutta.

FRANCE—for the past month, affords us no political news of importance; but we rejoice to find, from their religious periodicals, that evangelical truth and piety are making rapid progress in France, in despite of all the arts and influence of the Jesuits and their abettors, to withstand their influence. The Protestant writers have assumed a boldness of tone and manner, which a short time since we feared they would not dare to manifest.

SPAIN—it appears, is determined to make a desperate effort—and *desperate* we certainly regard it—to recover Mexico. A formidable equipment, consisting of about 5000 land forces, and 2000 sailors and marines, with one ship of the line, two frigates, two gun brigs, and several transports, have actually taken their departure from the island of Cuba, for the opposite shore of the continent—the point of attack is yet uncertain. The expedition sailed from the Havana on the 5th or 6th of July. We have seen the address of the Admiral, La Borde, to the naval forces, and of the General, Baradas, to his troops and to the Mexicans.

PORTUGAL.—The most recent accounts from this distracted kingdom are contained in a letter from Lisbon, May 23d, as follows:—

"Our city has been for the last three days in the greatest agitation, in consequence of several bands of volunteers scouring the streets, headed by a *priest*, the curate of Barreiro, insulting and attacking all those they took for the partizans of legitimacy, and committing all kinds of disorders. These disgraceful scenes have been carried so far, that to-day even some persons of the lower orders (who had hitherto taken the part of Don Miguel) proceeded to defend the insulted persons, attacking the satellites of Don Miguel, and dispersed them with stones. In the prisons, scenes of the utmost distress and misery were daily occurring; indeed, despair had arisen to such a pitch, that the prisoners themselves had defied their jailors by singing the hymn of Don Pedro, and by proclaiming the legitimate Queen, Donna Maria II. Piquets of cavalry had been added to the regular force that guards the prisons, and those prisoners who were most remarkable for their attachment to the Queen, were removed to the forts. Every body here is persuaded that the present state of things cannot last much longer."

GREECE.—It appears that a corps of 5000 French troops has been left in Greece, and is to remain there till peace is made with the Turks—of whom but few now remain in the country. The cause of education is progressive. There is a report that the Governor, Capo d'Istria, is about to resign, and to retire from Greece. There are speculations, but no certainty, in regard to his successor. The Greeks have lately become auxiliaries to the Russians, in the naval blockade of the Turkish coast; and this is the subject of complaint with the English and French merchants.

RUSSIA and TURKEY.—We have but little to add, in reference to these belligerents, to what we have chronicled under the article BRITAIN. The Sultan has gone in person to the head quarters of his army, which is represented as having become much more formidable than heretofore, by being subjected to the discipline of European troops, and being taught the modern military tacticks. Both the Sultan and the Russian emperor are in great want of money—the latter, it appears, is endeavouring to borrow in France, as well as in England. The conflict between these powers may be lasting; but if the present campaign is not decisive, their armies must be greatly reduced in numbers—The plague, indeed, is likely to thin them considerably, and provisions are even now with difficulty obtained. Thus the three great scourges of heaven, War, Pestilence, and Famine, are already felt in the countries which are the theatre of military operations.

ASIA.

In consequence of an insolent placard affixed to the walls of some houses in the city of Canton, and other indignities and insults offered to Europeans, the captain of a vessel, at the head of about eighty English sailors, forced his way into the city, in violation of all the Chinese laws and order, and caused a remonstrance to be presented to the Viceroy—It produced an immediate redress of grievances, but withal a severe denunciation of the *barbarians*, for their audacity. It remains to be seen whether more important consequences will follow—The London Evangelical Magazine for June contains a short but interesting letter from the Rev. Dr. Morrison, dated "China, Nov. 15th, 1828"—His health is good; his family consists of three sons and two daughters—the eldest son at the Anglo-Chinese college. A Sandwich chief was at Canton, on a trading voyage, in a ship of his own. In conclusion, he says—"We have one little school, and a *native* teacher of Biblical Christianity, in the interior of China. Pray for us, aged friend; pray for China, that she may stretch out her hands to God in devout supplication."

AFRICA.

It appears that the Pacha of Egypt has established a printing press at Grand Cairo—This is an event that may be followed by the most important consequences. If the press were free—which it is not at present—it would be likely soon to disturb, and eventually to subvert Mahomedanism. The commerce of our country, it appears, is likely

to receive important benefit from trading with the American colony at Liberia. The coffin which received the corpse of Radama, king of Madagascar, lately deceased, was one of massive silver—eight feet long, three and a half feet deep, and the same in width. Immense treasures of various kinds, chiefly of such things as in life he most prized, were placed in and about the coffin. The missionaries say, that the whole expense of the funeral could not have been less than sixty thousand pounds sterling. The death of this prince is a subject of deep regret to the missionaries, whom he protected and patronized; but it is hoped that the missions may still be prosecuted successfully.

AMERICA.

MEXICO.—We have just been reading the address of GUERRERO, the president of Mexico, after the adjournment of the congress of the States, in May last. He, and the general SANTA ANNA, who has also published a manifesto, seem now to rule the destinies of this great republick. And although it seems to us scarcely less than ludicrous, to hear men, who come into possession of the chief power, as they did, by rebellion and usurpation, talking of liberty and the constitution, and the duty of the people to support both; yet we think it may be fortunate for Mexico that these men are at the head of affairs, at the time of a new Spanish invasion. We believe they have far more, both of talent and energy, than those whom they have displaced; and they have infused a new military ardour into the mass of the community. Santa Anna, it is said, has been bred in camps, and possesses all the qualities of a great general—If this be so, the Spanish invasion will probably be soon at an end; and then, after passing through "what varieties of untried being" we cannot tell, the vast Mexican republick may ultimately settle into stability, and enjoy prosperity—The other States of Southern America remain much as they have been for some time past—unsettled and agitated, and no otherwise indicating an approach to order and happiness, than that, if they ever reach it, as we doubt not they will, they are nearer to such a state than they were a year ago.

UNITED STATES.—The passing season has been, and promises to be, unusually prolifick in all the fruits of the earth. A part of it has been uncommonly cool, and hail storms and tornadoes have caused partial desolations; but taken at large, the earth is yielding her increase in luxuriant abundance, and our population is blessed with peace and health. But alas! we fear that, as a nation, we are making such an ungrateful return to the Giver of every good gift, as is likely to be followed by his marked displeasure. Not only have we to lament the national profanation of the Lord's day, and other publick vices, but the determination manifested by our government to deal hardly with the aboriginal inhabitants of our country, is to our apprehension, a most inauspicious omen. Writing hastily on this topick the last month, we mentioned the Cherokee Indians, instead of the Creeks, as having recently experienced the hard measure of our president. But indeed this was scarcely an error; for both Creeks and Cherokees are in much the same predicament, and all that is true of the one, is scarcely less true of the other. The determination in regard to both is, to drive them from their present settlements to others beyond the Mississippi—from which there may be the very same reason assigned for driving them, in less than half a century hence. We have lately met with an article from the pen, as is stated, of a "member of Congress, and much distinguished for his attention to Indian affairs." We can give but the concluding part of the article, and can only add, that we hope and pray that the anticipation expressed in the closing sentence, may be realized.

"The United States never have claimed the land as their own, on which the Indians reside. In all our treaties and intercourse with them, we have recognised their right to the country which they occupy. The constitution of the United States recognises it, nay more, we have solemnly, time after time, confirmed this right. In the first treaty made with the Creeks, concluded at New York, in the year 1790, the 5th article stipulates, that, 'the United States solemnly guarantee to the Creek nation all their lands within the United States, to the southward and westward of the boundary described by the preceding article.' In almost every subsequent treaty, the faith of the government has been pledged to protect the Indians in the peaceable possession and enjoyment of the lands which they occupy. In the late treaty made at Washington, in May, 1826, by the 13th article, 'the United States agree to guarantee to the Creeks the country not herein ceded, to which they have a just claim.' We would like to be informed by what right we 'have always claimed the land where the Indians now live,' and how we obtained it?

"The only hope which remains to the Indian race is to live or *die* around the graves of their fathers, and upon their native hills and plains. Those who promise them a good country, and rest, and protection beyond the Mississippi, know that their promises are false. The Indians may read the presage of their fate in the starvation and wretchedness of the tribes that are now west of the Mississippi. We believe a remnant of the race *will* yet find in our national councils firm and patriotic men, who will not desert *their* cause—the cause of *humanity* and justice."

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1829.

Religious Communications.

ES ON THE SHORTER CATE- OF THE WESTMINSTER AS- LY OF DIVINES—ADDRESSED OUTH.

LECTURE XLII.

e present lecture I am to greeably to the statement of echism, that "the third com- ent forbiddeth all profaning ing of any thing whereby keth himself known."

ave already seen that God himself known by his names, tributes, ordinances, words, ks; and a brief notice has ten of the reverent manner all these are to be treated

Without, therefore, refer- them in order, I shall spe- variety of ways in which, ngly or conjointly, they may d or profaned.

asphemy is a species of pro- of the most heinous and nd. It properly consists in *directly against God.* This n of devils, and of those lost less spirits of our race, who up in the prison of despair. ! although blasphemy is the e of hell, it is sometimes earth. It is indeed so con- reason, as well as to every nt of religion, that some have it ought always to be con- and treated as a species of . *Under the Mosaick dis-*

pensation, it was punished with death, and the same penalty has been awarded to it by the laws of several Christian nations. And still, in most countries, it exposes the blasphemer to some civil punishment, but not to death—its full retribution being left to that Infinite Being, whom it madly presumes to insult. But every approach to this tremendous crime ought to be feared, more than any form of temporal death. Therefore regard with horror all language, and even the indulgence and approbation of all thoughts,* of an atheistical kind, or that directly or impliedly go to execrate, reproach, revile, or disparage the Majesty of heaven and earth, or any of his attributes, words, or dispensations.

2. *Perjury*, or the violation of a solemn oath or vow, is another example of highly aggravated profaneness. What, indeed, can be more dreadful, than for a moral and accountable being to rest under his own imprecation of the divine judgments? which is the situation in which, as we have seen, the very nature of an oath places every perjured person. We accordingly find such persons classed, by the apostle, (1 Tim. i. 10.) with the perpetra-

* For the manner in which *involuntary* blasphemous thoughts or imaginations are to be regarded, see Lecture XXXI.

tors of crimes of the deepest die and the greatest infamy. It is the tendency of perjury, also, to break asunder the bonds of society, which oaths are intended to secure and strengthen; so that, in every view, the guilt which perjury involves is of the most atrocious character. This crime is committed when persons assert, on oath, what they know to be false; or promise or engage what they have no serious intention to perform; or what they know, or have reason to believe, it will be impossible for them to perform; or when they solemnly pledge themselves (as Herod did to the daughter of Herodias) to do that which is in itself unlawful. An unlawful oath is indeed not binding, and ought by no means to be kept; yet the criminality of having taken such an oath will not be entirely done away, by a refusal to fulfil it. Oaths ought to be taken with great seriousness and deliberation; but the imperfections of memory and knowledge are always supposed, and, therefore, errors arising simply from these causes, do not involve guilt. In official oaths, likewise, *a faithful endeavour* to discharge duty is all that is required; and of course the common infirmities of our nature do not violate the obligation incurred. Whatever renders the fulfilment of an oath utterly impracticable, if it do not proceed from the fault of him who has taken the oath, leaves him without guilt in the non-performance. But there are some things, especially in matters of property, to which men ought not to have pledged themselves, which they are nevertheless bound to perform, after the pledge has been given. A good man, as characterized by the Psalmist, "sweareth to his own hurt, and changeth not."

No allowance is, or ever ought to be made, in the taking of an oath, for any mental reservation, or any equivocal meaning of language. The oath is binding in the plain and full sense of the words that are used, and as they are understood by the administrator of the oath, at the time it is administered. Nor will it avail to plead that the oath was taken by compulsion. We ought rather to resist unto blood, than to take an oath to do that which is morally wrong; and if performance can follow a compulsory oath without moral guilt, it ought to follow, whatever expense or inconvenience it may cost. We must consider ourselves as having chosen this, rather than the consequences of refusing the compulsory oath.

3. *Sinful cursing*, or the invoking of the vengeance of God, or other fearful evils, either on ourselves or others, is a most heinous breach of the third commandment. "They who curse themselves, do in effect pray that God would hasten their everlasting destruction; as though their damnation slumbered, or as if it were a thing to be wished for—and to curse others is to put up a profane, wicked prayer to God, which is the highest affront to him; as though the vials of his wrath were to be emptied on men when they pleased, to satisfy their passionate revenge against them. This also includes in it a vile instance of uncharitableness towards those whom we are commanded to love as ourselves: and how contrary is it to that golden rule laid down by our Saviour, 'All things whatsoever ye would that men should do to you, do ye even so to them.'"*

4. *Swearing profanely in common conversation*, is a transgression of the divine precept now under consideration, which perhaps more frequently occurs than any other. The shocking language of this kind which is sometimes heard from those who allow themselves in its use, especially when they are under the influence of their angry passions, as they often are, is scarcely, if at all,

* Ridgeley.

han downright blasphemy. But who never go to this extreme, who even condemn and reprove that do, scruple not to swear e name of God, on the most or- y occasions, and with the great- equency. Others, who seldom ed as far as this, still do not ate to use the name of their r in colloquial discourse, with- oncern, and even with the est levity. Others again, swear athen deities and by creatures ious kinds—by heaven, by their their life, their conscience, faith, or their troth. Some use of minced oaths, or single of profane import, and seem nk that they thus avoid the sin bited in the command before But, my young friends, not one se practices is without sin be- iod; although we readily admit ome of them involve a far great- d more awful amount of guilt thers. Every one of them, how- is in manifest violation of the cit command of our Saviour: y unto you, SWEAR NOT AT ALL; er by heaven, for it is God's e; neither by Jerusalem, for it city of the great King: Nei- halt thou swear by thy head, se thou canst not make one white or black: But let your unication be, Yea, yea; Nay, for WHATSOEVER IS MORE THAN E, cometh of evil."

fane swearing, like most other , seldom fails to proceed from o worse. He who begins with ed oaths, has reason to fear e may go on to blasphemy or ry. There is indeed little , that the lamentable preva- of perjury is, in a great mea- to be attributed to the loss of ence for a solemn oath, occa- d by the multitude of profane which the guilty parties have accustomed to use, and the nality of which they have never dered.

se who indulge in profane language, in their common conversation, often deny, or at least, attempt to palliate its criminality, by affirming that they intend no evil. It is, however, undeniable, that the use of this language always proceeds from the want of reverence for God and sacred things; since the invariable effect produced on the mind of a profane man, who believes that death is near and that judgment will follow, is to make him forbear his profaneness. Now reverence for God, lies at the very foundation of all religion; and it also affords the most weighty sanction to all moral obligation. Profaneness therefore, strikes at the very vitals of the duty which we owe both to God and man, and consequently is a sin of the most heinous kind. Its guilt, moreover, is aggravated by the consideration that it is attended by neither profit nor pleasure; for there is no pretence more groundless than that which is sometimes heard, that it serves to produce a conviction that he who uses it is much in earnest. He, indeed, who always swears when he is in earnest, will not be believed to be in earnest when he does not swear. But let it be known that he *never* swears, and he may indicate his earnestness, far more effectually without an oath than with it. On the whole, profane language is not only a grievous sin against God, but shocking to every pious ear; it lessens the dignity and influence of all who use it, and renders their company less welcome than it would otherwise be to all good men; it is an evil, to which there is probably less temptation than to almost any other; and therefore every consideration, both of duty and interest, should induce all who have indulged in it, to "break off their sin by repentance" without delay; and all who have hitherto avoided it, to shun every form of expression, that has the most distant alliance to this inexcusable and odious vice.

(To be continued.)

FOR THE CHRISTIAN ADVOCATE.

A PLEA FOR THE BIBLE.

(*Continued from p.* 346.)

5. The authenticity of the Bible is unquestionable, at the bar of sound reason. Our limits confine us here to a space unworthy of the argument. But our design being simply and affectionately to invite attention to the highest of all interests, we remark: (1.) That the Christian religion, as contained in the New Testament and sanctioned by the Old, is strikingly fitted to the state of mankind. There is a feeling of *guilt* connatural to man. It has originated more than half the idolatrous rites and customs of the heathen world. For this the gospel offers, in the atonement of the Lord Jesus Christ, an ample remedy—a balm which leaves no wound unclosed, no terror unsubdued. There is also a *depravity* in human nature, which has ever defied all human restraints. Like a resistless torrent that rushes over all the barriers thrown across its course, the depravity of mankind has descended from age to age, mocking every effort that man has ever devised to arrest its progress. But for this vast evil, the Bible affords a sure remedy, in the promised effusions of the Holy Spirit: and if our world exhibits a scene of *misery* which has widened and darkened with the progress of its population, the religion of Christ furnishes a principle that dwells in "the hidden man of the heart," and from thence puts forth an influence which deprives misery of its edge, and death himself of his sting! In addition to these peculiar virtues, the gospel possesses the unrivalled advantage of a perfect adaptation to all the gradations of human society. Far from disturbing the order of social life in any essential point, it defines the duties of each relation; it commands down every disorganizing passion, and diffuses through the *whole mass* a pervading harmony.

(2.) The external evidence for the truth of the sacred scriptures, is as complete as the nature of the case requires. The miracles of Moses and of Christ were designed as credentials of a divine mission. For that end, their fitness is seen in their admirable accordance with the character of God, merciful and just; as also in their immediate tendencies toward the benefit of man. This last quality marks every miracle recorded of the Son of God. All were directed either to the spiritual advantage, the mental comfort, or the bodily relief of human beings. Not one is beneath the sacredness of character ever sustained by their Author. Those miracles were recorded by eye witnesses, whose testimony has been preserved and corroborated by an unbroken chain of other competent testimony, to the present hour.

Prophecy is a species of proof which grows stronger with the lapse of ages. It challenges investigation. It presents its records to mankind along with the pages of history, upbraids their thoughtlessness, and condemns their unbelief, while it fain would win them to conviction.

The truth of this Divine Volume is witnessed also, by existing monuments of the facts recorded as the basis of its claims. The Christian church could not so long have existed, on a foundation of fable and fiction. Baptism, and the Supper of the Lord, both testify the verity of the gospel history, as clearly as the London monument points to the calamity which it was erected to commemorate; and that people whose history the Bible traces up to their first Patriarch, a space of almost four thousand years, still exist as a people, distinguished from all other nations by the very peculiarities described and predicted in both Testaments. They are found in all the four quarters of the globe, yet have no political power in any one region. They bear with them through all their dispersions, both the scriptures which condemn their unbelief,

judices which hold them blindness. A process of ion, the most terrible ever any considerable nation, ied on them, by the most ires of the world. Still d increase, and they still n spite of all the efforts been employed to amal- m with other nations.

v the aspect of society nd as far as, the religion revails in its simplicity In proportion to its pre- ou will infallibly find things are true, and ho- ust, and pure, and love- ood report. In the same se vices which arise from petites and passions, and l with fatal certainty nd degradation, are un- ere the virtues, the arts, es, that bless and adorn up and flourish. Man at- out the aid of ambition, m of earthly happiness; y blessing is heightened, sorrow mitigated, by the ospect of eternity.

re is a fact which in- the truth and divinity of -a fact which is the more as it combines all the ternal, with that of expe- vidence. No instance en, in which a real be- Jesus Christ denied the last hours. At a period stence so solemn, so ho- o awful, and in which the y often found in all the clearness of entire self- then, if ever, man dis- nterior of his character. en, the ungodly have, in sand instances, honestly ith their dying breath, a without having secured a erest in the Redeemer, the Christian alone be of insincerity, when, with breath, he triumphs in mer? *These facts, we n, would be not simply* unaccountable, but *impossible*, if truth did not form the basis of the Christian's hopes. The argument hence derived, acquires additional strength from those examples of sorrow and fear sometimes exhibited by dying Christians. They never deplore their past attachment to the faith, nor their past obedience to the precepts of the gospel. Nor do they fear lest eternity should detect falsehood at the foundation of that faith. They sorrow only for the sins which have shortened their attainments in the divine life—they fear only that, in the final decision of their own case, those sins should prove their individual experience to have been spurious and unsound.

6. But a book, professedly delivered to man for the high purpose of regenerating his nature, must possess some peculiar energy equal to the greatness of the design. This property must be something distinct from those qualities which meet the admiration of the scholar, or the natural sympathies of the heart. It is certain, that neither the venerable origin of the Bible, nor its boundless scope, nor its transcendent beauties, nor its overpowering evidence, nor all these combined, are alone sufficient to work a permanent change in the moral structure of the heart. No pleasures of taste, no amusements drawn from speculation, can, in a spiritual sense, "enlighten the eyes," or "rejoice the heart," much less "convert the soul." If such only were the sources of spiritual illumination, faith, and holiness—then, indeed, might the triumphs of grace be few, and the believer might weep over a world of unlettered and uncultivated souls, placed under a ban of hopeless rejection. But God has "magnified his word above all his name." His own image and superscription are impressed on the sacred page, in characters of moral energy, which nothing but experience can interpret or discern; and when discerned, it penetrates and settles in a conviction of divine

truth, which no attacks of sophistry, however plausible, no temptations, however strong, can overthrow.

From such conviction, common to the learned and unlearned, the wise and simple, the great change in question follows—great, indeed, in every instance, but in many, the whole is *manifestly* divine. Men, who had become bitter in their enmity to the whole subject of religion, have sometimes been prevailed on to peruse the Word they utterly disbelieved, and the experiment has been followed by a soul-transforming faith. A heart hard and sensual, has been softened and refined; an imagination unbridled and gross, has been purified; a will altogether enlisted on the side of sin has been renewed; and "the creature," in a most important sense, has been "delivered from the bondage of corruption, into the glorious liberty of the children of God."

Such, reader, are the reasons, by the statement of which we have hoped to secure your immediate attention to the Book of God. Let it not offend, that we have proceeded thus far upon the supposition that you have hitherto failed to give that book a perusal, as close as it demands. Turn again to the fourth topick of this essay, and reconsider what is there said. If you have neglected the Sacred Volume, weigh that argument, acknowledge this neglect as an infinite risk sustained for no possible good: then sit down to the work with a firm resolve to know, by actual experiment, its whole amount of truth, of beauty and transforming energy. Minds endued with penetration equal to yours, hearts formed with equal candour, have wandered as long as you have wandered, in paths of trackless uncertainty, and have yet been persuaded to seek, and have ultimately found, the path of peace.

We shall now proceed to try the weight of a few of the principal objections that have been urged against *the* Holy Scriptures.

1. One thing which m
weight with some minds, is
position that the whole m
Revelation is an unsettle
and that as long as it is s
one is at liberty to await th
We answer, the truth of th
has been long since settl
every objection deserving re
has been refuted. The confi
with which groundless cavil
iterated, proves nothing bu
norance and the malevolen
gave them birth, and which
bour to revive them. But, a
the case were still undecid
minds of nine-tenths of th
race—that fact, were it rea
involve a probability of the
est kind, in favour of a syste
was able to hold so high a
after 1800 years of unremit
flict with all that is corru
man nature; and such a pr
would render wholly ine
the levity, the indifferenc
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into the subject. As, how
state of the evidence reall
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fatal presumption, which
ture the hazards of eternit
ground so frail. Were Bibl
but matters of opinion, or o
vague speculation, then, w
priety, they might be left wi
whom taste or curiosity shou
to examine them. But the
stake the whole existence
not of one but of all—nor
collectively, but of each s
"How shall *we* escape, if w
so great salvation?"

2. It is urged, that the
been opposed from the firs
of great talents; while its a
have *generally* been foun
humbler and plainer class
ciety. Both parts of this
might be true, without effe
slightest breach in the ra
our faith. But if genius has
our religion, it cannot be de
genius has also defended it,
triumphantly. If Porphyry

an attacked the cause of
d not Justin, Origen, and
rius maintain the ground?
mies of modern infidelity
n headed by chiefs of pre-
talent, bad must be the
hich fell to ruin in their
f no Newton, Bacon, Locke,
ohnson, Watson, Beattie,
Chalmers, had appeared,
t the fury of the foe, the
e doubt not, would still
ained unsubdued, and un-
on the field: For compare
and profligate lives of Vol-
d his satellite Paine, and
tinism of Hume, with the
of their opponents: extend
arison through all the ranks
posing forces, and how does
oversy stand? Just where
tood for more than a thou-
rs, with this exception, that
ks of infidelity appear more
e in their real character.
e the rage of impotence
Omnipotence, the strug-
depravity and vice to as-
dominion over the uni-

e Bible is often reproached
emies as the contrivance of
l priesthood, to serve their
rests, at the expense of the
ankind. This reproach is
l as it is malignant. It sup-
onspiracy to have been car-
with success, for at least
rs! It imputes, at the same
these conspirators, the
acuteness and the utmost
. To frame such a scheme,
it have infinitely surpassed
orld in talent; yet, so blind
y to their darling object as
ice themselves, without re-
o a life of hardship, opposi-
toil: for such is the gene-
the Christian ministry on
And here let it be noted,
ose countries where a reli-
led Christian is employed
r a priesthood, and to prop
e *of a despot, the Bible* is
kept out of sight. The
real gospel of the Son of God is supplanted by a system as contrary to its nature, as darkness to the splendour of noon. We appeal to the Christianity of these United States; and with no design to sound the praise of any order of men, we ask the enemy of our religion to imitate the American clergy in self denial, self devotion and philanthropy, before he ventures to blaspheme that worthy name by which they are called.

4. Again it is given as a suspicious mark, that the doctrines of the scriptures are perpetually in the field of controversy. We admit the fact, but we deny the conclusion. The matters in controversy among real Christians, affect not the vital truths of the gospel. Divisions of this nature only prove that human judgments are fallible; that believers are not perfectly conformed to the spirit of their calling; and that the truth, as they view it in the mirror of Revelation, is the object of their fondest desires and hopes. Meanwhile the spirit of controversy contracts its sphere, just in proportion as Christians advance in vital godliness. As their hearts approach Him who is the source of all illumination, they draw nearer to one another. Let the objector collect the sentiments and creeds of all the contending parties in the real church of Christ, and compare them with the Holy Scriptures. He will find, amidst all their diversities of sentiment but one mind, in regard to the grounds of Christianity. In their views of the corrupt and perishing state of man, the way of access to God by a Divine Mediator, the exclusive efficacy of his obedience unto death, as the foundation of the sinner's pardon and acceptance on his believing, and the regeneration of the believer by the Holy Spirit—on these, and many other cardinal points, all real Christians are of one heart and of one soul.

5. Finally—It has been too generally supposed, that the develop-

ments of natural science are adverse to Divine Revelation. Particularly the opinions of medical men are thought high authority for discarding it. To reject a testimony of God, on the authority of man, is as contrary to sound philosophy, as it is to religion. But it has been already shown, that human genius has not slept, while the enemy invaded the city of God. We are able to present names enough, to show that the two kindred sciences of anatomy and medicine are not nurseries of infidelity, as many have supposed. Numbers of the most useful men of these professions, now living, and especially in our country, are decided and eminent Christians. Of those who lived in former generations, and shone distinguished in the brightest circles of genius and learning, many more might be adduced of the same character. We have room for little more than names:—Boerhaave, Zimmerman, Botallus, Cheselden, Sydenham, Hoffman, Stahl, Haller, Lobb, Fothergill, Hartley; "the weight of whose names alone," (says our own Rush, a light seldom or never outshone in the medical world,) "in favour of Revelation, is sufficient to turn the scale against all the infidelity that has ever dishonoured the science of medicine."* Even Hippocrates and Galen were advocates for such religion as they found within their reach, in ages of darkness. To this list we add Blackmore, Brown, Halford, and Good, of Britain: and let it not be forgotten, that a large proportion of those men were fathers of the sciences. And if it should be imagined that astronomy presents objections to the gospel of Christ, we refer the inquirer to the immortal Newton, and to one now living, who has amply demonstrated the consistency between believing the existence of an immensity of worlds, and adoring the depths of the Creator's mercy to man.†

* Christian Advocate, vol. vi. p. 552, &c.
† Chalmers's Discourses, &c.

BIOGRAPHICAL NOTICE OF JO
NICKE; *Pastor of a Ch*
Berlin, who died 21st Jul

Translated for the Christian A
from the Archives du Christia

John Jaenicke was born
lin, on the 6th day of July
and was the son of a poor
His father was of the num
those Bohemians who, des
liberty of conscience in the
country, sought, in 1732, an
in Prussia, under the reign
deric William I. This pri
ceived the exiles with a reply
discovered the rude energ
marked his character—"If
he, "you are brave men, I
you cheerfully—but if you
gabonds, I have nothing to
you—I have abundance of
ready in my own dominions

Jaenicke, like his father,
a weaver. When he had
the age of eighteen years,
ted the paternal mansion a
to practise his trade at M
berg, in Silesia. There was
town, a small Bohemian
The pastor, Pokorny, place
head of this colony, was
eminently evangelical, wh
courses and conversation e
powerful influence on the
the young weaver. He w
cially struck with the follo
mark—"If, from your very
you had committed no oth
than that of not having al
supremely loved the Lor
you would be guilty befo
Jaenicke perceived that th
indeed, exist a grand mo
ganization in a soul capab
templating the profound a
tary abasement of "God,
ed in the flesh," without l
its powers transported w
tude and love—He could
semble that he himself
but little affected with th
teries of grace, and renou
false peace to which he ha
resigned himself, he embr

h, the promises of re-

ly occupied with his
ions, perhaps, also, en-
r his pastor, Pokorny,
red in this young man
itions, the development
ight be of inestimable
ıe cause of truth, Jae-
ed, from this time, to
elf to the holy ministry.
ıt, it is true, accomplish
till a long time after.
ıe awaited a more fa-
njuncture, he applied
preparatory studies.—
labouring at his trade,
a knowledge of Latin

At the end of three
ıs in a condition to ac-
fice of schoolmaster to
an colony at Munster-
some years after, was
scharge the same func-
sden, where he employ-
e hours in the study of
ıt last, in 1775, he had
proficiency that he was
ıntering the university

He was then 27 years
l during the three years
pent at the university,
l successfully, by un-
ɔlication, to repair the
e of having passed the
ı knowledge is acquired
eatest facility. His re-

the university was,
the remainder of his
rite subject of recollec-
welt with peculiar plea-
circumstance, that dur-
legiate course, all the

chairs were occupied
evangelical sentiments,
ɛ was especially attach-
ousins, and, with a sim-
ːh characterized him, he
ɛd, in his discourses, to
ıor, as a person whose
been eminently blessed.
inished his studies, Jae-
: some time as a teacher
.—*Ch. Adv.*

in a German family. He was inclined to enter the society of the Moravian brethren, and to exercise his ministry among them. But he was dissuaded from this by one of their bishops, the venerable Sparginberg, who gave him to understand that he was called to labour in a far more extensive field. Jaenicke followed his advice, sought a place as a pastor in the bosom of the Lutheran church, and in 1779, accepted a call which he received from the Bohemian congregation of Berlin, in the midst of which he was born. Although forty-seven years had passed away, since these colonists had sought an asylum in Prussia, they had not lost that religious spirit which at first prompted them to emigrate; and they desired to have a spiritual guide capable of leading them in the path of truth. Jaenicke did not disappoint their expectation; and in those difficult times in which the known opinions of Frederick the Great rendered divine revelation the publick scorn, he was able to guard his flock against the attacks of infidelity. Whilst the railleries of Voltaire received such favour from the court, that the most of the preachers dissembled their attachment to Christianity, and enveloped it in the language of a spurious philosophy, and when proofs drawn from the Bible gave place to vacillating systems, the Bohemian pastor constantly proclaimed to his parishioners Jesus Christ and him crucified—protesting, by the fidelity of his testimony, against those deplorable principles, which he had the consolation, in the last years of his life, to see succeeded at Berlin, by a spirit truly evangelical.

The duties of his office required him to preach but once on the Sabbath, sometimes in the German and sometimes in the Bohemian language. But this would not satisfy his zeal. He organized another

service on Sunday morning; and another still on Monday, at which he repeated and illustrated what he had delivered the day before. During the half century through which he sustained the pastoral office, his duties were very rarely interrupted; and it was only in some of the last months of his life that he was obliged to omit them altogether—his extreme weakness having rendered every exertion painful. We had the happiness, a few years ago, to be present at a sermon of Jaenicke's. It was in the close of the month of December, and although this old man was then on the borders of four-score, he was in the pulpit at seven o'clock in the morning: he preached in German, and was to preach, two hours afterwards, in Bohemian. We have been assured that the king of Prussia has more than once actually gone to hear him; and that he found, in the simple and sometimes vulgar language of this modest pastor, an edification which the best written discourses could not have afforded him, unless they had contained an exposition of the same truths.

(*To be concluded in our next.*)

From the Evangelical Magazine fo

HYMN TO THE SPIRIT

Sung on the late Day appointed fo Prayer and Humiliation, in the District of the Metropolis. [*Lond*

I.

Spirit Divine! attend our prayer,
And make this house thy home;
Descend with all thy gracious pow
O come, Great Spirit, come!

II.

Come as the light; to us reveal
Our sinfulness and wo;
And lead us in those paths of life,
Where all the righteous go.

III.

Come as the fire; and purge our h
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name!

IV.

Come as the dew; and sweetly bl
This consecrated hour;
May barrenness rejoice to own
Thy fertilizing power!

V.

Come as a dove; and spread thy w
The wings of peaceful love;
And let thy Church on earth beco
Blest as the Church above!

VI.

Come as the wind; with "rushing
And pentecostal grace;
That all of woman born may see
The glory of thy face!

VII.

Spirit Divine! attend our prayer,
Make a lost world thy home;
Descend with all thy gracious pow
O come, Great Spirit, come!

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 354.)

May 31.—We left York with regret this morning, in the mail, for Doncaster, a place famous for its race course. It contains a fine old church, but nothing of this kind makes much impression, after seeing the wonders of yesterday. From *Doncaster* we came to Sheffield, in *the* stage-coach. The country *through* which we passed was still delightful. The principal ence between English rural s and our own, is not only in t versal and high state of c tion, and in the antiquities country, as we have before n but it consists, in a great d in the neat appearance d farm houses: these are com close to the road side, have flower garden, surrounded hedge, before the door, and a ber of exotick plants in boxe windows, sometimes formin fect bank of flowers. In v

however, the farm houses, are almost all covered with thatch, are exceedingly un- and much neglected. But it is not the beauty of the nd hedges, and parks, and and farm houses, which in- but the moral feeling, as inted, and my early literary ions, connected with the of Hannah More, Mrs. id others.

eld, you know, is a large cturing town. The streets the most part narrow, and ldings quite plain in their nce; but they did not strike being so much blackened oke as those of Manches- eeds. The various articles utlery, in which steel is the l ingredient, are made here er beauty, variety, and per- than in any other place. e gratified with examining nious contrivances resorted anufacturing these articles e least possible trouble and , and with the greatest des- We visited some of the ops in which penknives and are made, by exceedingly processes, and one of the n forged for us, in about inutes, the blade of a knife rough rod of steel, which I me day to show you. After ration of forging, the knife hrough a great variety of efore it is finished. It is a own chemical fact, that in ing steel, the artist is go- by the colour which the hot assumes, upon being taken vater. When my little knife as first taken from the fire ged into water, it showed an colour, which indicates the degree of hardness; if it had ue, the temper would have o soft, and if white too hard; h is the skill of these work- at they commonly hit the nge colour on the very first *n one of the show rooms, a vast variety of fine* edged steel instruments is exhibited to great advantage, we saw scissors of such exquisite workmanship, as to be sold for about $15 a pair. Rogers' cutlery establishment is perhaps the most extensive and well arranged. His finest instruments are exhibited for sale, in a suite of spacious and neatly fitted up apartments. Here we saw, under a large glass cylinder, or shade, a knife, made in 1823, with 1823 blades; its bristling points, sticking out in every direction, presented quite a formidable appearance. I asked our guide for what purpose so much time, and labour, and expense had been wasted, in making such a toy? Oh, he replied, it was to show what they could do. Under another glass case there was a knife, perfect in all its parts, and of so diminutive a size, as to weigh but one grain and a half, and to measure about the fourth of an inch. There was also a pair of scissors still smaller, and a number of other toys, which seemed to have been the work of Lilliputian hands. Such things were not new to me, and they gave me but little pleasure; they require much less ingenuity to form than is generally supposed, and I dislike to see valuable time and skill thus thrown away. It reminded me of Swift, abusing his talents in the formation of riddles and conundrums.

The greatest gratification which I received here, was from a short interview with the Christian poet, Montgomery. From my youth, I have been familiar with many of his poems; and the little story of Hannah, in which a small portion of the author's history is depicted, has often drawn tears from my eyes. The resemblance in character, between Cowper and Montgomery, was another reason why I was desirous of seeing the latter. In the short biographical sketch attached to his works, we have this sentence: "Perhaps no two individuals, in manners, pursuits, character, and composition, ever more exactly

corresponded with each other, than Montgomery and the late poet of Olney. The same benevolence of heart—the same modesty of deportment—the same purity of life—the same attachment to literary pursuits—the same fondness for solitude, and retirement from the publick haunts of men—and, to complete the picture, the same ardent feeling in the cause of religion, and the same disposition to gloom and melancholy." Though without a letter of introduction, I did not hesitate to trust myself to the civility and kindness of such a man. On being informed, by the lady with whom he resides, that some gentlemen from America desired to see him, we were conducted at once into a little retired parlour, where he received us politely; and after the first embarrassment of our situation was removed, we entered into free and unreserved conversation. Though there is a cast of thoughtful melancholy on his features, his countenance is still pleasing, for its expression of benevolence, simplicity, and intelligence; his eye is remarkably brilliant—The portraits which I have seen of him are all base caricatures. In company, he is said to be generally reserved and silent; but we found him of easy access, sprightly in his conversation, and original and striking in most of his remarks. One of our companions, in the coach which brought us here, was a very interesting and communicative young lady, who informed us that Mr. Montgomery was highly prized and esteemed by all his fellow citizens. He is certainly a man of note among them; for, upon making inquiries for him at our hotel, Mr. Boots was instantly summoned, and conducted us at once to his residence, which was at a considerable distance.

From Sheffield, we took a post-chaise for Matlock Bath, in Derbyshire. We stopped at Chatsworth, to see the castle of the Duke of Devonshire. We were however unable to get admittance into the building, as we arrived about ten minutes after the time when the doors are closed upon all visiters; we contented ourselves, therefore, with examining the grounds about the house, and the exterior of this immense mansion.

At a distance, Chatsworth looks more like a large cotton or woollen factory, than the palace of the wealthiest nobleman in England; and, upon a nearer view, there is nothing magnificent or grand about the structure, except its size. It must be its splendid apartments that have give it so much celebrity. Besides much fine painting and statuary, which has for a long time adorned and enriched the interior, his grace the present Duke has lately added some of the finest works of Canova, and other celebrated artists. The grounds round the palace are much more interesting than those at Eaton Hall, though not in so high a state of cultivation. On a high mountainous ridge, just back of the house, there is a circular tower or castle, more than a thousand years old. Here the proud dames and ladies fair of olden time used to resort, to witness the sports of the chase in the valleys below. The water works, or the jet d'eaux, are the admiration of almost every traveller; they are in various parts of the pleasure grounds, and some of them are of the most ridiculous devices. A willow tree, for example, made with copper tubes, showers down streams of water from all its branches. These works were executed at a vast expense, by an *artist* from Paris. I must confess, the little I saw of them was not to my liking. I would rather have a plain, honest brook, with a natural cascade, on my grounds, than all these French fandangoes. We dined at a neat little inn, which was built by his Grace, just at one of the park gates, for the accommodation of strangers. The dinner was a long time in preparing, good for nothing at last, and very expensive.

Matlock is about ten miles dis-

tant from this place; here we arrived about seven in the evening. It was a most delightful ride; every turn of the road opened before us a landscape, having some new and interesting features. On approaching Matlock, there was a strong contrast presented in the change of scenery, from fertile and cultivated plains and hills, to high and rugged rocks, covered with trees of the deepest shade of green. I had frequently noticed before, that the colour of the foliage and verdure in this country was deeper than in America—no doubt owing to the continual moisture of the climate; but here the green colour was peculiarly dark. I instantly commenced an examination of this romantick and interesting spot; for though it was evening, you are to recollect that it is not dark here till after nine o'clock. One of the most striking objects is the range of high and broken rocks, on either side of the village, the highest of which is called *High Tor: Mam Tor*, which is the loftiest of them all, is at Castleton, some distance off. The stream, or the noble river Derwent, as they call it here, runs at the base of High Tor, and turns some mining machinery in the neighbourhood. To enjoy the scenery around Matlock, as the Guide Book justly says, "requires some vigorous exertion, there being so many hills to climb, mines to visit, and caverns to explore." I never remember to have felt more fatigued than in mounting the hill immediately behind the inn called Old Bath, to the Dungeon Rocks, and then to the Spar Mine. In the last place, I had the pleasure of *seeing* the veins of lead ore, and the manner of working them, which I had often *heard* of before. I collected also in the mine, some good specimens of fluor, in fine cubick crystals, with which I hope to adorn my cabinet at home. The mine was lighted up in different parts, by a number of candles. From the height which I had attained, the view of the country round, and of the Derwent river running through the valley below, was very beautiful. Night coming on, however, soon hid every distant object. I therefore hastened down the hill to a place called the Museum, where I found a collection of the most interesting mineral productions of the neighbourhood for sale. I purchased a number of specimens of the spar and marble, which were manufactured, as I understood, at the establishment. We found but little company at this charming abode of Hygeia—the months of July and August being the portion of the year devoted to such an excursion, by the wealthy and the great. At our hotel, called the Old Bath, which is the most fashionable, we met with a few *titled* persons. The waters are only used for bathing; and having a temperature of 68° F. they cannot form a very agreeable bath, without additional heat. The place is visited, no doubt, more for its beautiful scenery, and its natural curiosities, than for any thing else. I could pass a week here in Derbyshire with great pleasure; its natural and artificial caverns, its ebbing and flowing well, its mines of lead ore and fluor spar, its numerous warm springs, and a variety of other objects of curiosity, were strong inducements for me to stay longer than my time would permit.

June 1.—It was our intention to spend this day, which is the Sabbath, at this place; and I got up in the morning expecting to go to church; but, on inquiry, I found it two miles distant. As the morning was rainy, we took a post-chaise, and rode seventeen miles to Derby. Here my companions, Messrs. R. and S., left me, and proceeded to London in the mail-coach. I felt, at first, a good deal lonely and heavy hearted; but hearing the bells for afternoon worship ringing, I went to the house of prayer, where my thoughts were turned from present objects. On the road, after the weather cleared up, I was

delighted with the little groups of Sunday school children, which were frequently seen wandering among the hedges, towards the village churches. I realized many of the scenes mentioned by Mrs. Sherwood, in her interesting stories on these subjects. The Manse, the Church, the Village, the Sunday School Children and their Teachers, were all before me.

On leaving Matlock Bath, the scenery is wild and romantick; at no very great distance we saw, on the high ground, on the opposite side of the Derwent, Willersley Castle, built by Sir Richard Arkwright, the great mechanical genius whom I have already mentioned. No site could have been more happily chosen, and the mansion itself may be considered as a monument of his taste and ingenuity.

June 2.—I rose early this morning, to examine the old and interesting town of Derby, which stands on the Derwent. The most attractive object to me was All Saints church, built in Henry the VII.'s time. It is really beautiful and grand; the tower, with its pinnacles, is near 200 feet high, and is a fine rich piece of Gothick architecture. Almost all the Earls and Dukes of the Cavendish family are interred in this church; and more than all the rest, here lie the remains of the Hon. Henry Cavendish, one of the most accurate chemists of his time, and the illustrious discoverer of hydrogen gas, the composition of water and of nitric acid. I examined many other interesting objects at Derby, and among the number was the old school, built in the twelfth century, and at which Flamstead, the astronomer royal, received the rudiments of his education. Dr. Darwin, while on a visit, died in this place. Derby may be considered a manufacturing town. On the banks of the Derwent there is a large building occupied as a *silk mill*, the first and the largest ever erected in England: I did not count them, but it is said to contain 488 windows. The fluor s shire spar is here principall factured into vases, urns, a ornaments. The neighbou the town affords a numbe views.

About 11 o'clock I left D the coach for Birmingham country is not so thickly se many considerable district expected to find it: there is deal of common, or unhedge into which all the neigh farmers, at certain seasons year, turn their cattle and Still larger open tracts are p with low bushes, for the pur giving shelter to foxes and when they have the honour ing hunted and murdered b nobility.

One feature of an Englis scape, common all over the try, is the number of wind Some of these are quite or tal; many of them are c white, and are surrounde rich ever-green hedges. The ful motion of their wings, slowly revolve, gives an an to them, which might well p the ire of a knight like tha Mancha. I passed through three places which were exc ly interesting to me. The fi brought me to a neat little the banks of the Trent, cal ton—every one has heard fine ale which is brewed he from curiosity, if not from I called for a tumbler of t Burton ale. I have no gr in the exquisite sensibilit gustatory organs, said to sessed by certain persons- rate, I would just now p have a draught of the ale Philadelphia or Burlington

Our next stage was to field. This town every on as the birth place of John could not visit the house w was born, and which is now to many persons annually; spot where it stands was poi to me, by a man who said t

t time, forty individuals
ed to him as a guide to
I saw, however, the lit-
-house in which he and
eceived the rudiments of
cation. The author of
and Merton, a book which
outhful hours much de-
s also a native of this
d Dr. Darwin lived and
st of his works here. I
a gallantry, name Miss
so; but I do not think she
be placed in such good
Litchfield is quite a com-
ing town; there is, how-
thedral here, which, it is
nong the finest specimens
k architecture in England
wo tall stone spires.
xt place is Birmingham,
toy-shop of the world.
proached, the sooty ap-
of the buildings, the dense
of smoke rising up from
s furnaces—the noise of
and the rattle of ma-
all proclaimed it the em-
f arts and manufactures.
e country round seems to
de of the Cyclops fami-
mokes and fumes in every
Though on a much
ale, it forcibly reminded
first entrance into Pitts-
he United States. Watt
n, by means of the steam
ve done for Birmingham,
Richard Arkwright, with
ng apparatus, &c. has ef-
Manchester. About a
wo from the town, I no-
some distance from the
e mansion, in the midst
iful park. This is the re-
I was informed, of Mr.
a of the great engineer.
he Bracebridge Hall of Ir-
the place which suggest-
many of the fine pictures
has sketched in that de-
ale.
on who is fond of examin-
inery, and the thousand
fantastick articles which
es, can no where be so
much gratified as at Birmingham. I viewed a number of the warehouses and work-shops. In the latter, you are filled with wonder at beholding many of the operations; for instance, a rough piece of iron or steel gradually assuming shape, symmetry, and beauty, as it passes from the hands of one workman to another. I need not say that the machinery by which these results are produced is highly ingenious; in many instances, so exact are its operations, that it seems endowed with life and thought. Many of the articles manufactured here are exceedingly cheap—it is said that common buttons have been "really gilt with gold, for three pence half penny a gross." The low price of pins, which pass through so many hands before they are finished, is another example;—a boy twelve years old will spin 7,200 pin heads in a minute, and the rest of the operation is rendered equally expeditious. Mr. Thompson's show rooms are exceedingly spacious, and well arranged; they contain a vast variety of articles, both for ornament and use, made of gold, silver, iron, and some other metals and alloys. That which pleased me most, was an exact copy, in bronze, of the famous Warwick vase, dug from the ruins of Herculaneum; it is seven feet in diameter, and all the carving upon it—its festoons, grapes and heads—are finished in the highest style of beauty and perfection—The guide told me it was more than a year in making. There is a gallery round the room in which the vase stands, for the purpose of enabling you to examine its interior. Mr. Thompson has also executed a colossal statue of some King or Duke, I forget which; in workmanship, I think it even superior to the Warwick vase.

At the [illegible], which is the name applied by Mr. Jones to his rooms, I saw many splendid and useful articles, and many mere gaudy toys. Among the most

which are here made in great number and perfection, I noticed one in honour of Watt—his head in fine relief. I tried to purchase it, but Mr. Jones told me it was the only one struck; the die being then destroyed by the son of Mr. Watt, who was of opinion that the face did not sufficiently resemble his father, though the most celebrated artist had been for a long time at work upon it. I purchased some small glass vessels, beautifully coloured with metallick oxides, so as to resemble the amethyst, the ruby, and the topaz.

I was desirous of visiting the celebrated manufacturing establishment founded at Soho, by Boulton and Watt; but I understood that admittance into the work-shops is denied to every one, without distinction. The crowds which constantly visited this place so much interrupted the workmen, that this measure was necessarily adopted.

You recollect that in 1791, the mob here destroyed Dr. Priestley's house, for the part which he took in the French revolution. As one of the noticeable things, I saw the place where it stood. Outrages of this kind are not to be justified; but I never believed that the Doctor was forced to abandon England for our own happy country, on account of the political sentiments which he at this time published.

It happened to be the last day of *the fair* when I arrived at Birmingham, so that the town was filled with the drunken and the dissolute. The same kind of *shows* that are exhibited at horse races are always to be seen at the fairs; their immoral tendency I have already noticed.

June 3.—I left Birmingham today for Oxford. There was no one in the coach with me but a well dressed woman, who informed me she had travelled alone a long distance to see her husband, who was about embarking for Canada. I *then mentioned* that I had just come *from America*. Did you travel all the way by land? was her inquiry. The coach stopped for sm nutes at Stratford, a lovely t the river Avon. Here, yo Shakspeare was born, and s some monument is erected memory in the church, which just at the skirts of the tow rounded with trees, and occ a most beautiful site. Irving Sketch Book, or Tales, I recollect which, has give beautiful description of th I inquired for the house in the great dramatist was bo guide, pointing to a cluste buildings, said there is th but which house will you v there are *two* that seem equal claims to the hon therefore gave up the en and reserved my enthusia rhapsodies for less equivoc asions. The country aroun ford is, I think, upon the more beautiful and luxuri any through which I have ed. The stream called th which runs every where the grass, adds much to th ry. A fine rail-road is stage route for several mil number of wagons, heavil were passing continually After Stratford comes Wo a small town, well known excellent gloves manufactu Here I left the coach and r for several hours to exami heim, the famous seat of t famous John, Duke of Marlb

(*To be continued.*)

FOR THE CHRISTIAN ADVOC

ON INTEMPERANCE.

(*Continued from page* 35

The subject claims to be in a political point of view.

We might call the atte the politician to the waste tal. Thirty millions of dol nually squandered on i rance, are as really lost t tion as though they had b

epths of the sea." Some, e, are of opinion, that the on of ardent spirits pro- ustry, by furnishing em- to those who are engaged ig and vending the arti- this representation true, only prove that employ- nished to a comparative- lass of the community, at e of a much more nume- who by the means of ar- ts, become idle and vi- it the representation it- oneous, or at least defec- drunkard in order to appetite, will deprive d family of many of the nd even of the necessa- . Let us suppose that wasted by him on the ardent spirits, were con- he purchase of comforta- l for himself and family, sehold accommodations ld contribute to health nent. Is it not manifest uld do more to promote an he now does? While himself and family, he nish employment to an number of tradesmen, in turn would furnish a the produce of the hus- which cannot be other- ed of at present, than by it into poison. How are that man's notions economy, who would dis- industrious tradesman, om for the unserviceable nd conscience-lacking er! The drunkard and must be half fed, half hod, half housed, to the the manufacturer, the the tailor, the carpen- er that he may husband es for the support of the s any man wicked enough , that a Being of infinite d power and goodness, anaged in the organiza- *world, that it cannot be nducted but by the con-* —*Ch. Adv.*

version of wholesome nutriment into a liquid "fire, which burns to the lowest hell!"

There is another evil, more strictly political, arising from the use of ardent spirits. This article manages, or rather mismanages, our popular elections. That candidate is the most likely to win the day, who has made a liberal distribution of the poison. He will receive the votes of his partisans, and the hearty support of the whole fraternity of drunkards. Hopeful constituents, and meet representatives! —"fit body for fit head!" It must be evident that if this disgraceful practice become general (and it already prevails to an alarming extent) the most virtuous and conscientious candidate will be the least likely to succeed in his election, because he will not have recourse to such a mode of ensuring success.

We are apt to imagine that our political privileges rest on too solid a basis to be ever shaken. But nations who once had as much pride and power as we now possess, are at present "known only in song." Drunken Babylon was surrounded by a wall 350 feet in height, and 90 feet in breadth; and yet the very site she occupied is now unknown! The salutary exercise of our elective franchise is the sheet anchor of our republick. If this continue unimpaired, the political vessel will ride in triumph amid the fiercest hurricane; but if this safeguard be once removed, our barque will be dashed upon the rock of despotism, or stranded on the shoals of anarchy.

We have an illustration in the evil already alluded to, of the inefficacy of salutary laws, where there is not virtue and intelligence in the community to support those laws. There is an express statute in this commonwealth, against any attempt to influence a man's vote by the means of ardent spirits! The most wholesome regulations may easily

be superseded, or evaded, or set at defiance. And if the use of ardent spirits gives peculiar facilities to unprincipled demagogues, for mounting to posts of honour and profit, it is certainly a great political evil—It is a worm at the root of the tree of liberty, not the less dangerous because it operates unseen.

The *moral* attendants on intemperance will close the catalogue of evils. By making this a distinct head, I do not mean that the domestic and political evils already adverted to, are not *immoral* in their nature: or that what exerts a demoralizing influence is not a political evil. But the evils, though blended together, like the colours of the rainbow, may be separated, at least in imagination; and if viewed apart, may make a deeper impression on the mind. If we would "a true verdict give," as to the demoralizing influence of the use of ardent spirits, we must recur to the testimony of those who have had the best opportunity of witnessing this influence: we must inquire of those who have the supervision of morals, and search the faithful record of crime.

Chancellor Walworth, of the state of New York, witnesseth, that three-fourths of all the crimes which have fallen under his judicial notice, have been owing to intemperance. "If the murders and manslaughters, burglaries and robberies, riots and tumults, adulteries and other enormities were divided into five parts, four have been the result of excessive drinking."—Judge Hale. "I declare in this publick manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put on his trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder, which did not spring from the same unhallowed cause."—*Judge Rush's charge to a grand jury* of Pennsylvania. "To the u ardent spirits may be attribut is believed, more than hal crimes which swell our do In general, there is little dif in tracing them directly, or rectly, to that source. The who indulges himself in their knows not when to stop. Each cessive draught must be stron than the last, or it is vapid to taste. He soon loses the confide of his fellow men. His busi fails, his friends forsake him, becomes poor and wretched; family suffer, he loses all sel spect and associates with the abandoned, ready for the wor crimes. The downhill path intemperance to crime is steep slippery. Few can stand and still return."—Judge Cra charge to a grand jury of the trict of Columbia, inquiring fo United States, delivered at a session in Washington.

In the city of New York, d the week ending on the 2 May, 1829, *seventy-two* indictn took place for crimes committe persons intoxicated. The nu of indictments before the Ma Court of Philadelphia, during week ending on the 15th of No ber, 1828, was forty-five: twenty-four of these were crimes committed under the i ence of intoxication. During week next ensuing, there forty-three indictments, and teen of these were for crimes mitted by drunken persons thorough examination of the cords of our cities and cou would probably present a like manent result; from which it be fairly inferred, that about half of all the crimes cogni before our tribunals of justice owing to the use of ardent spir

Intemperance leads to idle gaming, lying, and profligacy most solemn promises are d garded, the most important d are neglected—Every gen

nes benumbed, besot-
en. The drunkard is
essible to every salu-
e, whether from things
things eternal. He
reason, to religion, to
remonstrance; he re-
tears and groans of a
nce beloved wife, nor
is helpless and famish-
ıd dies at last unre-
totally estranged from
ss, without which no
the Lord."

ard is frequently guilty
be called *professional*
linquencies, which are
f a very aggravated
xceedingly injurious to
us instance the case of
ysician, a class of men
this vice is peculiar-
e, and yet alarmingly
He forgets his pro-
agements, and disap-
tients—to their great
ıot actual injury. In-
nowledging the truth,
d to offer unfounded
thus contracts a habit
But all this is a trifle,
h other delinquencies.
ecollect, from one visit
e symptoms and treat-
atients; and therefore
no systematick or ra-
l of cure. He observes
rutinizes no deeper
face, forms hasty con-
prescribes at random.
l Cyclops, he inflicts
but knows not whe-
on the disease or the
rake. It is impossible
the incalculable inju-
mperate man may in-
s by delinquencies of
drunken lawyer may
lient; a drunken mer-
uin his creditor who
a prompt payment; a
sician may kill his pa-
nken teacher will do
more injury in a day
uctions will do them
good in a year; a drunken tradesman will subject you to as many disappointments in a year, as may make you bankrupt both in patience and property. This is the man "who injures nobody but himself:" The injuries he does are not *intentional.* But if such be his *un*intentional crimes, then "from those that are *in*tentional!———

The feelings of horror we would naturally have on witnessing a case of drunkenness, have become in a great measure torpid from the frequency of the occurrence. Did we see but one drunkard in an age, he would be accounted a monster in the moral world, like Cerberus, or Alecto, or Polyphemus, in the world of fable. How apt the description of the Mantuan bard—

Monstrum, horrendum, informe, ingens,
cui lumen ademptum!

The future prospects of the drunkard are of too awful a nature to be alluded to, except in the language of inspiration. Those only are declared to be hopeful candidates for heaven who "live *soberly*, righteously and godly in this present evil world." "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19—21.

REASONS FOR GOING TO CHURCH LATE.

[*From the Christian Observer.*]

A correspondent in your last Number mentions his reasons for going to church early, and wishes to know whether any of your readers can give better reasons for going late. As I, sir, am one of those who

are seldom in their pew till after the Second Lesson, I feel myself a little attacked by his observations; and shall, therefore, as he desires, specify a few of my reasons, though perhaps his rigidityship will not account them equally good with his own.

In the first place, going to church late allows more time in the morning for sleep, for breakfast, for conversation, for ordering dinner, for reading the newspaper, if a man, and for dressing, if a woman. It is also more compatible with Saturday evening parties, which naturally throw matters into a little bustle the next morning. Again, it helps to abridge the service, always a most desirable point. It adds to one's consequence, showing that one is not a mean pitiful nobody, afraid to excite attention by breaking in upon a congregation. It is a kind and neighbourly act to those who arrived early, perhaps mistaking the time, affording them a little relief from overstrained attention. It encourages others who might find it pleasant to come late, but would have been ashamed but for our example. It shows one is not a Methodist. It indicates a generous, courageous spirit; as though one should say, I neither fear God, nor regard man, though I think this inference is rather too violent. I might mention other reasons, but these appear to me as weighty as any I could urge. Those who are not satisfied with them, had better adopt the plan recommended by your correspondent, last Number: those who are, will imitate the example of your humble servant,

BARBARA GADABOUT.

LONDON MISSIONARY SOCIETY.

We are inclined to believe, that we cannot fill a few pages of our work more to the satisfaction of our readers, than by inserting the following extracts from the proc ings and speeches which took at the last anniversary meeti the London Missionary Societ

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The REV. W. ORME then announ the meeting, that the Reverend Wilks, of Paris, would now introdu them the three French missionarie tined for South Africa. (*Applause.*

The REV. MARK WILKS.—The which has been read, and the spe Dr. Philip, have made you acqu with the intention of the Missions ciety at Paris to send three youn as missionaries, to accompany Dr. to South Africa, and to commenc labours under his kind care and dir It is now my duty to introduce ther lickly to you; and I have no doul will receive them with much pleas

[The three young men were the ducted to the front of the platfor viewed with intense interest by the ing, while Mr. Wilks proceeded.]

Twenty-seven years ago,—that say, as soon as the laws gave effect principles of liberty in France—a as peace between France and E enabled the one country to commu with the other,—you sent a chosen tation to France, to ascertain the st the Protestant churches there, and quire as to the best means of aff them assistance and relief. Of th valuable and excellent men who posed that deputation not one is found among us; not one is here t to witness this gratifying spectacle whole four have been removed among us—they are gone to their h It is not for me to praise them; names will be always watchwords churches, their memories are alrea balmed, and their characters w sweet to our latest posterity. Th those who formed that deputation ministers of three different deno tions, and the other was a layma accompanied them,—your first trea who was, indeed, a personification that was amiable, liberal, just, and ge was not, therefore, with any sectaria that your deputation visited France; was from a spirit of true Christian c and from a desire to contribute to t vival of pure religion amongst the de ants of the once celebrated Huguer that land. It was for your Societ this honour was reserved. I mentio with no invidious feeling against Christian institutions. When you the work, other societies, some of have now become even more c than yours, did not exist. Had th

uld doubtless have emu-
d your zeal; but you alone
abled to act, and you ap-
esentatives of the Christian
tent in this country. But
ıe report made by that de-
v different from that which
heard from the lips of Dr.
mber that at that time you
ter from one of the most
isters of France (who is
ıd pastor of Bourdeaux;
known to several around
after having visited this
ıed to France in company
man educated at your se-
ıport, and introduced into
ıe British system of instruc-
nerable minister wrote to
The design of your Society
honour to those who form-
itle them to the love and
very true Christian. We
elp—we are destitute of
We have no books; no
atechisms; no periodical
nd Christianity or Protest-
he attacks that are daily
;—we have few temples,
sters are too poor to live
their time to secular em-
ten unworthy and degrad-
ough the government has
w for their maintenance, a
d since the passing of the
have received nothing. If,
help us in these respects,
r invaluable benefits on the
the Huguenots of France."
t societies did not then ex-
ıtry, but you answered the
began to print and to send
ınd Testaments, and other
ch they stood so much in

ian intercourse, however,
ermitted to continue. War
ıs separating and desolating
the two countries; and for
our communications were
ended. That war termi-
vo invasions of France in as
During those invasions, the
ıffered from political reac-
han any other class of the
their temples were destroy-
ors insulted, and their flocks
ıd even where actual vio-
intrude, menace and terror
ple in continual apprehen-
ension increased by an in-
d Jesuitical censure of the
ı, after all these calamities,
anding the distress and de-
ch they have suffered, we
very churches have so re-
vived as to be able to take a part in your proceedings this day, and to send three of their missionaries to aid you in the good work, may we not exclaim, "What hath God wrought!" Who could have imagined, that in so short a time, such a change could have taken place—a change so gratifying to the Christian world; a change in a country which was formerly so barren to the eye of Christian charity and benevolence. Yes, my friends, the scenes that took place in Paris when these three young men were devoted to the work of Christian labour among the heathen, are such as I cannot pretend to describe. Immense crowds were assembled, and the solemnity of their consecration was such as France never witnessed, even in the days of her greatest prosperity; for France, be it remembered, had never till then furnished Protestant missionaries for the conversion of the heathen world. This animating scene took place within a short distance of the spot on which Admiral Coligny was murdered; where the bell tolled to announce the massacre of St. Bartholomew; and within but a short distance of the palace from which Charles the Ninth amused himself with firing upon the hopeless and helpless crowd of flying and mutilated Protestants. Oh! how different was the scene to which I now refer!—a scene that made my heart leap with joy within me—a scene that revived and strengthened my then almost exhausted frame; and I am persuaded, that while the Protestants of France wept tears of gratitude and delight, the occasion was not lost upon them; nor will your hearts be unmoved by their recital on this occasion. Where, not many years ago, the goddess of reason had received publick homage, and cruelties had been committed even by females, you would have beheld ladies assembled, not for the purpose of destruction, but to aid in the work of mercy and of love. There you would have seen them offering for publick sale the works which their own hands had made, in order that with the proceeds they might equip the young men, whom you see before you, as missionaries to heathen lands. The sainted men whom you a few years ago sent to France, witnessed scenes very different indeed from these, when they visited the capital of that country. Dr. Philip had an opportunity of witnessing the altered and improved feeling which now animates the Protestants of the French capital; and it is with sincere joy that I now confide to him the three young men whom the Paris Missionary Society have agreed to place under his care, and to send with him to South Africa. To your Society, then, be the honour of this

day; for it seems to have been wisely ordained by Providence, that he who first opened the door of freedom to Africa, should be directed to conduct to that country the first missionaries from France.

[The Rev. gentleman then turned to Dr. Philip, and said, while the three missionaries advanced in front of the platform:—]

Take, then, my beloved friend, these three young men: they are simple, but they are sincere; they have been brought up among us, without pretensions, in humble and simple habits, which I trust they will preserve; they love the Saviour who died for them, and they love the souls he came to redeem. It is such motives as these that have compelled them to leave their homes and their native country: to endeavour to give to others that hope which they themselves enjoy; and to excite in their hearts that love which glows in their own. They love you, they respect you, and, I trust, they will prove a comfort to you, as they will necessarily increase your anxiety. Yes, my friend, God has signally honoured you. St. Paul had to vindicate his own freedom, and to struggle for his own rights; but it has been your happy and enviable lot to vindicate the rights, and to struggle for the freedom, of the tribes of Africa—and in those struggles to be successful. Others have said to the slave, "Abide in your calling;" consoling him in his bondage, and assuring him of liberty and rest in heaven. But you have broken their bonds asunder—you have told them not only of peace and rest in heaven, but of liberty, peace, and happiness on earth. May success attend you; may your example be imitated by all who seek the salvation of the human race; and may these young men give you delight, consolation, and satisfaction! and through your means may the bond of union between the Protestants of this country and those of France become more intimate; and may their united efforts more effectually advance the interests of true religion throughout the world! One of our young friends will now address the meeting.

Mr. Bisieux, one of the young French missionaries, then addressed the meeting as follows:—

Mr. Chairman, and ladies and gentlemen;—I am afraid to speak to you in your own language, of which I know so very little; but I rejoice very much to have an opportunity of expressing to you the feelings of my heart, and of those of my brethren here with me this day: we *cannot* sufficiently bless God for having *brought* us among you to attend this solemn meeting, and to be witnesses of the great and marvellous things that I God is doing by your means. are not only witnesses of them, sire also to enter upon the work workers with you, as you are all with God. We are pleased at the that we are yours, and that you and that we are all one in Ch preach the gospel of our Lo Christ, and to make known to then, even to the uttermost par world, this great mystery, that loved the world, that he gave begotten Son, that whosoever b on him should not perish, but ha lasting life." We have reason that Christian love will increase rish between us. We are goi with your missionaries, to a la you have already missionaries; work with them, and they will w us; we will plant, and we will w God, even our God, will bless us are going forth with our father regard Dr. Philip as a father; lead us into the right path, and tread it together with him. How then, sufficiently express our th you,—to you, Mr. Chairman—to nerable committee—and to you, friends,—for what you have done how can we sufficiently thank the blessing you have bestowed o But we have to present to you the grateful thanks of all the C we left behind us in our count earnestly desire your prosperity, pray that success may attend you of love; they well know the g are doing abroad, and in their ow they feel the influence of your e Our country has fought with you career of war, but we now desire with you in the career of peace (*Applause*); it is the will of Go should be so, and I am sure he will promise. We go, then, under th tion of Dr. Philip, and we go wi dence: I fear you do not under words, but I am sure you under heart. (*Much applause.*)

The Rev Dr. Philip then c ward, deeply affected, and tal young missionary by the hand, dear young friend; I here give right hand of fellowship, and de fore this assembly, and before I will be as a father to you and to thren, and that we will labour to Christ You shall have my h you shall have my prayers. I h just reminded of what Bonapa said—"With the assistance of E could conquer the whole world then, we see England and Fran and I may add, also, the Confe

ng forth together; not to
th with blood; not to de-
d provinces; not to erect
gdom;—but to establish
d will among mankind, to
le world acquainted with
d to bring them to the
Jesus Christ. The great
salvation has gone before
n his white horse; he is
on his squadrons! Let us
ıer; and if we fall on the
the field to which he con-
ıhall die with joy in the
orts to promote the spread
ı. [Many of the audience
during this interesting

AN here rose, and said—I
opose an extemporaneous
order that the auspicious
event the Society has
may be placed upon re-
lution is as follows:—
Society receives with the
sfaction, at its present an-
hree first missionaries sent
otestant churches of France
missions to the heathen,
eir labours are intended to
ith those of the missiona-
ciety in South Africa; and
the most abundant success
ır stations to which Divine
ıll conduct them."
ion was put, and carried
ith great applause.
Esq., of the Madras civil
move the next resolution,
anxious to add my testi-
of the Rev. Dr. Philip and
ith regard to the vast im-
ected by your missionaries
condition of the natives of
These statements have not
ted. It was my lot to re-
Africa during a period of
ars: I visited the settle-
r missionaries; there the
rder existed, and there the
re raised to a state of order
ıat would have done honour
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d for some time previously
ıer European settlements,
ınners and practices were
only to Christianity, but to
; where the Sabbath was
rved; and where the duties
ıy were superseded by the
l proceedings. The con-
hese stations presented to
d by your missionaries, af-
illustration of the value of
rtions.
to this Society, to state the probable results that will arise from an event which none can so well appreciate as those who are acquainted with South Africa,—I mean the acquisition of the charter of the liberties of that country, which has already secured to the Hottentot the invaluable blessings of the British constitution. Already have individuals been raised up to enjoy those advantages; and I am sure the time will come, when all the natives of South Africa will feel and understand them, and show to England how well they have deserved them. Sir; it is by an agent of this Society, Dr. Philip, that this great work has been accomplished; and I consider it my duty, although not connected with your Society, to bear my testimony that the natives of South Africa are indebted to that man for the great charter of African freedom. Some time before I left Africa, I visited a missionary station, where the intelligence had been received that there was some prospect of the natives being soon relieved from their galling fetters. The very hope gave them so much energy and delight, that they immediately set about, of their own free will, erecting a school-house,—a work which they performed with great credit and skill as workmen. If such, then, were the effects of the mere hope of relief, what may we not expect from these people when they shall enjoy the full advantages to which they are now entitled? I have never known a missionary station where much good was not produced. Even in those stations where Christ has been preached under the greatest disadvantages, the most beneficial results have been felt. My mind is therefore assured, that Christian missions are honoured with God's peculiar blessing. The time is not certainly arrived, when it can be said, that many Hindoos have been converted to Christianity; but even in India, your missionaries have already had great success in uprooting those prejudices which have been hitherto the great barrier to their progress. Well do I remember, when Mr. Hands endeavoured to introduce a printing press at Bellary, that a gentleman in an official situation was obliged to come forward and be security that no evil should arise from granting him permission. But it was the excellent and unexceptionable conduct of your missionary that induced this gentleman to come forward. Having merely stated a few facts that cannot be contradicted, I now beg leave to move the following resolution:—

"That this meeting presents its most cordial thanks to the auxiliary societies, associations, congregations, ministers, and others, who have so liberally contributed to the funds of this Society during the

past year. The meeting feels it incumbent, at the same time, to express its great concern on hearing of the continued disproportion between the income of the Society, and the expenditure of its extended and diversified operations; and it earnestly recommends to the friends of the missionary cause, in every part of the United Kingdom, to use their most strenuous endeavours to raise new supporters of the Society, so as to obviate the necessity of curtailing its operations."

The Rev. John Burnett, of Cork.—At this late hour of the day, I promise not to detain you, sir, or the meeting, with any lengthened remarks. But I cannot second this resolution, which refers to the state of the finances of your Society, without reflecting on the altered state of things with regard to missionary societies, among kindred nations in Europe, for now all nations are kindred to us. We have seen France marshalling her energies round her eagle; and well has she played her part. We now see her rallying round the cross; and we may anticipate from her, the most brave, persevering, and successful efforts. We have seen France assembling her hosts, and carrying on a fearful and a protracted war against us; but now we behold her people enlisting with us, under the banner of the one true God. If we have been so successful while we sustained the combat alone, what may we not expect from these combined efforts? While I delight thus publickly to testify my joy at the change that has taken place—while I contemplate France as co-operating with us in seeking to destroy the strong-holds of Satan, and to spread Christianity among the nations—I will ask this meeting whether, since France has begun to supply troops, we will refuse to furnish the commissariat department? (*Cheers.*) Sir, this resolution tenders thanks to the auxiliary and other societies, for their contributions in support of the funds of this institution. Now, Sir, let me remind those societies, that in offering them the thanks of this meeting, we do so, only to encourage them to go on with the work they have commenced. Let them not think they may now go to repose, under the idea that they have done their duty;—let them not for a moment imagine that they may now put off their armour, and remain at ease in their encampments. No such thing! We only thank them, that they may go with greater energy to the work. Let them look round upon the field in which they are called upon to labour, and they will behold the army of the living God still expecting supplies—they will perceive there is still a dense column of their enemies to be attacked and subdued; and until that column through—until the powerful p occupy is carried,—they can upon their arms—our final never be given. If we find, the auxiliaries do not keep pa army which is fighting against must only say to those auxilia thank you more warmly and when you have done more.

But, Sir, if we are called u press our gratitude, we are also to express our regret. Gratit gret are mingled in this resol must mingle them in my remar state your "great concern on continued disproportion betw come of the Society, and the e of its extended and diversi tions."

We are then, Sir, to be sor me ask what are we to be sor it because we are engaged in grovelling cause? No;—the advocate is the cause of ang God. Is it because we are i the field in which we labour, work that we perform? No;— is the world, which was giv Father to the Son; and the So manded us to put on our arm engage in the work. Are we i the banner under which we act that banner floated in heaven; planted upon the highest there, or raised amidst the brig of the heavenly world;—it w cast a radiance, a lustre, and a g the columns of the archangel, rival the native splendour wi those immortal intelligences ar (*Applause.*) No, my friends, no reason to be ashamed of ou we have no reason to be ashan banner;—we have no reason t that we labour in such a field;- reason to regret but one thing is, the deficiency in the funds ciety. Our only concern is, th a disproportion between its i its expenditure. If the expe the Society has fallen below it tions, and if this evil has conti year to year, our regret mu deeper, because it is not ne this the first time such a stat been embodied in a resolution expect great things from such as this; we might expect tha liberality would be so exerted, out the debt for ever. But "continued" reminds me that ing must have known before c ence; this must be, indeed, a very deep regret. I ask you, you, notwithstanding the ban

fight—notwithstanding the
ı have made to obtain the
:e acquired,—hang up in its
ner of bankruptcy? Of that
ıave reason indeed, to be
of nothing else. (*Applause.*)
ıg, in putting this resolution
s, calls upon me to express
ɜ. It calls upon me to state
ls of the missionary cause
he kingdom, the necessity
w supporters to this institu-
o prevent the curtailing of
s. This is the last wish of
ı, and I put it to you—I call
:nds of the missionary cause
he United Kingdom, to use
'enuous exertions to increase
this Society. But can we
embled here, with any con-
ɔart without having contri-
ves, and tell those to whom
resolution, that although we
ıothing ourselves, they must
supplies? No; we can do
ıg. It is necessary that we
h, and then refer others to
e done. You must first raise
f your own offerings; and
ce your stand there, and say,
ıt us by enlarged contribu-
ease the expenditures of so
titution," they will hear and
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will require a translation of
Contribute yourselves, then,
ımbiguity of your resolution
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t having yourselves done all
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:m. They will feel and act
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ıu have this day witnessed—
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hich France has this day fur-
-tell them how deeply your
gratified, and your spirits
ıt, my friends, they will not
statement, unless they see,
ributions of to-day, a proof
determined to support this
on to the missionary army.
d forth those brave and ex-
and give them nothing more
ɔd wishes, and your prayers?
t rather present to them a
ering from your pecuniary
am told there is to be a col-
this resolution has passed.
press the resolution, not by
) hold up your hands, but by
:o put them down. (*Laugh-*
ı easy thing for you to pass a
/ holding up your hands, but
se that you put them down,
I.—*Ch. Adv.*

and then thrust them into your pockets. (*Cheers.*)

A gentleman who has experienced nothing of this day's excitement, who has not witnessed this animating scene from France, and who, sitting in Christian coolness in his own closet, has not mingled among you, has sent to your Society, what he conscientiously and honestly considers it entitled to; and I take for granted, that many in this meeting will rise far above him. Remember that this is the offering of a cold, calculating man, given not at the altar, but to the priest at a distance from it—given without any of the excitement you have this day experienced; and I do expect that his example will this day be followed up, and surpassed by many, because of the feelings which they must have this day experienced, and which give them so great an advantage over this cold, calculating man in his closet. He has sent you his contribution—it is a cheque for the sum of one hundred pounds! Remember, this is the cold man's offering; but if his example be not followed up, shall we not say that the poles of some regions are hotter than the equators of others? (*Cheers.*) But some of you will say, "Oh! this is a rich man, who has nothing to do with his money, and is glad to give it away, rather than be obliged to keep accounts;" or, "perhaps he only wants to make a flourish at a missionary meeting." If such be the case, I shall surely disappoint him, for I shall not mention his name; but as he was aware of this beforehand, it is not likely to have been the principle on which he acted. (*Cheers.*) But it may be said again, "Oh! this is some one who gives to a missionary society, but who gives to nothing else." The fact is, however, not so; for, let me tell you, that when I preached last year a sermon in behalf of this institution, I have reason to know that this same cold, calculating individual put a fifty pound note into the plate! And he is, besides, an annual subscriber to an auxiliary society. (*Applause.*) "Oh!" but some of you may say, "this is his hobby, and every man likes to subscribe liberally to his hobby." I tell you, however, that this also is not the case; for this gentleman is now engaged in erecting a chapel, which will cost no less a sum than £3000, every fraction of which comes out of his own pocket. (*Cheers.*) I may be told now, that he is some old bachelor. (*Laughter.*) This is also a mistake, for he happens to have been married twice. (*Cheers.*) "But," it may be said, "although he has had two wives, he may have no children, and therefore no one to inherit his wealth." This is a

mistake, too; for he happens not only to have children, but grandchildren; yes, and two batches of them. (*Great laughter.*) And notwithstanding his great liberality, all of them are well provided for. I will next be told, "Oh! the man was left this money, and never knew what it was to earn it; or he has been left an enormous legacy, which he little expected; or he may have gained a twenty thousand prize in the lottery, by some lucky turn of the wheel of fortune." Here, again, you would be at fault; for the man made all his money himself. (*Cheers and laughter.*) In short, this generous man is a plain, honest, conscientious, Christian Englishman, who has many to provide for, and does provide amply for them all by his labours; but who, with the fruit of his labour, contrives to come forward and answer the demand for every good work, brought home to his understanding and his conscience. Not being present at this meeting, he has not had, like you, any excitement to stimulate him to this act. Let me see, then, whether this cold, calculating man—this twice married grandfather,—will outstrip in his closet the efforts of those, who, under the influence of a London fever of zeal, are boasting of London efforts. (*Great cheers.*) If his example be not followed, what a reproach will it be to you! You have, Mr man, with great kindness, end to explain the deficiency in the butions. I confess, however, th may seem presumptuous to e banker in matters of finance, t logic did not quite convince me that such explanations will pas thing, when the missionary bil home to the directors; for they paid with cash, and not with say, then, when other societies ing in their funds, it would be if we were to fall behind. Oth ties are but the wings of that gre of which your Society forms the If you become weak, and give w wings must also yield to the pow foe; and your missionary labour crippled, unless this institution ed by liberal contributions. I leave to second the resolution.

The Chairman.—Ladies and men, I must put the resolution t the usual manner first. All who of the resolution, will, therefor the same by holding up their ha all who are determined to suppor tically and effectually, by putti their hands into their pockets.

The resolution was then ca laughter and applause.

Review.

We are greatly disappointed in not being able to continue the Review of German Neologism, translated for our work from the *Archives du Christianisme*, and a part of which has appeared in our last three numbers. We had no doubt, when the publication of this Review was determined on, that the Nos. of the Archives in which the continuation was to be inserted, would reach us long before the present time. Such, we regret to say, has not been the fact—We have no doubt that the Nos. have been sent; but the last that has reached us is that for Nov. 1828, which contained the part of the Review which we published last month—In the mean *time, a friend has sent us a brief notice of a work which he thinks, with many others, should long since* have been reviewed in our lany. We can only say, are sorry for the disappo but cannot criminate ours an omission which, like a similar kind, our nume gagements sometimes, an times our scanty pages, l bidden us to supply.

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FOR THE CHRISTIAN ADVOC

A REVIEW OF CHRISTIAN LITERATURE, *in a Serie courses by Thomas B. Ba tor of the Presbyterian Snowhill, Maryland. phia, published by E. Litt*

For offering a review of now three years before the an explanation may reas demanded. It is this:

g since noticed in some
d literary periodicals,
a Religious Miscellany
y persons of a different
from that to which the
igs, has never, so far as
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s publication, connect-
Presbyterian church.
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Presbyterian commu-
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ity, eats out with his

speculations the heart, the very spirit and essence of the Bible, and leaves only the letter, the mere shell without the substance—this heavenly consecration must forever render it dear to every Christian, whose piety can love the religion, and whose intelligence and taste can relish the literature of divine revelation.

The volume before us consists of eight discourses, composed in a neat style, easy and original, and without, so far as we can see, any appearance of affectation or imitation. Although to persons unacquainted with Mr. Balch, his composition might seem to be the result of much labour and study, yet one accustomed to hear him converse, and preach, as he generally does without writing, would recognise the same general accuracy and neatness of language, and the same lively fancy and inventive imagination, which are exhibited in these addresses.

These sermons convince us, that the author has travelled as much among the bowers, and drank as often and as deeply of the fountains of elegant literature, as most men of more years than he has seen.

He believes the *Drama* to be an incorrigible enemy to morality, and places it under the ban of Christianity. He thinks, that Sir Walter Scott in his novels, "has chilled every moral feeling in his description of the reformed preachers, rent the scriptures to pieces, and scattered them far and wide over the pages of romance, and taken the name of the Lord his God in vain." For this, some of the novel and stage connoisseurs affect to esteem him as an enemy to elegant literature. The charge is however unjust. He only opposes its devotion to what they esteem a *Deity;* but what he more piously, and no less intelligently, *knows* to be an *idol.* He would not dry up the fountains of the Muses, but he would purify their waters. He would not cut down the grove of Academus, but

he would demolish its superstitious fanes, and its idolatrous altars. He would have every highway, and every footway, passing through its shades, to be so laid, as to lead directly to Mount Zion; and the Castalian fount to be sanctified by mingling with the waters of Siloah.

The work is intended to be popular, rather than profound. It is notwithstanding instructive and entertaining; and if we should judge by the effect which reading it produced on our own minds, we should also say *impressive*. Few sermons, however profound, combine these characteristicks in any considerable degree. The work is well adapted to profit literary youth. Pious and intelligent young people of either sex, could scarcely rise from the perusal of it without finding their scope of information enlarged, their literary taste gratified, and their religious feelings improved; or without at least, some impression, that the most proper place for literary ardour is the altar of religion.

The work before us may be recommended to every parent who, with literature, would also cultivate Christianity in the minds of his children, as a book that ought frequently to be read in his family. And as it always considers literature in relation to Christianity, weighs it in the scales of truth, shows what is its real value, and in what it is found wanting, describes its temptations and its disappointments as well as its pleasures, it ought to be in the hand of every collegian, and might not be found altogether unprofitable even to theological students.

We close this short review with an extract from the sixth discourse; intended for those who are ardent in the pursuit of letters, but neglectful of religion.

"But what can literature do in adversity?

"It sometimes shows a spot of sunshine on the heavy cloud, but it cannot roll away the cloud. Possessed of delicacy and refinement of feeling, keen is that anguish, that has often preyed on men of genius. The world reproaches them for their inattention to their temporal affairs, when perhaps they deserve not the reproach. Men prove treacherous in whom confidence has been reposed; even courtiers, princes and kings have been guilty of ingratitude. Patrons withdraw until perhaps the man of genius, whose name is to adorn the latest annals of the world, expires in a hovel. Facts seal the truth of this representation.

"But can literature make provision for death?

"Not to speak of the pains which precede this momentous event, when disease wastes the body and fatal consumption cleaves fast to its victim—What are days then, but days of mourning, and nights, but nights of anguish? Reduced to the feebleness of infancy, the mind impaired, memory losing its recollection apace, the fancy wild and unmanageable—Lord what is man that thou art mindful of him! Come here idolater of literature, and look upon the dim eye, the hollow cheek, and dejected brow of one like yourself, who has explored all science, and gathered goodly pearls out of every field but that of divine truth."

Literary and Philosophical Intelligence, etc.

A new theological work is announced for publication in Paris. It is to be entitled, The Gazette des Cultes, and will be published twice a week. Its motto is "*Civil* and Religious Liberty throughout *the World*." One professed object of the work is to expose the machinations of the Jesuits; to detail the superstitious rites at the planting of crosses, and other Popish ceremonies; and to reveal the intrigues of Rome. The civil disabilities of British and Irish Catholics were intended to have

prominent feature of discussion, :opic is of course superseded.

:squirol, the first authority in ipon the subject of insanity, states, io country is it so frequent as in , which he attributes to irregular life; the excesses attending an l state of civilization; marriages :d solely from motives of interest ion; anxieties attending specula- he idleness of riches; and the spirituous liquors. The changes in in France within the last thirty : says, have been more productive ity than all the political turmoils. irks:

gion no longer intervenes, but as :orm, in the most solemn transac- life: she is no longer a source of ion and hope to the unfortunate; ciples have ceased to direct the nding in the narrow and difficult ife: every source of kindly feeling n dried up by cold egotism; the :k affections, respect, love, autho- l the consequent mutual depend- each other, have lost their influ- very one lives entirely for self. e is only regarded in the light of unimportant ceremony; education ome vitiated, cultivating the mind lecting the heart. If the habits of he women in France, their almost e devotion to the study of the arts sing, their immoderate taste for ading, for dress, and frivolities of escription, are added to the above there will be no longer reason to at the perverted state of our morals, publick and private life: nor shall any right to complain if nervous , and especially insanity, are ra- creasing; so indubitably true is it, atever appertains to man's moral as the most intimate connexion is corporeal well-being, and the ation of his health. It is therefore greatest importance to avoid matri- unions between individuals born of parents; to adopt a system of edu- more religious in its character; n must be better trained to bear op- n to their caprices; their moral and tual feelings should not be excited r-exerted by the too early applica- their faculties to study; errors of st be strictly avoided; and their pas- ould be controlled and judiciously d."

ampollion writes with enthusiastick on of the ruins of Thebes; he views opean edifices as but the work of , in comparison with these gigantic res; he discovers the portraits of st ancient Pharaohs represented ds of times in bas reliefs; the cam- of Sesostris; and the name of Judea among those of thirty conquered nations; with a sculptured commentary on the expedition of Shishak, king of Egypt, against Jerusalem, related 1 Kings xiv. We must think our learned traveller somewhat sanguine in some of his conclusions.

In an address delivered to the graduates of the Columbian College, at Washington, by T. Sewell, Professor of Anatomy and Surgery, the following admirable rules of conduct are strongly urged:—

"1. Maintain a scrupulous regard to truth. Although there are many cases in which it is highly proper for the physician to encourage the hopes of his patient and dissipate his fears, there is no case in which it is justifiable to do it at the expense of truth. To conceal from a dying man his situation, not only involves a sacrifice of truth, but is a violation of the highest principles of honour and justice. 2. Be attentive to the sufferings of the poor. 3. In your professional intercourse, assiduously cultivate a pure and elevated style of conversation, urbanity and gentleness of manner, and kindness of heart. 4. Maintain a due observance of the Sabbath. The observance of the Sabbath, and an attendance on such devotional exercises as are within your reach, is a duty you are bound to perform as far as is compatible with the urgency of the cases committed to your care; and it will seldom happen that your cases are so urgent, or your practice so extensive, as not to be disposed of during the interval of publick worship. Dr. Rush used to say that he never knew a time when his professional business in Philadelphia did not admit of his attendance on publick worship at least half of the day, and he never failed to inculcate the importance of this duty on his pupils. Another custom recommended and practised by this distinguished philanthropist and physician, will be equally worthy of your imitation as soon as your circumstances will admit; that of bestowing all Sabbath fees on objects of charity. 5. Guard against infidel sentiments. Whatever may have been the moral and religious state of the profession in other times, and in other countries, its present condition, and particularly in the United States, shows us that there is no necessary connexion between the science of medicine and scepticism; and it must be gratifying to the profession to recognise the fact, that all the most eminent physicians of our country openly espouse the Christian religion, defend its doctrines, and give the whole weight of their influence in support of moral and religious institutions. Remember that the way of infidelity is downward, and that when you once enter it, every succeeding step will urge you onward with increasing celerity. Few have trod this dark and fearful path, and returned to warn others

of its fatal termination. 6. Observe strict temperance in the use of ardent spirits. 7. Abstain from all games of chance, as a practice alike degrading to you as men, and inconsistent with the dignity, and the high and important duties of your profession. 8. Discountenance and abstain from the practice of duelling. 9. Keep constantly in view the moral obligations you are under to your patients and to the community. The moral and religious influence of sickness is, no doubt, highly beneficial to the best interests of man, and of society. At this time the stoutest heart is softened, old animosities are forgotten, the mind looks back with regret upon the errors of past times, and extends itself forward with new and better resolutions to the future. Old vices are broken off, and the mind then, if ever, is open to the convictions of truth. The frequent opportunities you will enjoy of promoting and strengthening the good resolutions of your patients, and especially if suffering under the consequences of vicious conduct, ought never to be neglected. Your counsel and reproof will be listened to with respect, and received as tokens of friendship, whenever they are imparted at proper seasons, and evince a sincere interest in the welfare of the individual to whom they are addressed."—*Ch. Obs.*

Extract of a Letter.—The curiosity, which it is my purpose to introduce to your notice, is appropriately called the ICE MOUNTAIN. It stands in the county of Hampshire, not far distant from the road leading from Winchester to Romney, and near a small stream, called the North river. It is not of very great altitude, nor are its sides very steep or precipitous.—About half a mile or perhaps more, of that side fronting the west, is formed entirely of stone from its base to very near its summit. These stones, varying in weight from one to ten or twenty pounds, lie loosely together and may be easily removed with the hand—no earth of any consequence being found among them, of course no trees can grow there, and the only shrubs to be found are a few wild currant bushes.

The side of the above mentioned mountain is fully exposed to the rays of the sun, from 9 to 10 o'clock in the morning until sunset, without any intervening mountain or grove to protect it. In this mountain may be found at all seasons of the year, in summer as well as in winter, an abundance of ICE.—It is procured without the least difficulty; it is only necessary for the stones lying on the top to be removed, the ice will be found lying among and adhering to other stones, in pieces of different sizes, all as hard and as firm as in the winter season. It was on the 4th of July last, that I visited this mountain; and it will be recollected that prior to that time, there had been some very warm and oppressive weather, nevertheless, with the assistance of a gentleman who accompanied me, I procured a plenty of ice; and I am very confident, that in the space of ten minutes, we could have found more than we could have conveniently carried. So easily is it procured and so abundantly is it found, that persons living in the neighbourhood, are in the daily habit during the summer months of procuring it for the use of their families.

The ice I saw, was found near the foot of the mountain, but I was informed, and have no doubt, that it might be procured a considerable distance up the mountain; but the difficulty of ascending over the loose rocks, and indeed, the danger of those from above tumbling down in the removal of those below, prevented my ascertaining the fact. Out of this mountain, and through the stones, there issues a strong current of extremely cold air. It is not like the common breeze that blows over our fields, abating at intervals, but is continual and unremitting, and is as cold as the wind in the middle of December. From my recollection of the Blowing Cave, mentioned by Mr. Jefferson, in his Notes on Virginia, I am pretty confident the current of air which issues from this mountain is much stronger than that from the Cave, and greatly colder. It may be furthermore mentioned as descriptive of this singular mountain, that a gentleman who lives near, and whose plantation lies adjacent to the mountain, has built among the stones a small house, for the purpose of keeping fresh meats, butter, milk, &c. I saw, when there, icicles hanging from the bottom logs of this house, as firm and as hard as are found here in the depth of winter, and was told that it was not uncommon to find the flies and insects, attracted by the meats, &c. lying numbed and motionless upon the stones.

As may be supposed, a person, on approaching the mountain, experiences a manifest change in the atmosphere, and, I have no doubt, that in the warmest and most sultry day, a person, by remaining on it for a few hours, would feel a coolness almost disagreeable.

I have thus given you a very imperfect account of the Ice mountain; the causes which conspire to produce this singular phenomenon, I am not able to explain, and shall not, therefore, make the attempt, but shall leave the task to others who find more pleasure in such investigations. M.

Amherst County, Virginia,
July 22d. 1829.

Religious Intelligence.

NS OF THE GENERAL ASSEMBLY IE PRESBYTERIAN CHURCH.

ay be recollected that in the cular of the Executive Com- of the Board of Missions of esbyterian Church, published Christian Advocate for July t was stated that "a monthly cal, under the title of *The nary Reporter*, was in con- tion;" but that "in the mean religious periodicals already shed would be employed to to the publick the state- which it would be the duty committee to make." These ents have accordingly, for ing more than a year past, ublished in the Christian Ad- and the Philadelphian. But me originally contemplated rrived, and arrived more ly than was expected, when mmittee believe that a "Mis- y Reporter" is demanded to known, more generally than otherwise be done, the various ns of those missions which esbyterian Church, in her dis- e character, is now patroni- ith a most laudable spirit of ity and activity. Arrange- have therefore been made, in t with the Board of Education General Assembly, for issuing thly publication, in which all portant proceedings and mea- of both these Boards will be ed, together with a statement result of their several opera- This publication we cordially earnestly recommend to the age of all our friends. We ransfer from its proof sheets pages all the Missionary In- nce it may contain, as well as ost important information re- to the Board of Education: s our publication will be co- *raneous with that of* The Missionary Reporter, our readers will receive the intelligence it communicates, as early as those to whom that paper is sent. The thirty-third communication given below is the last that will be marked numerically, as the Christian Advocate and Philadelphian are no longer the *exclusive* channels, through which original communications from the Assembly's Board of Missions will be made to the publick.

THIRTY-THIRD COMMUNICATION.

Virginia.

A missionary of the Board, who has recently been travelling in this State, under date of July 11th, 1829, writes to the Corresponding Secretary as follows:—

"We came a pretty direct course through the Western part of Virginia. Some parts of this old Atlantick state are very destitute of the means of grace. They have *occasional* supplies by Methodists or Baptist brethren; but these in some situations, like angel visits, are 'few and far between.' You doubtless have been informed, that *whole Counties* are yet destitute of what some call efficient gospel labourers! Could your ears hear what mine have by way of *profaneness;* could your eyes behold the wretched effects of *Intemperance;* and could you see the evident marks of *destitution of conscience* which abound there; I think you would call it *Missionary ground*, and have some desire to see it brought under *moral cultivation!*"

OHIO.

Extract from a Monthly Report of a Missionary of the Board, dated July 15, 1829.

In the congregation of —— I have preached three times, and made six family visits. This is an infant society. It embraces only twelve members, and could do but little to support the gospel, but is by no means unimportant as a field for missionary labour. Here, as perhaps in almost every other destitute district of this Western country, there is a great variety of denominations professing Christianity. Delusive, destructive errors are taught, often with much zeal; and thus the carnal mind, which is enmity to God, becomes more and more inclined to cavil, and more full of prejudice against the humbling doctrines of the gospel of Christ.

And here permit me to remark, that I should be grieved to see any, in advocating the doctrines of our church, resort to such a method as is not uncommon in our land, yet that it is my firm persuasion, that the cause of truth suffers for want of judicious pieces adapted to correct certain misrepresentations, and to preserve those who are "carried about with every wind of doctrine, and cunning craftiness, whereby men lie in wait to deceive."

In discharging missionary duties during this month, I have travelled one hundred and sixty miles, made thirty-six family visits, preached twenty-one discourses, addressed three sabbath-schools, and distributed one thousand pages of religious tracts.

For the missionary funds of the General Assembly I have received as follows:—By donation in the congregation of Dearfield, of Peter Lazarus, and John Hartsell, each one dollar; of Frederick Lazarus and Abram Hartsell, each fifty cents.

Received, by collection from a few individuals in the congregation of Newton, one dollar and twenty-five cents.

Also by collection in the congregation of Springfield, nine dollars: amounting to $13.25.

Praying that the Lord may bless the efforts of the Board to build up the waste places of Zion, giving wisdom and success to their operations, I remain with sincere affection, yours."

KENTUCKY.

Extracts from the Report of a Missionary of the Board, dated July 7, 1829.

You have already received a brief detail of my proceedings until the first of May. Since that time my labours have been employed in the same field, and according to the same general plan. I have preached in the last two months sixty times—attended two days in different congregations to catechetical instruction—organized and attended another very interesting Bible class—made preparation for the commencement of two more Sabbath schools next Sabbath—and assisted on three sacramental occasions; at one of which two, at another, four, and at another, seven persons, were admitted as members of the church, on a profession of their faith in Christ.

Thus you have laid before you in few words, the way in which, as your missionary, I have attempted to discharge the duties of my station. Since entering on the field of labour, I have had occasion to travel upwards of 2000 miles in order to "preach the gospel *publickly* and from *house* to *house*"—have been permitted and enabled to preach 160 times, besides delivering exhortations—addresses at prayer *meetings* and on other occasions—have laboured statedly in ten different counties—through which I took a monthly circuit—preached occasionally in 34 different towns, *villages*, *congregations*, and *neighborhoods*—have met with all that variety of character which is known so extensively to pervade our Western country—have addressed people occasionally in six court houses, and 22 churches—occupied by five different societies of Christians. What the result will be is known only to Him to whom "*all* things are naked and open." He will reveal it when he makes a full disclosure of the facts recorded in the book of his remembrance. To us at present, though the manifest effect is not such as could be desired, yet there is much cause for encouragement. In general, the attendance on instruction was very good, both as to *number* and *order*. The Sabbath schools—though at first opposed in some degree by those who say they are "not in favour of *teaching children religion*, but *more than making men preachers*"—continue to prosper; and are already bringing forth such fruits as to attract the respect and admiration of the *wise* and *good*. The introduction of catechizing produced a thrill of joy in the bosoms of some of the excellent of the earth who are bending under a weight of years. Such, say they, was their privilege when young. The great majority both old and young took a most lively interest in this exercise. Many of the most enlightened and pious of the different branches of the Christian church, as well as many who are connected with no society, are very solicitous to have a continuance of those labours among them. And some plead with streaming eyes for me not to leave them, for "what" say they, "will become of those few scattered sheep in the wilderness?"—One small congregation of about 60 members would raise about 150 dollars for half the time of some devoted minister—but can get none.—Two other united congregations will about double this subscription for the entire labours of a Pastor—and give such attendance to his labours as is itself a luxury more than earth can afford. Still, owing to the indigent circumstances of a great number of those among whom I have laboured, and most of all, owing to the love of money and deep rooted prejudices against giving any pecuniary aid to benevolent or religious operations; the collections have been small. In some places it has been thought advisable not to mention the subject of contributions, and on all occasions it has been made entirely a matter of choice with the people. So that I may freely say, what has been received has been from "*cheerful* givers." $60.68¾ is the amount collected, now in my hands, for the Board of Missions of the General Assembly. It has been obtained from the following sources—

ed in P. R. Congregation	$17 58¾
in Binson do.	9 25
in Big Spring do.	4 00
in Lawrenceburg do.	5 85
at Mount Vernon	5 12½
at Shepherdsville	4 87½
an individual near New-stle - - - - -	5 00
do. near Louisville	3 00
sundry individuals at dif-rent places - -	6 00
	$60 68¾

—

s from the Missionary Reporter.

VORD FROM KENTUCKY.

llowing is an extract from a high-iting communication received at e of the Board of Missions some nce. It was written by an aged n, of elevated piety and high in the church, and contains sen-not only worthy of its author, but also, of the candid and serious tion of every conscientious Pres-We feel it to be due to ourselves, rvants of the Presbyterian church, s to our kind and valuable corres-, occasionally to make known to ches, the views and sentiments e entertained by enlightened and l individuals, respecting the ope-f the Missionary Board. The sen-expressed in this communication, reason to believe, are those enter-a very large number of the most shed ministers and laymen, con-ith our church in Kentucky, and f the other western and southern

General Assembly is, under Christ, t bond of union that must hold to-at immense mass of Christians, he name of Presbyterians in these States. I am aware of the value, e reliance that is placed upon our n of faith, and book of discipline rnment, as bonds of union. But I that these books, valuable as they d to the church, without the liv-eration of the Assembly, much in ion that the scriptures would do orld, without the living ministry. ated that there are some instances n ignorant and sinful men have ught to the knowledge of Christ, g God's word, and without a liv-stry. But we defy an instance to ced, where any church has remain-y length of time united and pure, a living, energetick executive. We lamentable example in our own of what a church is, and what she brought to, for the want of a liv-getick, *ecclesiastical council*. The *these remarks was in Boston, r or five years ago, when Soci-VII.—Ch. Adv.*

nianism was yet but a little monster in that town, for at that time it was almost entirely confined to the city; it was then predicted what things would come to, unless they could erect some acknowledged tribunal, before whom errorists could be brought, and by whom they could be held up to publick distrust. And without the spirit of prophecy it may safely be predicted, that unless the New England churches have some common barrier thrown around them, such as is the General Assembly to the Presbyterian churches, inroads will continue to be made by the wild beasts from every desert, until the fair garden of God shall be trodden down, and become worse than the mire of the streets—become the hold of every vile and ravenous beast. It is just as impossible that a society of any kind can long exist without a head, as it is that a decapitated body can live and breathe. The Jewish church had God for its head. The Urim and the Thummin, the word of God about the tabernacle, the perfect intercourse that God held with Abraham, with Moses, with Joshua, and with Samuel, were intended by God to direct every eye to *himself*. So soon as this intercourse ceased, the Jews were scattered to the four corners of the earth, like sheep without a shepherd. The apostles, and their immediate successors, sustained to the Christian church the same relation, and combined with themselves the same power, that Moses and the prophets did respecting the Jewish church. And so soon as inspiration ceased entirely, and the people had no infallible guides to look to, the mass, leavened as it was with the growing and holy spirit of Christianity, began to crumble to pieces, and hence prelacy and popery arose, and formed a bond of union which held the disjointed materials in some degree of proximity until the reformation. What is the history of all the ecclesiastick councils that have ever convened, but the history of the weakness of the great mass of the church seeking strength and union, and safety, from the aged, the wise, and the good. The people of the nineteenth century are just such beings as have inhabited our world from the beginning. This may be, for aught I know, the "*age of reason*;" I am sure it is the *age of speculation*, and next to our imagination, nothing so much needs the bit and rein, as our speculations. In addition to this, the present, if it be not the harvest of the world, is surely the dawning of that three hundred and sixty-five thousand years that is to bless our world. Amidst the wide spreading blessedness which the last thirty years have given birth to, what American Christian does not think of the Presbyterian church and her General Assembly? I do not believe that any ecclesiastical council ever met on earth, that sustained so important a relation to the church of Christ, as does the Gener

Assembly of our church. The venerable assembly of Westminster had a specifick object to accomplish. Their work was performed, it seems to me, under something like a spirit of *inspiration*. The Assembly of our church have not only to guard the invaluable treasure committed to their hands by God, and by his servants, the Westminster divines, but they have to overlook, and keep enclosed, the most extended spiritual vineyard ever committed to the hands of man How shall this vineyard be kept safe, and be well cultivated, if I am permitted to work with what tools I choose, and when, and where, and how I please? If labourers are to be hired into the vineyard, am I, or any set of men, to be permitted to employ them, without being amenable to the General Assembly, the great fountain of delegated power? If so, then let the Assembly be dissolved, never to meet again, and let every man do that which is right in his own eyes. If this is deprecated, then let us soberly submit to the truth, that the Assembly is of right the only bond of union and fountain of action to the Presbyterian church.

One thing I deeply regret, viz. That when our Assembly was first organized, and our church constitution formed, it was not made a law, that no minister under thirty years of age could be a delegate to that body. Look at our political restrictions on this subject. And shall the children of this world always be wiser than the children of light! Is it less important to have a seat in the General Assembly of our church, than to have a seat in the Senate of the United States?

The nature of the case makes it proper, that every sect should have its own Missionaries. It has been said that Missionary Societies, like Bible Societies, ought to be projected upon the *broad theatre* of the *world*, and ought to be conducted upon the principle of universal catholicism. This plan has greatly outrun the present state of the world, and, as I think, the indications of Providence; and I am by no means certain, it is not inconsistent with the original principles of our nature, with what will exist in the most perfect state of the millennial glory. All Christians will probably never wear the same livery, or be called by the same name. At any rate, this time has not come. My age, and the great probability that I shall never again be a member of the Assembly, must plead my apology for intruding my thoughts on a subject which I deem so vital to the Presbyterian church. It certainly is something like a self-evident truth, that just as far as the General Assembly permit our Missionary concerns to pass out of her hands, so far she lessens her authority over the churches, and endangers innovations both in doctrine and discipline, connected with the most awful results"

AN APPEAL IN BEHALF OF FLORIDA.

The following communication was received a few days since from a highly respectable clergyman, who went to Tallahassee, under the auspices of this Board, in 1828, and is now engaged in teaching and preaching in that place, and its immediate vicinity; and has enjoyed peculiar advantages for becoming accurately acquainted with the character, condition, and moral necessities of the people of Florida. It is earnestly hoped that this powerful and affecting appeal to young men of piety and talents, who purpose entering upon Missionary labours, during the ensuing autumn, will be deeply felt and duly appreciated. It would be highly gratifying to the Board of Missions, to commission and send forth at least two devoted Missionaries to this important field, without delay. And are there none to respond to the call of the church, "Here are we, send us?" Towards the close of his letter, the writer states that a Sabbath school is about to be formed in Tallahassee, and then remarks:—"*Tracts* are very much needed in this country. Could not a small bundle be forwarded from New York, or Baltimore, to Magnolia, the port of Tallahassee?" We leave the fact stated, and the inquiry suggested, to make their way to the hearts of those whose province and privilege it is to give wings to these silent messengers of mercy and salvation.

"*Tallahassee, Aug.* 4, 1829

Reverend and dear Sir,—I am anxious that the character and the claims of Florida should be presented to the minds of those young men in the north who are preparing to enter this fall upon the field of Missionary labour, because I am candidly of opinion that there are here a few important posts that ought to be occupied as soon as possible, by men of the proper stamp. I therefore take the liberty of laying before you a few facts in relation to this country, and of requesting you to present them to the consideration of such persons as you may deem best adapted for the service. Florida is a new country, and when this is said, much is implied—much that will be but poorly comprehended by those who have never been beyond the Alleghanies, nor below the Potomac. In every new country, there are many circumstances which operate unfavourably upon the moral and religious habits of the community, and which tend to embarrass and discourage the preacher of the Gospel. The pressure of business is necessarily heavier than it is in old and established communities. Plantations must be cleared up, as well as cultivated; houses are to be erected—the whole apparatus of agriculture must be provided—while at every step difficulties and delays are encountered, unknown to those who have never expe-

Under these circumstances, ge that human nature should lop its gravitating propensi- the thoughts and feelings of ily so much occupied, should me absorbed in worldly busi- inness of the population too, venience which attends their emselves together, unite with usiness in keeping them at n the Sabbath. Difficulties every Missionary, who visits , must expect to encounter; portion of them will be en- e.

iderations, however, magni- ance no less than the diffi- ndertaking How important ese deteriorating influences nteracted—that society, in ate, should be cast into the Gospel—that the foundations d literary institutions should that they may be deep and the sanctity of the Sabbath uarded, and its obligations e people, in all their weight e, and that Tracts and Bibles persed abroad, carrying the e who visit not the sanctuary. uany circumstances, then, Florida, in common with ntries, an arduous and dis- t, at the same time, an im- *herefore*, an inviting field for our.

her considerations, however, this a *peculiarly* interesting field.

advantages, and holds out surpassed, in some respects, by no other section of our e climate is pronounced by eak from experience, to be t of Italy, and hitherto has salubrious; a portion of the fertile, and is believed to be apted to the cultivation of the most profitable of crops, erage produce of more than ; the inhabitants are charac- lligence, hospitality, and re- rge proportion of them hav- y been among the most re- nbers of society in the older

ect Florida differs from most , where the rough aspect of finds its counterpart in the of the people. This circum- mportance, because we feel expect that religious and li- tions will eventually meet support from such a popula- l, munificent appropriations *been made by Congress* for *publick schools* and a univer- sity; the lands selected for this purpose are among the most valuable tracts in the territory. It will be some time, however, before they will become available, and indeed the history of the mismanagement of publick property in other states, warrants the apprehension that their whole value may ultimately be squandered. I forbear to dwell upon the picturesque beauty of the natural scenery—the glowing brilliancy of an almost tropical sky—the elasticity, buoyancy, and blandness of the air—the beauty and profusion of the flowers—the verdure and majesty of the forests—these are matters which, though they may not have lost their charm for the heart filled with the spirit of missions, have nevertheless been superseded in their influence by stronger motives, and deeper and more intense emotions.

The principal inquiry, no doubt, will be, what materials are there to be operated upon? Is the field ripe for the harvest? The inhabitants of the territory amount already to about 25,000 souls, and are rapidly increasing in number. The half of this population, probably, resides in Middle Florida, or within 100 miles of Tallahassee, the capital. Tallahassee itself contains upwards of 1,000 souls. In the whole district of Middle Florida, containing about 12,000 inhabitants, there is no Presbyterian preacher except myself, though in many parts of this section of the country, the majority of the people are favourably disposed toward the Presbyterian system of doctrine and discipline. I have ascertained, in a recent tour made for this purpose, that the two counties immediately westward of this, would each afford an interesting field for a Presbyterian Missionary. I have spoken to some of the most influential characters in each county, who manifested considerable anxiety to engage the services of a preacher, and urged me to lay their wants before a Missionary Society. Owing to the pecuniary embarrassments of the country, however, missionaries would have to rely, at *present*, almost exclusively upon the Society for remuneration. They might live in either of the counties to which I have referred, free of expense. Invalids retiring before the severities of the northern winter would find a delightful retreat in Florida; and were they disposed to engage in the business of teaching, they might gain a cordial admission into the most respectable families as private tutors. Those, however, who come as missionaries, ought to possess the *mens sana in sano corpore*. They ought to be men of intelligence, because the people are intelligent; capable of appreciating the force of an argument, and the fairness of an illustration. They ought to be men of enterprise and active habits, because the inhabitants are sparse, the country new, the discouragements many.

SYNODICAL AND PRESBYTERIAL REPORTS.

SYNOD OF OHIO.

The Board of Missions under the Synod of Ohio, in their last Annual Report to this Board, state—

"That during the past year, they have employed twenty missionaries, most of them for short periods, amounting in the aggregate to twenty-five months and a half. From these Missionaries, they have received reports of twenty-one months and a half missionary labours. In performing these labours, our missionaries have visited 140 places, preached 604 sermons, received into the church 13 members, baptized 9 adults and 16 infants, and administered the Lord's supper six times; and from their reports, the Board have received increased evidence of the anxiety among our vacancies, to obtain the stated means of grace. We regard the present as a time peculiarly auspicious for missionary efforts in this part of our Zion. There is demand and room for at least fifty additional ministers and missionaries within our bounds, and after a few years' labours, we think that this, or even a greater number, would receive their whole support from their congregations. We rejoice that our Parent Board, and the Am. H. M. Society are beginning to direct their Missionaries to this field, and hope that they may be enabled greatly to increase their efforts in our behalf.

The amount of our collections for ordinary missionary purposes is about $600. In addition to this, the members of the Synod pledge themselves to the Board for $400 per annum, to support our Missionary to the convicts in the Ohio State's Prison. From this Missionary, we have received a favourable report. The convicts generally appear to give good attention to his preaching, and several have felt much gratitude for his efforts to do them good; his whole time is devoted to that station. He reports that in conversing with them in their rooms, he has frequently seen them affected even to tears, and that some of the prisoners, of their own accord, established a prayer meeting, to be held on the Sabbath morning. He is encouraged to hope that his labours among these wretched men have not been in vain, and that through his instrumentality some three or four have been changed."

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WESTERN RESERVE SYNOD.

"The Synod of the Western Reserve report to the Board of Missions of the General Assembly, that as a Missionary Society, during the year past, they have appointed three Missionaries, who have performed fourteen weeks of service. And *what is* peculiarly gratifying to the Synod, that two of these Missionaries, since their appointment, have become e
ed as stated pastors over two of
gregations, where we hardly dare
one year ago, that the people wo
soon supplied with the regular p
of the Gospel. By a partial, yet
revival of religion in Twinsbury,
opened the way for a minister of
pel to be settled in that place;
concurrence of favourable circu
in Florence, a minister is settled

Although this Society has not
that efficiency of exertion to wh
aspired, nor accomplished that
good it anticipated, yet in view
has been instrumental of doing,
couraged to go forward, praising
Redeemer for past success, and
him by humble prayer for future

WM. HANFORD, Sta

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PRESBYTERY OF LEXINGTON

The last report of this Presbyt
Board, is as follows.

"We have a wide and very de
gion lying within our bounds, an
pressing calls have been freque
for missionary labour; but we
had it in our power to supply
two or three suitable Missionari
the means for their support coul
obtained, there being two or thre
dollars already on hand. There
portions of our Missionary fi
must continue to be uncultiva
furnished with labourers by soc
ary Society. The population is
indeed, must remain so for ma
come from the nature of the co
the present summer we have t
of procuring the services of on
centiates.

Could the Assembly's Boar
this vast and waste region one
sionaries, much, we think, mig
for the interests of the churc

G. A. BAXTER, Moder
J. D. Ev

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PRESBYTERY OF MISSISS

The delegate from this Presb
last General Assembly, in a not
cretary, communicates the foll
sing intelligence, which we h
the means of exciting many ot
teries, to go and *do* likewise.

"At the Session of the Pr
Mississippi in October last, it
monsly resolved, that the Pre
prove of the plan for raising fu
Missions suggested by the Bo
sions in their circular, and rec
the churches under their care t
plan, and pay the monies so
the treasurer of the Presbyt
spring Session, to be forwarde
the Treasurer of the Gener
Ninety-five dollars, obtained

itions of fifty cents, have been
the plan meets with general

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ERY OF LANCASTER, OHIO.

stated meeting, the following
l resolution were adopted and
the President of this Board,

mittee appointed on the com-
of the agent of the Board of
the General Assembly, pre-
llowing report.
ytery of Lancaster view with
.titude to God, the exertions
arious Missionary Societies,
e the heathen, and to afford
astors, to feeble and destitute
our own land. They feel par-
ified with the vigorous endea-
y made by the Board of Mis-
iting immediately from the
ature of our church. To en-
n in their good work, we re-
adoption of the following re-

, The Board of Missions of the
embly, have recently com-
rse of vigorous and extended
omewhat suited both to the
churches and the spirit of the
bytery do consider it as one
ous omens of the present day,
ledge themselves, to sustain
ith their prayers and efforts
y can, consistently with pre-
ments."

—

ERY OF CHAMPLAIN, N. Y.

n the last Annual Report of
esbytery to the Board.

e a number of towns within
stitute of the means of grace
ister of our order, and seve-
ements, where the Gospel is
by any denomination of mi-
settlements are springing up
ness, which are very appro-
ionary ground. These are
es for every empirick in the-
his powers at proselyting;
readily and rapidly in such
any of the people would joy-
a messenger sent from you to
n the name of Christ, the
f peace. But their poverty
ngly as their spiritual neces-
are literally poor. In the
the three counties over which
y extends, the people do not,
able generally, to pay more
year. This is the common
ethren receive in Champlain
our Missionary the last year
pent some weeks in five of
nd was well received. The
fulness, could a Missionary be obtained, is promising. Souls are perishing for want of the means of grace, and we know of no other means of supplying them with the Gospel but by the liberality of the Board, which we have so often received, and for which we desire to be thankful."

—

PRESBYTERY OF WINCHESTER, VA.

To the Board of Missions of the General Assembly.

Dear Brethren—

At a meeting of the Winchester Presbytery, which commenced on the 22d ult. after much deliberation, the Board of Missions of the Presbytery was dissolved, and a Missionary Society was formed, auxiliary to the Board of Missions, of the General Assembly.

Under the former organization, the Presbytery was the Missionary Society, and the officers of the Presbytery as such, were the only officers known in the Missionary Society. Under the present organization, the society consists of the members of the Presbytery, annual subscribers, and delegates from auxiliary societies. It has its own officers and a board of managers, consisting of the members of the Presbytery, (who are managers ex officio) and eight laymen, who are chosen annually. The business of the Society is conducted by an executive committee of five members, chosen by the managers out of their own body. The funds of the society are to be chiefly employed in supporting missionaries in places where there may be a prospect of organizing, or building up permanent churches.—The design of the recent organization is to give more efficiency to missionary exertions in our bounds. When we look around us, we see much need for increased zeal in missionary operations. Our Society, which embraces the limits of the Presbytery, extends over a region of country embracing a population of about 240,000; and the best data on which we have been enabled to base our calculations, lead us to the conclusion that *nine-tenths* of these immortal beings are not professors of religion in any branch of the Christian church.

We state this fact with the hope that the attention of the Board will be turned towards us. In many parts of our destitute region, congregations might soon be gathered, and churches organized. At present, we have three or four stations where missionaries might be placed in feeble churches; and where, if they were supported in part for some time, under the blessing of God, numerous churches might be gathered. If we could obtain a suitable person, we would be willing to engage his services at once, trusting to God for the means of meeting the expense. But at present, we do not know of any suitable

missionary whose services can be obtained.

We trust that you can give us aid—You know the kind of man that we need in this region of country, and we do most earnestly request you to bear our wants in mind, and give us aid in securing the services of those who will be blessings to our Zion.

We rejoice in the extending operations and the increasing usefulness of your body. It is our desire to see the bonds of union between the Assembly's Board and all the churches under the care of the General Assembly, abundantly strengthened. We cherish the hope that any efforts which may be made to withdraw the attention and affection of any part of the Presbyterian church from that Missionary Board, which was created by the highest judicatory of our church, and is amenable to it, will not be successful; and will be overruled by the Head of the church, for the glory of his name and the good of his cause.

May the Lord bless you and crown your labours with abundant success.

By order of the executive committee,

JAMES M. BROWN, Secretary.

Berkely County, Va. May 21, 1829.

—

PRESBYTERY OF RICHLAND, OHIO.

Mansfield, Ohio, April 20, 1829.

To Rev. Joshua T. Russell.

Dear Sir,—The Presbytery of Richland in session at Frederick on the 17th inst. made it my duty to forward to you the following preambles and resolutions:

"Whereas at the last meeting of the Gen. Assembly, measures were adopted to render the Board of Missions under the direction of that body more efficient than formerly; and the Board having in consequence commenced an energetick course of action according with the spirit of the age, and in some measure calculated to meet the wants and expectations of the churches of our denomination, Therefore this Presbytery do rejoice in it as a most auspicious event, and do hereby resolve,

1. That we will sustain and aid the Board of Missions of the General Assembly in its operations, by our prayers, and such other support, as is within our power consistently to afford.

2. That both a sense of duty and a spirit of filial affection induce us to apply in preference to this source, for such aid as the feeble churches and destitute settlements within our bounds may require.

3. That while we gratefully acknowledge the kindness of the A. H. M. S. this Board would respectfully withdraw from its connexion with that Society, to act as a presbytery through our natural organ, the B. of M. of the General Assembly.

4. Resolved that a copy of these resolutions be forwarded to the Executive committee of the A. H. M. S. together with a respectful communication, asking our grateful sense of the kindness Board, in affording aid to a number churches within our bounds."

By order of the Presbytery,

JAMES ROWLAND, Stated Clerk of Richland Presbytery.

—

REPORTS OF MISSIONARIES.

NORTH CAROLINA.

Letter to the Corresponding Secretary from a Missionary of the Board, dated Cherfordton, August, 7, 1829.

Rev. and Dear Sir,—From Mor where I wrote my second repor directly to Lincolnton, where I four Sabbaths. Here are four c tions of professing Christians,—on ly engaged to support his respect The Presbyterian church here is tively small. Having appointe munion to be held the fourth Sab Sparrow, the pastor, who gives his time, and myself, commenced paratory labours, with the me July.) We held meetings abo times every week, and when not tially prevented, three times on both. We also visited from house—talking both to professors professors, and also praying wit them. Finally the communion This was truly an interesting s though only two were added to munion of the church, yet th Christian feeling is doubtless co raised, and the cause of the Red vanced.* And here I would me one of the elders recently res office of post-master, because he conscientiously discharge the t the office on the Sabbath day worthy of imitation.

From Lincolnton I went to Rev. Mr. Dickinson, in Nazare gation, Spartanburgh district, S

Although this congregation i in my prescribed bound, it lie From the state of excitement in gregation, which commenced du days I spent with them last s which has not only been kept u siderably raised by the indefat bours of their worthy pastor, vised to attend.

The meeting commenced on and terminated on the followin It was numerously attended fro ginning; and better order and tiring attention, I believe I nev any occasion. The whole numb

* Here they have also a Sabba which I attended and twice addr

vas 48, 15 of whom were
day evening, the rest had
a few Sabbaths before.
t about 30 persons publick-
ıaiety, and it is believed
.t number are deeply im-
s delightful to see the mo-
-with the boy of 13, at the
rd, for the first time, com-
ıe dying love and living
:our of sinners. The pros-
ıurch here are now quite
ım Nazareth I came to bro-
ere I am now resting a lit-
atigue. I have delivered,
ıth. 17 sermons,—three ex-
ended two communions, and
deal, but I cannot say pre-
n; also attended one month-
ributed a number of tracts;
120 miles. The amount of
be able to collect for your
mention in my last report.
r Sir, yours, most respect-

—

OHIO.

a Monthly Report of the Rev.
Deman, dated, Delaware,
).

in my charge three Bible
ıich I write questions.—Two
s are examined monthly, the
two weeks. We have four
ol Societies on the *Union*
schools in the four societies.
flourishing Tract Society,
about one hundred mem-
ve two Missionary Associa-
ign missions, male and fe-
ave also a prayer meeting
hich we attend twice a week.
attend to the monthly con-

e religion within our bounds
ıuraging than at any former
ımblies for religious worship
with far less difficulty, and in
ers, both in my charge and
I have ever before witness-
any places it is evident that
ıt work. In my own charge,
ıefore I received your com-
ıbour as your missionary, I
church twenty-five members,
ıble seriousness still remains

—

the Report of a Missionary
rd, dated, Goshen, Ohio, Aug.

ıck services are well attended,
ıltitudes throng the gates of
their frequent sighs and the
tears, manifest the pungency
of. There appears to be in-
ıntion amongst the youth, and
the old grey headed fathers and mothers, who have long refused to obey the gospel, begin to listen to and desire to hear the mild accents of the gospel of Jesus to cheer them in the prospect of death."

—

PENNSYLVANIA.

Report of a Missionary of the Board, dated, Alexandria, July 31, 1829.

Dear Sir,—I feel myself happy in being under the direction of your excellent Board, all whose measures, hitherto, appear so eminently calculated to promote the interest of evangelical piety, and which, from the success that has crowned your operations, seems evidently to have met with the approbation of the great Head of the church May all your future deliberations as regards the missionary work, be directed by the spirit of holiness and the infinite wisdom of the "Wonderful Counsellor," that you may not fail to succeed in gaining many subjects to the Prince of Peace, from the world which lieth in wickedness. This is the heart's desire and fervent prayer of your humble servant, who will endeavour, by the grace of God, to perform his respective part in the good work of promoting the kingdom of Him whose right it is to reign.

In the region of country assigned me, and in which I have been labouring as your missionary during the present month, there are four little villages all destitute of the *stated* means of grace, and *some* without occasional preaching from any denomination; the consequence is, that iniquity abounds, and a general laxity of morals prevails. In each of these places, I preach alternately on each succeeding Sabbath, and in their respective vicinities through the week. In some of the places my meetings are well attended, and in many instances, a deep seriousness and engagedness of mind is manifested during service, which promises something encouraging. But in other places, the reverse is the case. The greatest carelessness, indifference and unconcern prevails, not unfrequently scoffing and ridicule, and a general neglect to the preaching of the word and the means of grace. In order to ameliorate this deplorable state of things, I have "gone out into the highways and hedges, and compelled them to come in" to the house appointed for divine service, and I have reason for gratitude, that I have succeeded in getting many to attend who previously stood aloof from the house of God, and Gallio-like, cared for none of these things. Who can tell what may be the result? As the Lord has put it into their hearts to come, he may be pleased also to open their hearts to hear, and attend to those things which may be spoken in his name.

Many of the people with whom I have

conversed in private, I have found totally ignorant of the essential doctrines of Christianity, and some, indeed who had lived to the age of twenty or twenty-five, and could not so much as tell me who was the Saviour of sinners, though they could read, had read the Bible, and their parents had been from their youth, members of the church. This gross darkness which covers the people, I hope to see dispelled by the refulgent light of God's word. For this purpose, I have formed Bible classes, which I meet at stated times. I have, more than ever before, felt the need of tracts. After conversing with sinners on the all important subject of the soul's salvation, and after knowing the state of their minds, it appears to me like doing the work effectually, when parting, to leave with them an appropriate pithy little tract. A word fitly spoken, is sometimes salutary, yet it is often erased from the memory, even though it comes first with fervour, but "litera scripta manet." The little silent messenger may meet the eye again, and perchance, again, and eventually reach the heart. I shall soon have a supply of these.

During the present month I have travelled 168 miles, excluding 120 travelling to my appointed place, in which time I have preached 30 discourses, visited 55 families, with whom I conversed and prayed, visited and exhorted two common schools, revived one languishing Sunday school, well nigh extinct, and conversed with I know not how many individuals about the one thing needful, with whom I incidentally met."

—

WARREN, PA.

Extract from a Letter of a Missionary of the Board, in Bradford County (Pa.).

"The Presbyterian church of Warren needs help. They are composed of between thirty and forty members, and are labouring under all the disadvantages of a new county. They are struggling to their utmost, to enjoy the preaching of the word, and ordinances, but they cannot at present raise more than one hundred dollars. It would be an act of charity to assist them, and no doubt would meet the approbation of the Head of the church.

There is a great moral waste in this country. There is no settled pastor in this county, and only three stated supplies. In this presbytery, which is nearly 100 miles square, embracing 30 small churches, there is only one pastor, and a few other ministers. The prospect is gloomy; without help from some benevolent society, it appears that our Zion will die.

As these churches are all poor, and none of them able alone to support a preached gospel, it will be difficult for me, as a missionary, to raise much money for the Board; all the money that can is wanted on the ground, to aid the ing of the gospel, the Bible s societies, Sunday schools, and t societies."

—

ILLINOIS.

Extract from a Monthly Report sionary of the Board, in the ern part of this State, dated 1829.

"During the month past, I 233 miles, made 24 family visits 20 sermons, and gave several ex attended the monthly concert gave an address; formed a Bi Shawneetown, consisting of members, and catechised it twic ed the Sabbath school here once an address to the teachers an and baptized two infants.

In Shawneetown there is a crease still in an attention to th grace. We are much encoura success in the Bible class, an the blessing of God will render benefit to the youth, in partic place. I am also much encou to the duty of family visitatio reason to believe that this is th increasing the number of att the preaching of the gospel, a in a few instances, of increasin ber of those who are desirous est in the Saviour.

In Sharon church, there ar couraging symptoms; an unusu ness among Christians, and tw of seriousness amongst the non if no more.

The prospects of the Golco are unusually flattering. The more attention to preaching, more engagedness than we h seen. They are longing and a better supply of preaching.

At Equality no church is yet but if there can be a supply of I believe one will be gath shortly.

The churches of Carmi, and N exhibit nothing new worthy no The little churches in Wayne lin counties, are entirely destitu of another labourer."

—

NEW YORK.

Extracts from a Report of T Service, recently performed County, by a Missionary of t

"Six days, from Saturday, 1829, to Thursday, 22d, I was Settlement, between the falls nal, town of Niagara, a place and destitute, as to evangelica but rich in soil and crops;

rs's Settlement, in a corner of
, and near the Tuscarora vil-
l at Cambria. In the whole,
sermons, visited 2 schools, and
attended one conference, and
3 miles. All this is truly mis-
und. I was kindly received,
ord carefully attended to by
ne of the meetings were full
lemn, and the minds of some
impressed.
6th, in Davis's Settlement, in
Wilson, attended the general
and prayer meeting, and made
and heard the remarks and
d addresses of others. Full
s were present. There is a
il of religion here, great for the
lation; 40 have already joined
erian church—many have gone
Methodists; some entertaining
e not yet made a publick pro-
revival is chiefly among Pres-
It is a pure, genuine, and
ork, and I have not within
, attended so solemn and so
esting a conference.
riday, March 13th, to Wednes-
25th, 12 days, was employed
and I hope, faithfully, on the
l, and elsewhere in Cambria;
wistown, Youngstown, and in
nd woody parts of Lockport.
tances, a vast many, in others,
ne forth to the meetings; and
d reason to believe, that some
e alarmed, and the children of
ted and enlightened."
ie two months, the missionary
families, 6 common, and 5 Sab-
s—delivered 52 sermons, ad-
he Lord's Supper 4 times, bap-
3 infants, and attended 8 or 10
and prayer meetings. He
Sabbath and common schools
county are large and flourish-
le classes are doing well."

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APPOINTMENTS

e Executive Committee since ort to the Assembly, May 26, before in Commission.

uel Montgomery, 6 months, Co. Pa.
ry Van Deman, 1 year, Dela-

. Montgomery, 1 year, Pittsyl-
a.
elius H. Mustard, 2 months in

nder Logan, 1 year, in Pres. of Ohio.
is Gildersleeve, 6 months, in Pa.
.—Ch. Adv.

Rev. Edson Hart, 1 year, Trumbull Pres. Ohio.
Rev. William Wallace, 2 months, Olive and Cross Roads, Ohio.
Mr. George W. Warner, 1 year, Coshocton and Mill Creek, Ohio.
Rev. Richard Brown, 1 year, Warren Co. Ohio.
Rev. Salmon King, 1 year, Bradford Co. Pa.
Rev. Nahum Gould, 1 year, Cataraugus Co. N. Y.
Mr. John C. Annan, 1 year, Perry Co. Ohio.
Rev. Silas Parsons, 1 year, Wilson and Niagara Counties, N. Y.
Rev. Adams W. Platt, 1 year, Rutland, Jefferson Co. N. Y.
Rev. James Cunningham, 1 year, Licking Co. Ohio.
Rev. Jacob Wolf, 1 year, Richland Co. Ohio.
Rev. Wm. Dickey, 2 months, in Chilicothe Presbytery.
Rev. James H. Parmele, 6 months, on the Muskingum river.
Rev. Peter Hossinger, 1 year, Crawford and Erie Counties, Pa.
Rev. Thomas A. Leggett, 1 year, Peekskill, N. Y.
Mr. Nicholas Murray, 2 months, Wilkesbarre, Luzerne Co. Pa.
Rev. Wm. Ramsey, 1 year, Southwark, Pa.
Mr. E. C. Hutchinson, 1 year, Leesburgh, Va.
Rev. William Page, 1 year, Ann Arbour and other places in Michigan Ter.
Rev. Wells Andrews, 2 months, Hartford and Trumbull Pres. Ohio.
Rev. J. Burchard, 1 year, Utica, N. Y.
Rev. George C. Sill, 2 months, Rochester Presbytery, N. Y.
Rev. John P. Hutchinson, 1 year, Ohio.
Mr. Isaac Bennett, 1 year, congregations of Carmi and Sharon, White Co. Illinois.
Rev. John Hudson, Missionary Agent, 3 months, Kentucky.
Rev. Wm. M'Timsey, 1 year, congregation of Monticello, Sullivan Co. N. Y.
Mr. Archey B. Lawrence, 1 year, Muhlenburgh Presbytery, Ky.
Mr. John F. Ewing, 1 year, Kingwood, Finnsville, and Ingtown, N. J.
Mr. William Brobston, 1 year, Wilmington, Elizabeth, and Brown Marsh, N. C.
Rev. Samuel Leonard, 1 year, Preston, and Pharsalia, N. Y.
Rev David Page, 1 year, Cambria, Niagara, Co. N. Y.
Rev. —— Bacon, 1 year, 12th Presbyterian church, Philadelphia.
Mr. William C. Anderson, Missionary Agent, 6 months, Indiana, N. and S. Carolina, and Georgia.
Mr. Britton E. Collins, to Pennsylvania, 1 year.

Persons before in commission, whose appointments have been renewed.

Rev. Charles Webster, 1 year, Hempstead, Long Island, N. Y.

Rev. Samuel G. Lowry, 2 months, Rush and Decatur Counties, Indiana.

Rev. Peter Montfort, 2 months, Butler Co. Ohio, or Indiana.

Rev. Dewey Whitney, 3 months, Ebenezer Pres. Ky.

Rev. Lewis M'Leod, 1 year, Missouri or Tennessee.

Rev. Wm. B. M'Ilvaine, 1 year, East Liberty, Pa.

Mr. George Printz, 1 year, in Ohio.

Rev. J. W. M'Cullough, 1 year, Fredericktown, Md.

Rev. Thomas Barr, 2 years, Missionary Agent for the State of Ohio.

Rev. Sylvester Scovel, 1 year, in Pres. of Cincinnati, Ohio.

Mr. Sayrs Gazley, 1 year, Warren, Co. Ohio.

Rev. B. F. Spillman, 6 months, eastern part of Illinois.

Rev. Isaac A. Ogden, 1 year, Union, Franklin, and Fayette Counties, Indiana.

LETTERS

Received at the Office of the Board of Missions during the Months of July and August.

Robert M'Cartee, N. Y.; Edw. E. Gregory, Md.; A. G. Morrison, Pa.; John M'Knight, Pa.; Wm. Page, Michigan Territory; Robert Henry, 2, Pa.; Duncan Brown, West Tenn.; Austin O. Hubbard, 2, Md.; James Wilson, Ohio; Benj. F. Spillman, 2, Illinois; John Breckenridge, Md.; John M. Dickey, Florida; Salmon King, Pa.; Samuel B. Smith, Ohio; Jedediah Burchard, N. Y.; Wm. Quillen, 2, N. C.; Saml. Sturgeon, Pa.; John Burtt, N. J.; Thos. Barr, 2, Ohio; W. B. M'Ilvaine, Pa.; Lewis M'Leod, 2, N. Y.; G. G. Sill, N. Y.; E. P. Swift, Pa.; J. W. Moore, Arkansas Territory; J. Hawthorn, Ky.; J. D. Hughes 2, Ohio; E. Washburn, Ohio; J. M'Elroy, N. Y.; W. J. Frazer, Ohio; Nicholas Murray, Pa.; J. W. Leonard 2, N. Y.; J. A. Ogden, Ind.; A. Alexander, N. J.; W. P. Alrich, Del.; John Gloucester, Pa.; W. C. Anderson, Pa.; W. Ramsay, Pa.; S. Swan, Pa.; S. Montgomery, Pa.; Robt. Thompson, Pa.; A. Wylie, 2. Pa.; E. M. Wilson, Va.; Sayrs Gazley, Ohio; E. Hart, Ohio; J. Kirkpatrick, N. J.; T. Clelland, Ky.; H. Van Deman, Ohio; J. E. Annan, Ohio; W. Chester, N. Y.; Josiah Talbot, N. Y.; A. Aikman, Florida; H. S. Pratt, Geo.; Elders of the African Church, Reading, Pa.; J. D. Stevens, Michigan Territory; Geo. Cotton, N. Y.; David R. Preston, Missouri; D. Montgomery, Pa.; B. E. Collins, Pa.; L. Henderson, Tenn.; J. G. Force, N. J.; W. Sickles, Indiana.

FOR THE CHRISTIAN ADVOCATE

Letter from the Rev. Jonas King, Egina, Dec. 30, 1828, to Miss Ann Carswell Ely, Philadelphia.

The beautiful little silver pencil, golden pen, often remind me of th though she would not have been fa had no such tokens of friendshi given. The interest which you forming a little society for the es ment of a school for females in thi the world, to say nothing of the ki and hospitality, and many attention I received in your father's house, v ficient to give you a place in my m

The little pencil has travelled w through the whole of the Peloponnes has been in constant use, and most a able to me in taking notes on a th different subjects. I need not say am very grateful to you for it.

Now I wish to know something that little society which you were vouring to form, and which I should pare to a bouquet of flowers. D flourish? Can it furnish me wit means for establishing a school, fo of your age and sex, in this inte land, where the Moslem is, I tru longer to bear sway, and the grated no longer to be seen. Your adva have been such, that, though youn know the worth of female education your benevolent heart, trained by t structions of that holy Book of Inspi which you daily read, will, I doub lead you to make exertions for thos are separated from you by the wide ocean. I wish to establish many s and there is now nothing to prev from so doing, but the want of the

I wish, however, to establish one perior order, in which females may ted to give instruction to others, which all those useful and orna branches of literature shall be which are taught in your city. And i be very desirable, if I had the me erect a building for such school, as every house and church in the whol try has been destroyed; and the po ple have as much as they can do, a than they can do, to erect a dwell themselves and families.

In the midst of all these ruin charming would it be to see one ris the portals of which should be in "ΦΙΛΑΔΕΛΦΙΑ," (Philadelphia) wh Greek, means "brotherly love," a for the instruction of the most inte part of our race! I think that I sh able to erect a stone building, large for the accommodation of a hundred ladies, (that is, for the purposes of and recitation,) for about *one thousa* lars. If it were intended to furnis with rooms to live in, double might be necessary. And on

counts, this would be desirable, and especially as they might then be under the immediate care of the matron who might preside over the institution.

Now I wish you to lay this letter before your mamma, Mrs. C—, and Mrs. L—, and consult them, and see if they will not assist you, and solicit aid from others, and furnish the means for such a school in Greece. If they choose, it might bear your name, which, in Greece, would thus be rendered immortal—would be remembered along with those of Persis, Tryphena and Tryphosa. * * * * * * * About three hundred dollars a year would, I think, enable me to procure suitable instruction for the above mentioned school. Should only a part of it be contributed, even a small part, it would be very acceptable, as that, together with some donations from other places, might furnish the means for establishing a school on a small scale. If a hundred cannot be educated, let ten be, or even five. JONAS KING.

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 381.)

CIRCULAR ENCLOSED IN THE LETTER FROM COLANY NEE.

The Pastor of the Third Ecclesiastical Division of the Reformed Consistorial Church of the Departments of Aisne, and of Seine and Marne, to his fellow Protestants.

May grace and peace be given and multiplied to you from God the Father, and our Lord Jesus Christ.

Sir, and honoured brother in Jesus Christ our Saviour.

The parish or ecclesiastical section that the Lord has been pleased to intrust to my care, and that I have had charge of for fourteen years, appears to me to merit your attention for a short time, and I trust will excite your interest. Not that it has any thing to offer which would be considered worthy of notice by the world, being composed of none but poor rusticks, who have been but too long forsaken, because it is very difficult to discharge its parochial duties, and has afforded, and can still offer, but very few temporal advantages to the pastor. It is notwithstanding the most extended parish in France, and consequently, one in which there is most travelling and fatigue. In fact, it is composed of a Protestant population of about 2000 souls, dispersed among the Catholics in more than fifty communes, forming seven churches, and several dependencies, which are separated from the central one, by four, five, *six, and eight leagues, and some* even by *fifteen leagues from each other.*

Many of these churches did not exist when I came into the parish, and the others were all more or less poor in a worldly sense; but, alas! still more so in the sight of God, and continued so for a long time. Poor myself, in this twofold sense, and especially in the faith, I could not declare to them what I did not yet know myself—the *knowledge* of free salvation by faith in Jesus Christ. Far from conducting them to this divine Saviour, alas! I was only the means of leading them farther from him, and confirming them in their own righteousness, by always representing to them good works, as a condition of that salvation which he obtained for us by his death, and not as a necessary fruit of faith in his blood. This error, which may appear at first of little consequence, was notwithstanding a fatal one, which rendered my ministry barren, and which only tended to establish the pretended merit of good works, at the expense of the infinite merits of Jesus Christ. Alas! I did not then comprehend what the great apostle teaches us, that it is not by the works of the law, but by the preaching of faith in Jesus Christ, that the Spirit is given which renews and sanctifies. Thus, my sermons were without fruit; my parishioners continued in their sins; and I saw no other effect from my ministry, during nine years, than a proud and vain confidence in the forms of worship; so that these children of the blessed reformation had only the name and exterior of reform, without possessing its faith, its spirit, its love, and its life; and the holy and happy doctrines of salvation could scarcely be found, except in the books of the ancient witnesses, in which they were read without being understood, without being received into the heart, without giving evidence of their consolatory, regenerating power.

But when it pleased God to make known to me this free salvation, full and perfect, which Christ had obtained by his blood, and had given me grace to embrace it by faith, I declared it with confidence from the pulpit. Not satisfied with offering it in the church, I obeyed the command of the word of God, which requires that the ministers of Jesus Christ should be "constant in season and out of season," and teach the things belonging to salvation, both in publick, and from house to house. Responsible before God for the souls of all my parishioners, I endeavoured to approach each one of them, to question them as to their state, to engage them seriously in seeking reconciliation with God, and showed them, in the faith of Christ, the infallible and only means. The word of life thus offered to their consideration in publick and in private, and accompanied by fervent prayers, and above all by a blessing from on high, was not long in producing fruit in my churches. I soon saw consciences troubled in a salutary manner; young people abandoning the pleasures of the world to follow Christ; old men embracing the Saviour, like Simeon,

with holy joy; hardened sinners, touched by the love of Christ, constrained to go to him that they might have life; and people, indeed, who had forsaken religious assemblies since the revolution, assembled with eagerness to hear the gospel of salvation, and bless the Lord with me for having saved us, not on account of any works of righteousness which we have done, but according to his mercy, by the baptism of regeneration, and renewing of the Holy Ghost.

It is true, that such a change in the minds of the people, and especially in my preaching, caused at first some agitation, and surprised many persons, who regarded as new the doctrines I declared; but after having compared them with the word of God, the confession of faith in our churches, and the principal writings of our reformers, which were in the hands of some of my parishioners, they were compelled to acknowledge they were in accordance with them; and that they had been wrong in calling them *new*, since they were as *old* as the world, and had been professed by the patriarchs, the prophets, the apostles, and true believers, at all times, and that they had found in them their consolation, their salvation, and their life.

Since that period, the old and delightful doctrince of free salvation by faith in Jesus Christ, has not met with much opposition among my parishioners, and the Lord has vouchsafed to bless it in a most gracious manner. Already more than three hundred souls have embraced it with faith, and are now rejoicing in God their Saviour: many others hear it with great respect, and desire to see it graven upon their hearts by the Holy Spirit. It is even held in honour among most of those who formerly contended against it, and who have not yet experienced its sanctifying power. Even among the children, there are those who have felt its salutary influence, and who only desire to belong to Christ; but his victorious grace is especially manifested among the young men, of whom there are many who desire to devote themselves to the work of the ministry. Four of these have already entered into the house for evangelical missions, established at Paris, for the conversion of the people who are not Christians. Several others are only waiting for an opportunity to follow them; some intend to take the situation of teachers; and others are preparing themselves to serve the Lord in their own country. All in fact, feel it a duty to make the *tidings of salvation* known to poor sinners, who have not yet heard them; and with this design, they formed Bible, tract, and missionary societies, connected with those of Paris. Notwithstanding the great poverty of the greater part of my parishioners, they have *found something* to give *for his sake*, who *became poor* to enrich them, and who has *given his life* for the ransom of their souls. Their faith in this divine Saviour, their separation from the luxury and vanities of the world, and more especially their temperance, which is carried to such an extent by some, that they make up the amount of their subscriptions from the salt which they would otherwise put in their wretched soup made of herbs, which serves them to moisten their bread;—behold, yes, behold, these are the treasury upon which the imitators of the poor widow of the gospel have drawn to establish their pious associations, and where they still draw to sustain them. They think themselves happy to be able to consecrate to the Lord who redeemed them, the time and money which they formerly devoted to the world, "to the lust of the eyes, the lust of the flesh, and the pride of life." Such are the signal blessings which it has pleased the Lord to spread over my parish, and for which, both pastor and flock cannot humble themselves too much before God, and praise him, ascribing to him all the glory. Yes, this has been done by the Almighty, and it is marvellous in our eyes.

It would without doubt occur to you, my honoured brother, that Satan could not see such a work wrought in my district, without making use of every effort to arrest it and destroy it, if that had been possible. Enraged at seeing so many souls torn from him, which he held captive to do his will, he has endeavoured to entice them into error, and to trouble my churches, by means of some strangers, during a very serious illness, which prevented me from guarding my flock. But He who watches over Israel, has confounded the projects of the *Evil One*, and brought back nearly all the believers to the purity of the faith, and has made use of the errors of a moment to render them more humble and vigilant, and thus has established better order in my churches.

Notwithstanding, all is not yet done in my parish, and there still remains much to do for its prosperity. But among those things which appear to me most urgent, there is one, sir, which my churches believe with me ought to be the subject of their most earnest desires and prayers, as most calculated to promote the kingdom of Christ among us;—it is the erection of a parsonage.

Indeed, there is not in our district any residence assigned to the pastor. All the efforts which my predecessors have made, as well as myself, with the government, to obtain one, have proved ineffectual, and there remains no hope from that source. The pastor has always found it necessary, and is still obliged, to procure lodgings at his own expense, and, what is of still more consequence, it is impossible for him to find the necessary accommodation.* It is

* When visits were made to me, I was obliged to send some of my children to sleep in a neighbouring house

ncipal reasons which has till
l this district from retaining
:her for two years together:
t, that since the revolution,
:essors, without any excep-
nly remained here a few
t most a year and a half.
)een at Lemé, my churches
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:lling: but on the one hand,
and on the other, the great
have already incurred, in
churches, upon which they
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eral schools, have put it en-
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having acted rather with a
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: but having been visited in
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ipated my fears, by calling
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n years in my parish, having
its churches, built places of
led schools, and established
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love, and to ask of you some
build a parsonage at Lemé.
ch which ought to have the
n the first place, because it
situation; second, because it
half of the Protestant popu-
lation of the whole district; third, because one-third of the pastor's time, including the sacred days, ought to be consecrated to it.

You have now, honoured brother, a faithful representation of the circumstances of my churches; and the motives which have induced the step which I have taken. It only remains to recommend it earnestly to Him whose blessing alone can enrich; and to beseech him to crown this effort with success, and permit a dwelling for the pastor to be erected at Lemé; that this house may be continually a house of prayer, a house always supplied with men of God, bold sentinels of Israel, faithful imitators of the Great Shepherd of the flock, and in which the flock of Christ may hear from all the ministers who will successively occupy it, the words of grace and of truth. This we may hope with greater confidence, because there exists at Lemé, as well as in my other churches, a spirit too openly declared in favour of the gospel, of the sound doctrine which ought to be taught, and the discipline and institutions of our fathers, to allow a pastor, who would depart from these institutions, and who did not bring the doctrine of Christ, to be established in this house, much less retained in this parish. May the Lord then realize the hopes we have formed in relation to this building, and add new blessings to those he has already granted, to the pastor and his flock, and pour out upon all those to whom these lines are addressed, the precious graces of his Holy Spirit, by Jesus Christ, our Saviour. Amen.

Accept, honoured brother, the expression of my sentiments of respect and brotherly love. Your very humble and devoted brother in Christ,

COLANY NEE.

Lemé, November 11, 1825.

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of the Trustees of the General Assembly of the Presbyterian Church ac- the receipt of the following sum for their Theological Seminary at Prince- the 31st of August last, viz.

Dr. John Codman, of Dorchester, Massachusetts, per Messrs. wall, being the ninth instalment of his liberal subscription for the Fund - - - - - - - - - $100 00

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sh received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of August, 1829.

own, Esq. his subscription for 1829 - - - -	$100 00
Mr. Q. Campbell - - - - - -	5 00
iption in part of the Auxiliary in 3d Church, Newark - -	3 00
he Monthly Concert in 6th Presbyterian Church - -	8 06
Do. Church at Belvidere, by the Rev. Mr. - - - - - - - - -	3 75
he 11th Presbyterian Church - - - - -	11 50
gregation in Newton, Bucks Co. by Rev. J. W. Scott - - -	4 50
iption of the Auxiliary of Golconda, (Illinois) by the Rev. B. F. - - - - - - - - - -	11 50
haron, (Illinois) by Rev. B. F. Spillman - - -	4 50
eetown, do. do. - - - - -	7 00

Brought over	$
From George Ralston, Esq., his subscription for 1829	
Donation from Thomas Latimer, Esq.	
From Female Missionary Society of Chillisquaque Congregation, by Elinor S. Ireland	
From General Daniel Montgomery, of Danville, his subscription for 1829	
Collection in 2d Presbyterian Church, Southwark	
	$

The sum said to have been received from Mr. Mallary in the last month's should have been acknowledged as a donation from Dr. Carnahan, Princeton.

SOLOMON ALLEN, *Treasur*
No. 18, *South Third*

View of Publick Affairs.

EUROPE.

Havre papers of the 24th of July, Liverpool of the same date, and London of t inclusive, are the latest that have reached this country.

BRITAIN.—The British parliament was prorogued on the 24th of June to the August. The Lord Chancellor read a speech from the throne, in which his M makes his acknowledgments for "the zeal and assiduity" of his Parliament in t patch of publick business, especially in reference to the Catholick Relief Bill—s continues to receive assurances from his allies and all foreign powers, of "their to cultivate the relations of peace"—laments the continuance of the war in the and pledges himself to "use his utmost endeavours to prevent the extension of t ties, and to promote the restoration of peace"—is glad that he "has been enab renew his diplomatick relations with the Ottoman Porte," and says that his am dors, and those of France, "are on their return to Constantinople," and are auth to act on behalf of Russia for "the final pacification of Greece, in the name t three contracting parties to the Treaty of London"—states that the French arm been withdrawn from the Morea, "with the exception of a small force destined, time, to assist in the establishment of order in a country which has so long bee scene of confusion and anarchy"—regrets the condition of "the Portuguese Monar and gives assurance that he will "use every effort to reconcile conflicting inte and to remove the evils which press so heavily upon a country, the prosperity of must ever be an object of his Majesty's solicitude." He then, as usual, thanks the mons for granting the necessary supplies: and he expresses to both Houses his that their measures will, "under the blessing of Divine Providence, tend to establi tranquillity and improve the condition of Ireland," and in general promote the h ness of his people, and cement all the parts "of this great Empire."

From this speech it is evident that Britain does not wish the Russians to conqu Turks, and is determined not to engage in war in behalf of Portugal. Reports sent the Duke of Wellington as less popular than he was some time since, and th possesses less of the confidence of the king. This, however, may be nothing mor party misrepresentation, or mere popular rumour. There are still great disturba Ireland. The Protestants, it appears—the Orangemen especially—are indign the late immunities granted to the Catholicks, and now return upon them the sa graceful measures of riot, and assassination, and murder, which the Catholick heretofore pursued. There was no doubt that O'Connell would be elected to Parli There was great dissatisfaction among the English weavers, and they had even to Lord Wellington to afford them facilities to emigrate; but their request w granted. The *quid nuncs* were expecting and talking of changes in the adminis but no changes had taken place at the date of the last advices. We reserve an a of the late Russian successes to another article; but we may here remark, that E France, and Austria, are manifestly disappointed and displeased at these suc and will probably combine their influence to stop the career of victory on the Russia. For our own part, we hesitate not to say, that we should rejoice to sanguinary Turk driven out of Europe, and trust to the settling of the balance of in such manner as should afterwards be found practicable. It was expected th Bishop of London would be advanced to the vacant Archbishoprick of Canterbur

FRANCE.—The publick papers during the month, have furnished us with no imp *intelligence* from France. The Chambers are far from being harmonious in their *and measures*, and the court is not satisfied with the proceedings of either; but

threaten the quiet of the nation. There is much discussion in the publick the subject of the war between Russia and Turkey, and now and then an in- f something more to be done against Algiers.

-It appears that the king of Spain has in some way, we know not how, had a with the ecclesiasticks of his kingdom. We observe a late paragraph which hat it would not be surprising, if Ferdinand should treat his Monks as the ultan did his Janissaries. The Spanish armament which sailed from Cuba lexico, has been separated by a storm at sea—a part has arrived on the Mex- and a landing has been effected near Tampico; another part has been driven ississippi, and the troops have landed about 16 miles below New Orleans, at h Bend. We have seen a proclamation of their general, in the true Spanish *ent* style. They expect shortly to sail to join their comrades. We wait with est to see the progress and the effects of this expedition.

AL.—The young queen of Portugal has gone, attended by a large number of ed Portuguese emigrants, to the island of Terceira, where she expects to er court and proclaim her title to the crown. It is believed that she will be end this island, which has always remained loyal to her, against the forces of r Miguel. It is also expected that her grandfather, the emperor of Austria, e her cause, and that the great powers of Europe generally, will recognise and reject those of her perjured uncle. We hope it may be so, but interest , or what is believed to be such, will govern those powers in regard to Portu- y did and do in regard to Greece.

—It appears is at war with the Emperor of Morocco—has made a descent on f his barbarian Majesty, and cut out from one of his ports an Austrian vessel y his cruisers, and has declared a blockade of his ports, so far as provisions y stores are concerned. It is but recently that Austria has possessed a naval leserved the name, or much maritime commerce. But it appears she is ma- dvantage of her port of Trieste, and the small part of her territory that is the Adriatick gulf. Having now commerce in the Mediterranean, she finds ll other nations that trade in that sea, she must either bribe or fight the Bar- s, who are all pirates and freebooters by profession, and by long and tolerated

.—It would seem as if the misfortunes of this interesting and desolated coun- ot yet terminated. We have been pained to learn within the last month, that united for the pacification of Greece are disposed to give her a very limited o make her tributary to her old oppressor the Turkish Sultan, and to place king not of her own choice. Such is the friendship and generosity of poten- people that cannot help themselves, or resist the will of their benefactors! s indeed! But it appears that Capo d'Istria has resisted, so far as to refuse troops to relinquish their recent advantages over the remnant of the Turk- and to retire within the limits prescribed by the British and French plenipo- What will be the issue, time alone can unfold; but we do hope that some ovidence will yet favour this abused and insulted people, and insure to them gs of liberty, peace, knowledge, and undefiled religion.

ND TURKEY.—The war between these mighty belligerents has materially aspect since the month of June last. At the beginning of that month, the ough powerfully assailed, was so strong in his chain of fortresses from the Constantinople, that he seemed prepared to wear out another campaign, lding much to his adversary. But his line of posts is now completely broken see not why the Russian army, if so disposed, may not pursue a march to , with little concern for what may be left in its rear. The Grand Vizier, after from Paravadi to Shumla, as stated in our last number, appears to have re- rge accession to his army. Thus reinforced, he marched toward Silistria, thousand of his best troops, in hopes of raising the siege of that important Count Diebitsch, the commander in chief of the Russian forces, was able, by e military skill and address, to get, entirely unperceived and unsuspected, ar of this formidable corps, and to occupy every pass and defile by which it at to Shumla. Having effected this, Diebitsch, on the 11th of June, brought to a general engagement. A most sanguinary battle of four hours' continu- d, and exhausted the strength of both armies, without a decisive result. It ver, soon after renewed by the Russian general, by changing the front of his bringing fresh troops into action. In the event, the Vizier was completely nd his troops dispersed. He himself with difficulty escaped by a circuitous humla, accompanied by about 600 cavalry. A more decisive victory was *er achieved. Another* action, of less importance, soon followed, between the *the pursuing Russian* army, and a detachment from Shumla, in which the

Turks were again defeated, with considerable loss. By these events, so disastrous to the Ottoman, the garrison of Silistria lost all hope of relief, and on the 30th of June pitulated—yielding to the victorious Russian general 10,000 prisoners, exclusive of inhabitants of the town, 256 cannon, 2 three-tailed Pachas, 100 stand of colours, th tilla on the Danube, with military stores and ammunition to a very large amount. Turks have still two or three fortresses on the Danube, but there is every prob that they will be speedily either abandoned or captured; and thus the Russians w only have a free passage through the whole country, but be able to reinforce their army with most of the numerous corps that have hitherto been employed in t Count Diebitsch has sent a flag into Shumla, whether to summon it to surrend to propose terms of peace, or to spy out its strength and defences, is matter of c ture, but not known. He has received the thanks of his royal master, with a new of merit, and a present of six cannon. If he lacked popularity before, it will no turn upon him in full tide. We have not been able to ascertain with any thing E curacy the number of killed and wounded, in the sanguinary conflicts of which we given this summary account—it is large, and such as is fit to make the friend of h nity shudder. We think that the Sultan, in the present campaign, must have lo service of at least 50,000 of his very best troops. He is acquainted with his loss is said to show an unflinching firmness in view of them all. We have no doub Austria, Britain and France, are now urging the Emperor of Russia to make p But to this he will be little disposed in the midst of his victories, and if disposed could not do it without dishonour, and the displeasure of his own subjects, unl Turk should make such concessions as he will never make but in the last extr Known to God alone is the issue of this great concern.

ASIA AND AFRICA.

These large and populous sections of our globe afford us nothing to chronicle present number.

AMERICA.

Buenos Ayres.—It appears that the Indians, who are very numerous in this reg and on its borders, taking advantage of the civil war which has been raging for time past, have desolated the country to within a short distance of the capital. Th accounts represent the regular invading army as having retired to a considerab tance from the city, and that hopes were entertained that negotiation would re and peace be restored.

In the condition of the other republicks of the south, we have noticed no cha importance during the past month. The empire of Brazil also remains *in statu q*

United States.—It appears that the city of New Orleans is suffering unu country's scourge, the yellow fever. A recent rumour, which we hope will pro founded, represents Charleston, S. C. as also threatened with pestilence. A northern cities have, we believe, as yet, entirely escaped. Tornadoes, hail storm partial inundations, have occasioned serious losses in some small sections of ou but, taken at large, we have been highly favoured in the season of the year; doubt if the fruits of the earth were ever more abundant in our country than t at present. Surely we are the people of all the earth who are most deeply indeb "the Giver of every good and perfect gift," and the most loudly called on to t our gratitude by our obedience to his commands, and the observance of his la "doing justly, loving mercy, and walking humbly with our God."

We are happy to observe a spirit waking up in our country in favour of the of the poor Indians. We do hope it will become general. Their cause is ve pleaded by a writer whose signature is William Penn, and whose essays are n course of publication. He has already proved beyond contradiction or reasona troversy, as we think, not only that the Indians have a natural indisputabl to the lands which they now claim, but that they have had these lands ass them by treaties, as solemn and sacred as any we can form—treaties in which th uniformly been considered as possessing a national character and national right trust that these views and sentiments will yet become so prevalent, before th meeting of Congress, as to influence our national legislature and government t pose, and to prevent a threatened treatment of the Indians, which if it take pla subject us to the merited reproach of the whole civilized world, as well as expo the just judgments of that God who is the avenger of the oppressed and the hel

☞An obituary notice of Mrs. Margaret Thomson, which *too late* for our present number, shall appear in our next.

THE

IRISTIAN ADVOCATE.

OCTOBER, 1829.

Religious Communications.

S ON THE SHORTER CATE- OF THE WESTMINSTER AS- Y OF DIVINES—ADDRESSED ITH.

LECTURE XLII.

ntinued from page 387.)

)d maketh himself known" linances, his word, and his)th of creation and provi- nd the "profaning or abus- these, is a real violation hird commandment, and e considered as being for- it, as truly and strictly, as)f the profane acts already I know not of a more violation of this precept, which has sometimes taken en in a Christian commu- making of a ludicrous ex- of the Sacrament of the upper. Nor is the use of nance merely for secular or in any careless, light, t, or even formal manner, a an instance of awful pro-

Laughing, whispering, ehaviour indicative of dis- r disregard to the publick worship of God, by those attending on its perform- n like manner, dreadfully -Yea, the indulgence of g thoughts in prayer or hether social or secret, considered as partaking of rbidden *in this command- ither must I omit* to men- *I.—Ch. Adv.*

tion, that every false professor of religion, especially if he knows himself to be such, leads a life of habitual profaneness; and that he who dishonours his profession by acts palpably inconsistent with it, is, in every one of these acts, chargeable with the sin we are now considering.

Our Larger Catechism justly states that the Word of God is profaned and abused, "By misinterpreting, misapplying, or perverting any part of it, to profane jests, curious and unprofitable questions, vain jangling, or the maintaining of false doctrines; abusing it—or any thing contained under the name of God, to charms, or any way opposing God's truth, grace, and ways." I cannot forbear to remark to you, my dear youth, that there is much of this profaning of the word of God in some poetical and other writings; and in the conversation of some men from whom we might expect better things, by making allusions to facts or texts of sacred Scripture, to illustrate ordinary and sometimes very trivial subjects. The political speakers and writers of our country, seem to me to be peculiarly chargeable with this sin; and they not unfrequently manifest their ignorance, as well as their guilt, by affecting to be acquainted with the purport of a text or a fact, of which they discover that they know nothing but some popular mistake or misapplication. Those who are fond of seiz-

ing every occasion that offers to show their wit, as they suppose, by some ludicrous application of a passage of Holy Writ, would do well to remember a remark of Dr. Johnson, in his life of Pope, of whom he says —"That he was not scrupulously pious in some parts of his life is known, by many idle and indecent applications of sentences taken from the Scriptures; a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity."

The works of God may be, and often are, so abused, by employing them to pamper lust and sensual appetite, and to minister to unlawful pleasures, as to involve the sin of profaneness. The glutton and the drunkard, and those who in any way abuse their own bodies by their vices; those who make sport by tormenting irrational animals, or who treat them cruelly in making use of their labour; and those especially who sell, and purchase, and enslave their fellow men, dishonour and insult their Creator, by their ill treatment of his creatures. Those also who murmur and repine against any of the dispensations of God's providence, whether personal or in relation to communities, and however afflictive or inscrutable they may be, do implicitly and profanely find fault with their Maker. How often, in so common a thing as *the state of the weather*, do you hear some persons speak of it, in a manner plainly indicative of a murmuring discontent? This is profane. It is finding fault with the order of God's providence, which is always just and right. Under any disappointment or affliction indeed, we are not forbidden, but rather required, to recognise and be sensible of a suffering state; but we are, in all cases, to do it with humble submission to the appointment of Him who does all things well; and never, in language, thought or feeling, to arraign any of his dispensations or allotments.

Let us now consider "the reason annexed to the third commandment," which is, "That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment."

The statement which you have heard in the former part of this lecture, shows clearly that very many of the violations of this commandment cannot be punished by men, because men cannot know them—They are known only by the guilty party, and by the all-seeing God. Other violations there are, which, although known to men, cannot easily, nor perhaps properly, be subjected to human penalties. And many there certainly are, which might be punished, and for the punishment of which human laws have been enacted, which nevertheless, through the delinquency of magistrates, and the influence of corrupt publick sentiment, go altogether unpunished. There is no vice, I think, that is so generally tolerated, and so little punished, as that of profaneness—partly, as I have just remarked, from its very nature; and partly because so many are either grossly guilty of it themselves, or too little sensible of its guilt in others, and of the offence which it offers to that great and good Being against whom it is directly pointed. In foresight of these facts and circumstances, the great and all-wise Legislator has sanctioned this section of his moral code, by declaring that he will in an especial manner take into his own hands the infliction of the proper penalty, even "his righteous judgment," on all its transgressors; and has pledged his veracity and his omnipotence that "they shall not escape." Verily, this is the most fearful of all sanctions or comminations: and yet its equity is manifest, since the sin which is threatened is committed immediately against God, and receives its whole punishment from him alone. In itself, also, it is a very aggravated sin, espe-

cially when committed by those who enjoy the light of divine revelation, by which the glorious Majesty, as well as the infinite goodness and mercy of God, are clearly exhibited. This idea appears to be intimated in the precept, by the words, "the name of the Lord [in the original, Jehovah] thy God;" implying that those who were addressed, were not in a state of ignorance, like the heathen, but were acquainted with the essential glory and excellence of the Supreme Being, as revealed to them in the very name Jehovah;—implying also that Jehovah had manifested himself to them, as in a special sense *their* God—their covenant God, laying them under the strongest obligations to a holy and reverent use of his name.

You need not be informed, my young friends, that we who live under the light of the Gospel, by being better acquainted than the ancient Israelites were, with the grace and mercy of God in Christ, are under even stronger and more tender obligations than they were, to yield him our profoundest reverence and warmest love. The sin, therefore, of treating him with disrespect, and with a sort of defiance, by taking his name in vain, must, among us, be peculiarly aggravated. "Thine *enemies* take thy name in vain," says the Psalmist. All profaneness manifests enmity to the blessed God, of whose holy law it is a flagrant transgression: and as sure as there is a judgment seat before which his enemies shall appear, so sure it is that then this sin, of which they now think so little, and which often escapes even without censure from men, shall receive a special notice and a tremendous punishment. Not only, therefore, avoid all profaneness yourselves, but pity and pray for those who are guilty of it. "Cast not your pearls before swine," by hasty, and indiscriminate, or unseasonable rebuke; yet, consider it as a sacred Christian duty, to endeavour to seek and seize a favourable opportunity to admonish those whom you know to be profane, of their guilt and danger. A word seasonably, seriously, and tenderly addressed to them on this subject, may, under the divine blessing, awaken reflections which may terminate in true repentance: and "let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

BIOGRAPHICAL NOTICE OF JOHN JAENICKE; *Pastor of a Church at Berlin, &c.*

(*Concluded from p.* 394.)

Jaenicke preserved an entire consistency of character: you found him the same man in the pulpit and in the study. When he began a sermon he commonly intimated in what manner he should divide his text; but he very rarely adhered rigorously to that division: very often he gave himself up to the emotions of his heart, without restricting himself to any plan. He mingled, as he did in his familiar conversations, the exhibition of his ideas with anecdotes, which served to illustrate them, and with the recital of numerous remarkable occurrences. This, doubtless, resulted in a discourse exceedingly different from the most of modern sermons, but which, notwithstanding its singularity, produced the most happy effects on those hearers who came not to criticise his style, but to profit by his instructions, his piety and his experience. He always spoke *of* the Saviour or *to* the Saviour: He constantly set forth the excellence of Him who had called him out of darkness into marvellous light. "That is a singular man," said one who saw him in the last years of his life, "he can speak of nothing but of his Saviour." Although he could but lisp of h[i]

most intelligent, devoted, and exemplary Christians that breathe, we should be apt to find them more frequently in the shades of retirement, than in the walks of publick and conspicuous life. Accordingly, the celebrated John Newton has, if I mistake not, somewhere said, that if we were looking for the most deeply spiritual and heavenly-minded individual in a given congregation of professing Christians, we should probably fix—not on the pastor—not on any of the most prominent or active professors—but, perhaps, on some poor solitary widow, who had been for more than half a century "walkingwith God;" who scarcely departed from her closet, but, like Anna of old, "served God with fastings and prayers night and day." The writer of the present sketch has been frequently reminded of this remark, when reflecting on the general character of the venerable woman, of whom he thinks it a tribute due to eminent worth, as well as adapted to be useful, to give some account.

Mrs. Margaret Thomson was born in the city of Cork, in Ireland, February 1st, 1753. Her family name was Popham. In 1764, when she was in the eleventh year of her age, she came to America with her parents, who settled in the village of Newark, New Castle county, in what is now the state of Delaware. Of her childhood and youth little is now known, excepting that her parents gave her a pious education; that care was taken to enlighten and cultivate her mind, and give her a taste for reading, which appeared in all her after life; and that in the year 1774, when she was in the twenty-first year of her age, she united herself in full communion with the Presbyterian church of Newark, and thus commenced a profession which she long continued to adorn.

In 1775, Miss Popham married Mr. William Thomson, a gentleman of great respectability; an accurate and mature scholar; who spent the greater part of his li[illegible] collegiate office—having been [illegible] number of years Professor of [illegible] guages in Dickinson College, [illegible] lisle, Pennsylvania, and after[illegible] in the same station in Nassau [illegible] In this connexion she spent up[illegible] of thirty years in great happ[illegible] The amiable temper, pious [illegible] ple, and literary habits of her [illegible] band entirely accorded with [illegible] taste and disposition, and [illegible] her in circumstances which she [illegible] peculiarly fitted to enjoy. Her character as a wife was remarkably exemplary. Indefatigable industry, economy, and activity, were united with intelligence, affection, and piety, in an unusual degree. She provided, for many years, with her own hands, and with very little domestick assistance, nearly all the clothing worn by her husband and children, as well as the bed and other house linen, which were necessary for family purposes. She was also exceedingly fond of a good garden, and had a particular delight in the cultivation of flowers; a taste which was very strongly marked, and continued to the end of life.

But besides attention to these objects, Mrs. Thomson, from her earliest youth, found much time for profitable reading. She usually gave from two to three hours to books, after her family had retired in the evening; and being the first of the number to rise in the morning, she devoted some of the early, as well as the late hours, to the same employment. Nor was her reading confined within narrow bounds. As her literary connexions placed her, during the greater part of her life, within the reach of excellent collections of books, her acquaintance with a large number of the best writers in the English language, might be said to be intimate. Some of the most important English classicks, both in poetry and prose, were almost constantly her companions. And as she was an extensive reader,

so read with great attention
rofit. If a book interested her,
as seldom contented with a
perusal of it, but went over
in and again. This practice
using repeatedly books which
eemed peculiarly instructive
aluable, was continued to the
ear of her life. But amidst
ultifarious reading, the most
us of all was by no means ne-
d. Her first book in the morn-
nd her last at night, was inva-
the Bible. Accordingly, Mrs.
son's conversation strikingly
ested, that she had read not
extensively, but also with *pro-*
She often referred to elevated
nents, or eloquent passages,
had occurred in her reading,
taste and familiarity, and, at
me time, with an unostenta-
simplicity, which evinced that
eading was as judicious as it
aried. On this account, few
ns were more capable of being
ctive and entertaining com-
ns, especially when thrown in
any with the more enlightened
olished classes of society. In-
for many years, her house was
onstant resort of almost all
of her neighbours, both young
ld, who had a taste for culti-
intellect, and for pleasing
fulness; and they seldom fail-
a rich repast.

e manners of this lady were no
triking, than her reading and
sense. While they were at
reatest distance from any thing
how or affectation, they mani-
l that union of dignity, delica-
espectfulness, and Christian
olence, which can never fail
ract and command respect in

No one ever saw her make
ost distant approach to levity;
he was habitually cheerful, and
l easily render herself pleasing
e most youthful circle.

is excellent woman, for a num-
f years before her death, was
d with much affliction, arising
the protracted illness and death of her husband, and other domestick trials, as well as the sickness and infirmities which she experienced in her own person. She had enjoyed an almost uninterrupted state of good health, until about her fifty-second year, when her naturally vigorous constitution sunk, under heavy domestic fatigues and sorrows. For a number of years after this, she suffered much from repeated and violent attacks of disease; but for the last four or five years of her life, she enjoyed comparatively good health. Under all her sufferings, she was patient, resigned, and even cheerful; habitually manifesting the value of Christian hope, and Christian consolation, under the heaviest trials of life.

Mrs. Thomson became an inhabitant of Princeton, in 1802, in which year her husband accepted the office of Professor of Languages in the College of New Jersey. After a few years, his health failed, and he sunk under the pressure of a protracted and severe illness, in 1808. From that time until her decease, she continued to reside in the same town; and seldom, indeed, has any one of its inhabitants been more beloved and honoured by all classes, than was this truly venerable woman.

For a number of years before her death, she was greatly afflicted with deafness, which, always inconvenient, was sometimes so distressingly severe, as in a great measure to cut her off from the pleasures of intelligent and Christian society, which she was so eminently fitted to enjoy. This infirmity, together with a weakness in her head, which rendered walking, and especially frequenting large assemblies, very oppressive to her, interfered, during several years, with her regular attendance on the house of God. She often lamented this privation as one of the most distressing which she endured. She was led, from this circumstance, to spend more of her time in reading

than she would otherwise have done; especially in that kind of reading which never fails to be most attractive, to one who is "waiting for the salvation of God."

Mrs. Thomson's last illness began on the 11th of February, 1829. It was very severe from the first attack; and continued, with scarcely any abatement, for eleven days. She almost immediately apprehended that the issue would be fatal, and was, for several hours, much agitated with the thought that she was soon to appear in the presence of her final Judge. She passed a night of great mental, as well as bodily suffering. But with that night the struggle ended. The next morning found her in a calm, resigned, happy state of mind; rather desirous to live, but willing to depart, if her appointed time was come. She called her daughter to her bed side, and informed her that her distressing fears were all gone. Her language was—"How mercifully has my Saviour dealt with me! Secure in his compassion, death and the grave have no terrors for me now." Her mind wandered exceedingly during the whole of her illness; but whenever her thoughts were collected, she spoke of her approaching change with calmness and submission. No severity of suffering caused one impatient word to pass her lips. Sometimes, when enduring very bitter agony, she would clasp her hands, raise her eyes for a moment, and repeat the pathetick exclamation of Job—"O that thou wouldest hide me in the grave; that thou wouldest keep me in secret, till thy wrath be past!" Her calmness in the prospect of death, on this trying occasion, is worthy of more particular notice, because, in every preceding illness, she had been much agitated by the thought of dying; indeed, even when in her usual health, she often suffered much from the anticipation of death: insomuch, that she sometimes feared it was a sad mark against the reality of her Christian hope. But now, when death was actually approaching, she was happily raised above all her fears. Death had no longer any terrors for her. This change made a deep impression upon all who witnessed it; and was regarded (not, indeed, as a *singular*, for, blessed be God, it is far from being so, but) as a striking testimony and instance of grace being afforded, agreeably to the divine promise, "in time of need;"—of "strength" being imparted to the humble, waiting believer "according to his day."

She spent much time, during her last illness, in prayer; and it was observed by her attendants, that however her thoughts wandered on other subjects, on this she was always consistent and correct in her expressions, using the most appropriate language in the most reverential manner. It is believed that she never took the smallest article of food or medicine, not even a teaspoon full of water, without first imploring a blessing. Her daily habit of reading the Bible, had made her so familiar with its contents, that, when she remembered nothing else, she quoted long passages from it, without making the slightest mistake. In every interval of reason with which she was favoured, she lamented her deafness which prevented her from hearing the Bible read. She sometimes said, O, if I could only hear the voice of prayer, what a comfort it would be to me! but it is all right; my heavenly Father knows what is best for me."

A few days before her death, on the margin of a book, in which she was in vain striving to read a few lines, she wrote, with a trembling, dying hand, these words—"There remaineth a rest for the people of God." Into that rest, it is confidently hoped, she soon entered. She departed this life on Sabbath morning, February 22d, 1829, in a few days after entering on the 77th year of her age.

Mrs. Thomson was in the habit, for a number of years, of keeping a diary, in which, besides brief notes of passing events, she recorded some of the exercises of her own mind. The greater part of this diary was destroyed, a short time before her death. The following fragments afford an imperfect specimen of the manner in which she was accustomed to mourn over her defects and corruptions, and of those gleams of hope, and confidence, and joy, with which she was sometimes favoured.

"Sept. 2, 1810.—Some days ago, as I was reflecting on the hardness of my heart, my helpless and wretched condition, and want of love to God—(for when I come to the throne of grace, it is, for the most part, a deep sense of my misery, and a fear of the wrath of God that brings me there,)—while under these impressions, the following text was forcibly brought to my mind, and afforded me a gleam of hope. Malachi, iv. 2. To you that FEAR my name shall the Sun of Righteousness arise with healing in his wings.—O Lord, I bless thee for this consolation to my feeble spirit.

"Dec. 1820.—After a long and distressing time of sickness, with a very small hope of recovery, it hath pleased the Lord to restore my health in some measure. It was evidently *his hand* that relieved me, for there was no change made, either in the medicine or treatment of my many distressing complaints. 'Bless the Lord O my soul, and all that is within me praise his holy name.' O my great Creator, my kind Preserver, and my gracious and constant Benefactor, reveal thyself to my soul as my reconciled God in Christ Jesus, and give me a heart to love thee and do thy holy will. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. I would come like the poor thankful leper, and bless and adore the Lord that hath healed me.

"July, 1821.—For some weeks past my health has been much better. I feared the heat of the summer, and sometimes thought I could hardly stand it. It is now half spent, and, through the mercy of my God, I am still a prisoner of hope. O thou God of my life, Father of mercies, and God of all grace and consolation, I beseech thee, for Christ's sake, enable me to improve my few remaining days in seeking thee with my whole heart; obeying thy commandment to believe in thy son Jesus Christ, and love others for his sake. May my mind be deeply impressed with the wants of my fellow creatures, especially their spiritual wants, so that I may contribute of what thou hast given me, according to my ability, and with a sincere desire to do thy holy will.

"1822.—O Lord, how great are thy mercies toward me, a poor sinner, unworthy of the least favour; thou hast prolonged my life, restored my health, and continued to me the exercise of reason; and though, because of my deafness, I cannot attend publick worship, it hath pleased thee to continue the blessing of sight, so that I can read thy holy word, and the writings of pious persons: and thou art providing for my daily wants, giving me food and raiment; may it be accompanied with thy blessing. But O what a guilty, ungrateful creature I am, how hard is my heart, how evil are my ways, what a disinclination to prayer: sometimes I think, better not pray at all than as I do, but a sense of my need of mercy presses on my mind, and I cannot forbear.

"June 15, 1823.—This day I experienced some comfort in prayer. O Lord, continue this mercy to me; may my heart be encouraged, and my strength be renewed, by waiting on thee; and wilt thou grant me the mercy that I long and pray for? Like the Greeks who came to worship, I would see Jesus; I want to see him, not only as mighty, but willing to save me, a poor helpless sinner."

One of the most striking features in the character of this excellent woman, was her active Christian benevolence. The "law of kindness" was ever on her lips, and the hand of kindness was ever ready to be lifted for the benefit of the afflicted and needy. And, even after her means of temporal support, in consequence of the death of her husband, were considerably reduced, and her own personal comfort had become essentially impaired by sickness and bereavement—she was still intent on doing good, according to her ability, and even beyond her ability, by contributing of her scanty means, to various objects of individual and publick charity. A portion, and by no means a small portion, of her income, seems to have been regularly devoted, for many years, to charitable purposes. Those who are acquainted with the scantiness of her pecuniary resources, and who know how frequently her liberality to others compelled her to abridge her personal comforts, will understand, in some measure, how to appreciate this feature in her character. Not content with doing what she could during her life, she made several bequests in her last will, which evinced that the principle of benevolence was strong even in death. She left $10 to the Female Missionary Society of Princeton; $10 to the Sabbath School Union; and $80 to the Theological Seminary at Princeton.

It is surely a duty to honour the memory, and to imitate the example of such a woman. And though no proud mausoleum covers the spot in which her ashes repose, she will long, very long, retain a place in the recollection, and in the hearts of all the wise and the good who were honoured with her acquaintance. Happy would it be for themselves, and happy for society, if a greater number of the female sex, aspired to the intellectual cultur the rare conjugal and domestick cellence—the unremitting bene lence—the Christian intelligenc the ardent piety—and the exem ry publick spirit, which adorned character of Margaret Thomson

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PARAPHRASE ON PSALM CXXXVI

From the London Evangelical Mag for August.

We sat us down by Babel's streams,
A mournful vigil keeping;
Our country's woes our only themes,
Our only solace weeping:
Our harps, unheeded and unstrung,
Were hung upon the willows;
And scarce one note of comfort flung
To cheer our grassy pillows.

For they who wrought our match wrongs,
To mock our tears desiring,
Said, "Sing us one of Zion's songs,"
A song of mirth requiring:
How could we tune the festive lay,
Encompass'd thus by dangers;
Or how to God our homage pay
Amidst the land of strangers?

Jerusalem? If e'er my heart
Forget thy ruin'd towers,
May strength from this right arm depa
This right hand lose its powers!
And may this palsied tongue refuse
To speak the language given,
If grief for thee I would not choose
Above all joys but heaven!

Remember, Lord! how Edom's sons,
The fall of Zion viewing,
Rejoiced o'er thine afflicted ones,
And scoff'd at our undoing:
For "Raze it, raze it to the ground,"
Exclaim'd that hostile nation;
"Let not one hated stone be found,
Nor trace of its foundation."

He comes, O Babel, doomed to fall!
A voice of might obeying,
Who shall rejoice our suff'rings all
To thee and thine repaying!
He comes, who thy maternal groans,
Nor shrieks of anguish heeding,
Shall dash thine infants on the stones,
And joy to see them bleeding!

H.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page 400.*)

The palace and the pleasure grounds of Blenheim are perhaps superior in beauty and attraction to any in the world. The verses by Southey, called the Battle of Blenheim, and which are the best of the Laureate's productions, were among the first lines that I committed to memory after my nursery hymns. This circumstance, connected with some historical events so vividly painted by Scott, in his Woodstock, rendered this place peculiarly interesting.

The wall which surrounds the park and gardens is about 12 miles in extent. From Woodstock, which is built along part of the wall, you enter the park, through a triumphal arch, and a fine view of the palace, the monument, and the pleasure grounds open at once before you.

The arch is a spacious gateway, built in the Corinthian style, by Sarah, the first Duchess of Marlborough, and bears a very fulsome inscription, which records her own and her husband's praise. After passing this gate, nothing, either in nature or art, can exceed the beauty and magnificence of the landscape. It was a novel view for me, to see a large tract of country so modelled and arranged, by the bold and masterly touches of art, as to present all that was fair, captivating, and sublime in nature. The venerable and vast palace, with its tall columns and lofty towers, limits the view in front. Before and near you there is a broad and deep valley, into which the arm of a mighty river appears to extend, with its bold and winding shores, connected together, opposite the middle of the palace, by a magnificent bridge—then swelling lawns of vivid green, with here and there clumps of gigantic trees, shady and solemn groves, of different shapes and hues, sometimes fill up the landscape, and sometimes skirt or bound remoter slopes. All this, and much more that might be told, forms an assemblage of beauty, which cannot be surpassed in rural scenery. In the language of Dr. Mavor, "all that can please, elevate, or astonish, display themselves at once; and the mind is at a loss to know to what source it is chiefly indebted for its pleasure, or rather, what is the predominant character of the objects that arrest its attention." Is it possible, thought I, that all this can be the work of art, or has this river been created, and have these lawns and hills been formed and clothed with woodland glades, for John Churchhill, proudly called His Grace the Duke of Marlborough? When a nobleman wishes to *improve* a rude and uncultivated estate, if there be any such now left in England, an accurate drawing of the whole, with all its disagreeable features and defects is first made, and then a series of sketches are drawn, showing what kind of alterations and embellishments the situation is capable of receiving.

I shall not attempt to describe minutely the wonders of Blenheim. I stood and mused with delight on the spot where Chaucer lived. Different, but not less thrilling sensations were felt, when viewing the colossal statue of the Hero of Blenheim, on its column more than 150 feet high. While gazing at this obelisk, after reading a portion of the long, tedious, and fulsome inscriptions on its pedestal, I found myself whispering a portion of old Caspar's story of the Battle of Blenheim to his grand children.

Great praise the Duke of Marlb'ro won,
And our good Prince Eugene—
Why 'twas a very *wicked* thing,
Said pretty Wilhelmine.
Nay, nay, my little girl, quoth he,
It was a famous victory.

And every body praised the Duke,
That such a fight did win;
But *what good* came of it at last,
Said little Peterkin:
Why that I cannot tell, quoth he,
But 'twas a famous victory.

I next paused for a moment at fair Rosamund's well, between which place and the great bridge a very good echo may be produced. I called Rosamunda's name several times, and the vocal nymph speedily returned for answer, O Munda, O Munda! This I considered as an exclamation of the beautiful, the unfortunate, and the criminal fair one herself, on the vain and unsatisfactory nature of the world and its pleasures. I also saw the place

Where dying Wilmot caught religion's flame,
And breathed contrition for a life of shame.

But I must leave the park and enter the palace. Its interior is not so splendidly furnished as Eaton Hall, except in paintings and tapestry. Many of the paintings, particularly those of Rubens, were to me exceedingly disgusting—Crouching Venuses, laughing Bacchantes, and angels of rich flesh and blood, I think abominable. The tapestry was new to me, and from its fine colouring and accurate delineations, I could not believe till I touched them that they were all needle-work. They represent the military exploits of the great Duke. The horses, men, &c. on the pieces, (and there are eight or ten different ones,) are as large as life. In one of the rooms I saw a small table of exquisite workmanship, and which once belonged to Marie Antoinette, the beautiful and unfortunate Queen of France. Burke's eloquent eulogy of her was brought to my mind, though I could not lament with him that the age of chivalry was

"I believe it one of the happiest riddances that the world has ever witnessed. The ceiling of the entrance hall, which is about 70 feet high, and that of many of the other apartments, is finely painted with scenes of war and victory, all in praise of the first Duke. Sir John Thornhill, one of the artists, and famous in this way, must have passed the greater part of life lying upon his back; for this is the only position, I suppose, in which such pictures can be executed. The library is a grand room, about 184 feet long, and contains 17,000 volumes, very handsomely arranged. The chapel, which is last examined, contains a splendid monument to the Duke and some of his relatives. Thus ended the pageant. "The paths of glory lead but to the grave." At the chapel door I paid my half crown—the usual fee on such occasions—to the crusty old housekeeper, who conducted me over the building. I cannot let her go without a slap. The surly pride and affected importance of the menials of His Grace of Marlborough are well known to most travellers, and one is apt to lose, before leaving the house, half the complacent feelings with which he may have entered it.

Before leaving Blenheim Park, I ought to say a word or two of what is called the *China Gallery*. It stands on the left of the triumphal arch, just as you go in. We have here arranged on brass hooks, along the walls and on light frame work in the middle of the rooms, an immense quantity of porcelain ware, showing the various stages of improvement which the art of manufacturing china has undergone since its invention. Some of the pieces are thought to be more than 2,000 years old. The improvement in ornamenting, glazing, and baking many of the vessels, is not more remarkable than their different forms or shapes. The various metamorphoses which the common tea-pot has assumed, cannot be outnumbered by old Proteus himself.

Here was the high tea-pot and the low tea-pot; the tall, straight, and slender; and the short, globular, and thick; the round, the oblong, and the angular; the tea-pot with feet and without feet; the tea-pot with a long spout, a short spout, a middling spout, and no spout at all, but a mere nozzle like a water-pitcher. The handles and lids might also be described, but I forbear. A pair of small bottles, once the property of Queen Anne; and two pieces of jasper china, resembling shells, struck me as being beautiful. The whole of this vast and curious collection was presented, by the virtuoso who made it, to the present Duke, as an appendage to Blenheim.

It would be wrong in me to quit this place without mentioning the only *good thing* which I have heard of the Marlboroughs. Just at the edge of the park, and close to the town of Woodstock, one of the Dutchesses has erected and endowed a small but neat asylum, for the retreat and support of poor widows. Not more than ten in number can be received at one time.

About six o'clock in the afternoon, I got up on the outside of a coach, and in an hour found myself at Oxford. My *luggage*—for this is the name, as I should have mentioned before, given to a traveller's trunk, bag, cloak, &c.—being safely deposited at my room in the *Angel*, I procured a guide-book at one of the shops, and commenced an examination of this very interesting place. Hurried by my curiosity from one magnificent college to another, I found myself, after nine o'clock, wearied, in the dark, and at some distance from my lodgings. Of all that I have yet seen, Oxford, on the whole, is the most imposing. The antiquity, splendour, and classical history of its numerous colleges and halls; the academick groves along the river Isis, crowded with students in black gowns and square caps; its churches, with tall, graceful steeples, and painted windows; its libraries, statues, and monuments to the learned and the good—completely overcame me.

Wednesday, June 3.—I had the pleasure of meeting at the Angel, this morning, some of my Philadelphia friends, who came over with me in the Algonquin, and who were now here with the same views as my own. We therefore examined some of the wonders of this place together. The Bodleian Library and Picture Gallery, under the same roof, occupy a number of very large, old, and shabby rooms. Libraries are things which excite but little interest to a traveller in haste, as the outside of books can only be inspected. No books are suffered to be taken out of this library by any one. That it is continually and rapidly increasing in size may well be supposed, as a copy of every work published in the country is claimed as a matter of right. Purchases and donations are also frequently made. There are many portraits of distinguished individuals suspended among the books, and among the rest, that of Sir Thomas Bodley, the munificent founder of the establishment. The picture gallery contains a number of articles highly interesting; none of them to me was more so, than the original portrait of Archbishop Cranmer, who was *martyred* on a spot visible from one of the windows. I stole away from my friends, and gazed for a moment by myself on the awful spot where this martyr expired. As the fire seemed burning before me, I could almost see him, voluntarily and fearlessly thrusting his hand into the flame, that he might himself destroy that which had once been the instrument of disgrace to his holy religion. An original portrait of Mary Queen of Scots, and from which most of the representations of that criminal and unfortunate woman are taken, is very fine. The Schools of Athens, might be examined for an hour with pleasure; but I must hasten from this place to the Radcliffe Li-

brary, which is a large circular building, ornamental even to the city of Oxford. Here books, statues, and paintings, alternately caught my wandering and wondering eyes: the superb room which contains these things is under a dome 80 feet from the floor. Here, in 1814, the present king George IV., the late Emperor of Russia, and more than 200 guests caroused. The street called High street, is truly magnificent in its buildings: here many of the finest colleges are located. Queen's College, which is in this street, nearly opposite my lodgings, is really magnificent; it forms a kind of oblong, 300 feet by 200; over the principal entrance there is a fine, open, ornamented cupola, in the middle of which is the statue of Queen Caroline: there are also a number of statues arranged along the pediments of the building in front, but I shall not attempt to describe any more of these famous structures. In all of those I examined, you enter by a large gate in the walls of the building, which opens into a hollow square or area, from which you pass to the different apartments. Some of these squares are quite pretty, being ornamented with shrubbery and neat gravel walks. There are 19 colleges and 5 halls, besides many churches and other splendid publick buildings. These, as you pass from one street to another, attract, and detain your attention for some time, by their ancient and magnificent style of architecture, by their painted windows, curious ornaments, lofty spires, and a thousand other costly and antique decorations.—There are about 5000 students in Oxford at this time; and excepting the square hat, they look, and behave, as far as I could judge, just as our students used to do at Princeton. There are guides, or men who will show you, for a *fee*, every thing worthy of notice here—and not only in this case, but in all others of a similar nature, it is best to settle the amount to be paid beforehand. I regretted very much, that we arrived the day after a fine lecture was given by one of my favourite poets, Professor Millman. About 12 o'clock I departed from Oxford with regret, knowing that I left behind me much that deserves notice, entirely neglected, or at least hastily seen; this, however, has been the case in all the places I have visited. As it was a fine day, I mounted on the outside of the coach, and enjoyed, during my whole ride to London, which was my next stopping place, a full view of a most interesting country. After leaving Oxford some miles, we ascended a hill, which is thought very high in this part of the world, and on the top of it, I had one of the finest prospects I ever beheld; it certainly comes next to the view from the Pine Orchard on our Catskill mountain. On some parts of the road I noticed a number of workmen, digging up the soil for *flints*, which they found in great abundance, and with which the road is repaired. We passed a number of small towns, and then came to Uxbridge, a place of some magnitude. Here we met a number of vehicles, on their way to the Ascot Heath races, where his Majesty is expected to be present, as is usual with him; but neither he nor the races will take me to Ascot. In the neighbourhood of Uxbridge, once lived that glorious patriot, who, amidst the greatest dangers and temptations, braved even death itself in defence of his principles, and who has been immortalized by Gray in the following lines:

Some village *Hampden*, that with dauntless breast,
The little tyrant of his fields withstood.

From Uxbridge to London, I was disappointed in not seeing it more thickly settled; till within two miles of the metropolis, you might have supposed yourself on the Frankford road, going to Philadelphia; but Kensington Gardens and Hyde Park being passed, you are soon involved in the busy hum of men and horses. The idea of entering Lon-

don, when afar off, had often caused my blood to thrill in my veins. The thought of visiting the place where lived the good, the great, and the glorious, had for a long time been the occasion of most delightful emotions. I was therefore surprised to find myself calm and almost unmoved, as our coach rapidly rolled over the pavements of this great city. Its magnitude made no impression upon me, and the streets did not seem to be much more crowded with men, and horses, and carriages, than those of our large cities at home. After rattling over the stones for about a mile, the coach set me down in the yard or court of the *Bull* Inn, in Holborn, amidst a crowd of wagons, horses, and noisy servants, puddles of dirty water, and heaps of filth. The house, however, we found tolerably comfortable, and we therefore determined to remain until to-morrow, when I hope to get settled at permanent lodgings for some weeks. Here, then, thought I, as I threw myself on a sofa, in an upper room, here I am in this great London, the object of so much desire, and of so many dreams of pleasure, both by day and night. To have arrived here in good health, and without any accident, was a subject of heartfelt joy and religious gratitude. Though it was evening, I sallied forth with an English gentleman and his beautiful daughter, with whom I became acquainted in the coach, to see St. Paul's church, in the neighbourhood. We found it, however, too dark and smoky, to discover any thing more than a vast and lofty pile; and a heavy shower of rain beginning to fall, we took shelter in our lodgings for the night.

(*To be continued.*)

ON INTEMPERANCE.

(*Continued from page* 403.)

What remains to be offered on the subject of this Essay, may be comprised in an answer to the inquiry, How can intemperance be checked?

The plans for promoting temperance may be reduced to two general classes. The one of these proposes to reclaim the intemperate, and may be called the *remedial* system: The other which may be called the *preventive* system, aims at keeping those temperate who have not yet contracted the ruinous habit. These systems have some points of contact, but we have explained, as we believe, the *primary* object of each.

The *remedies* proposed are partly moral and partly medicinal. To the application of the former of these, no one can object. He may doubt its efficacy, not because he is distrustful of its virtue, but because of the difficulty, amounting in many cases to impossibility, of making a fair experiment. The utility of the latter of these remedies, may be more seriously questioned. The cures, it is to be feared, are but partial and temporary. Will the benefit to society equal the injury? A salutary *fear* deters many from the slippery paths of temptation—Will not this fear be lessened, if a supposed remedy be at hand, though the vice be fully contracted? We do not mean to express a decided judgment, but these are questions which ought to be seriously pondered.

If any be reclaimed from intemperance, whether by medical or moral applications, we are not disinclined to rejoice; but we must be permitted to "rejoice with fear and trembling." The samples of entire and permanent restoration are, "few and far between"—

Apparent rari nantes in gurgite vasto!

The *preventive* system proposes an immediate and total abstinence from ardent spirits, unless for purposes strictly medicinal. No intemperate man need felicitate himself on the prospect of a gradual reformation; for such an event has rarely, or perhaps never occurred.

When an artery is ruptured, the skilful surgeon applies a ligature—the circulation must be *stopped* not diminished. The prescription, to those who are fond of ardent spirits, and to those who are not, is the same: To the one class the sacrifice is necessary, to the other class, it is easy.

The preventive system, however, has no direct reference to the case of the drunkard. It regards intemperance as a spreading conflagration, which will probably destroy the tenements now held in its embrace. It proposes to save those mansions which are beyond the present influence of the devouring element, by removing such intervening objects as may minister fuel and widen the devastation.

The important problem which the preventive system proposes to be solved, is not, how shall drunkards be made sober? but, how shall sober men be saved from habits of intemperance! If all who are now temperate continue so, there will not probably be a drunkard on earth at the expiration of twenty years!

O mihi tam longæ maneat pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta!

After much painful and prayerful investigation, the problem has been solved as follows:—*An entire abstinence from ardent spirits, is the only effectual mode to prevent the spread of intemperance!* The noxious tree must be destroyed at the root. To lop off the branches, is to spend our labour in vain: The tree is soon as luxuriant as before, and its poisonous exhalations as abundant. Let the friends of good order and sobriety combine together in the manner here recommended, and we have no fear as to the result. All who are now intemperate were at one time sober, and had they adopted the principle here recommended, would have been sober at this time; but by using the article occasionally, and moderately, and daily, they have bound themselves in fetters stronger than adamant.

It is but four or five years since the first society was organized, on the principle of total abstinence. Previously to that period, much had been said and written on the subject of intemperance, and with great ability, but the evil had increased, and was every where increasing to an alarming degree. Since that period, the effects produced, abundantly warrant the confidence we feel in the principle of total abstinence. We gather from the last Report of the American Temperance Society, that the amount of ardent spirits consumed in New England, has been lessened one-half. Many townships, and even entire counties, have almost entirely discontinued the use of the article, and in the town of Plymouth, the sale of ardent spirits has decreased in four years from $9000 per annum, to $500! The resolutions adopted by numerous publick bodies, such as Juries, Grand-Juries, Medical Societies, Presbyteries, Conventions, Members of the Bar, &c., and the inquiries instituted by our state and national Legislatures, evince an interest on the subject never before expressed. Seldom have legislators been better employed, than in adding to salutary statute, the sanction of personal example in this matter. The call to perseverance in this righteous cause, is loud, and the stimulants powerful.

It may be proper to mention in this connexion, that the *preventive* system has already *reclaimed* more drunkards, than any system which has ever been adopted, within the same short period. One single society in New Jersey, and that but a small one, has hopefully reclaimed fifteen, several of whom were notoriously intemperate! This proves, that those who attempt to do good in a proper manner, and with the necessary perseverance, will generally do more than they even contemplated.

We now invite the reader's attention, to what is called "the moderate use of ardent spirits." In regard to this practice, which has so many advocates and prevails to such extent in our country, we have two considerations to present.

1. The practice is a *dangerous* one.

"The moderate use of ardent spirits," is a phrase exceedingly indefinite in its signification. Every man undertakes to explain it for himself, and restricts or extends its meaning, according to his circumstances and appetite. The phrase becomes more significant as he advances in years and ripens in ebriety. The draught is repeated morning, noon, and night, and perhaps once or twice in the intervals; but still, he partakes but "moderately" of the wholesome beverage. A manufacturer in a neighbouring county, who was in the habit of using the article "in moderation," endeavoured to dissuade the labourers in his employ, from using it to "excess," and was told in reply, that if a little were necessary for him, a little *more* was indispensable to them! He has since attached himself to a temperance society, and about 60 of those in his employ, have imitated his example.

Every man is disposed to trust his own heart, to rely implicitly on his own steadfastness. An insensibility to danger however, is not a very favourable omen. The man who needlessly exposes himself in a dangerous position, is likely soon to "stumble and fall, and be snared and taken." What he mistakes for bravery, is only rashness. Men who were as self-confident as he, and whose prospects a few years ago, were as flattering as his, now serve only as monuments of the folly of the course he is now pursuing. Is he a temperate man? so at one time were they: is he a man of refined and honourable feelings? they too at one time would have scorned what is disreputable or indecent. Is he the centre of interests too tender to be ever sacrificed—the staff which supports the tottering steps of an aged father and mother? Has he a wife and babes, like the vine and tendrils on the trunk, who lean on him as their support, and look to him as their pattern? By the very course he is pursuing many have deceived themselves, who finally brought down the grey hairs of their parents with sorrow to the grave.

The man, who partakes moderately and daily of ardent spirits, adventures his all upon a sea which is covered with wrecks, and over whose surface there broods a perpetual storm. The habit of intemperance is imperceptible in its advances—It is a moral Maelstrom, the motions of whose outer verge are scarce discernible: Its influence is outspread far and wide, and wo to the incautious mariner, who sleeps securely, because he is not within its foam, or deafened by its roar? This encroachment of the habit of intemperance, is easily accounted for. Ardent spirits are used as a stimulant. The excitement produced, is the gauge for estimating the quantity of stimulus taken. Each successive draught must be increased, or it will not stimulate the system to the same degree as that which preceded it: The continual decrease of susceptibility in the animal economy, must be counterbalanced by a proportional increase of the stimulating principle. A man's feelings in such a case, are a tolerably accurate test of the relative excitement produced, but not of the amount of stimulus taken; as a thermometer points out the *free* calorick of an object to which it is applied, but can give us no information as to that which becomes latent.

If there be a safe plan of using ardent spirits, it is that of measuring it rigidly, at every draught. A venerable man in this city, was in the habit for several years, of taking brandy for a chronick affection. The quantity was one table spoonful

rigidly measured, and never taken but at dinner. He has recently abandoned this small quantity, not from any conviction of injury from the practice, but on the principle of Christian philanthropy involved in our text.

"Let him who thinketh he standeth, take heed lest he fall." There is no habit so ensnaring as that of intemperance; none that grasps its victim with so firm a hold, or that blinds so completely, or governs with so absolute a sway: Like the tide encroaching on the shore at every flood, until the oak which once waved proudly on the beach, falls and floats, the sport of winds and waves. The victim is generally the last to apprehend his danger; he continues to drink "moderately," as he contends, after the "redness of his eyes," and the tremor of his hands, serve as an epistle of his guilt, known and read of all men.

Let us admit for the sake of argument, that an individual may use the article of ardent spirits without personal risk, still he cannot disconnect his doings and interests from those of others. His indulgence, if even harmless to himself, furnishes an example of dangerous tendency. He must admit, that many who once bid fair to be useful in their generation, have become intemperate in this way; and how can he sanction a custom which has been, and must continue to be, so injurious to many who adopt it!

"*I* am not chargeable, says one, with the misuse which others may make of an article." This point is not quite so clear as many imagine. We are warned not to be "partakers in other mens' sins." If we occasion or sanction a sin, we are not exempt from guilt. But we are now endeavouring to elucidate the principle of *philanthropy*, and not that of mere responsibility. We hope to spend our time to more profit, than in reasoning much, with such as are unwilling to abandon a practice plainly injurious in its general influence, because it does not injure them. A true philanthropist is not content to be exempt from manifest guilt. Neither will he confine himself to speculations and abstracts; but taking his fellow men as they really are, he will accommodate his measures wisely and conscientiously to their actual condition. It is his own fault, says one, in relation to the drunkard:—Be it so; still the man possessed of "bowels of mercies," will choose to deny himself, rather than to contribute, however indirectly and remotely, to the guilt and ruin of another. A man who stumbles in daylight, must ascribe it to his own carelessness; but they who throw the obstruction in his way, ought to be the last to proclaim his disgrace.

The moderate use of ardent spirits may be compared to a precipice, whose sides are steep and slippery, but bedecked with flowers. The unwary beholder persuades himself there is no real danger; hundreds have traversed it without injury: It is only necessary to plant the feet with care, and if any are precipitated, it is their own fault. Emboldened by this representation, multitudes engage in the hazardous enterprise. Mark the movements of the giddy throng: How many slide into the yawning gulf below! How few profit by the dire catastrophe! Can I climb the dangerous crag in safety? Perhaps: But as one regardful of the welfare of others, I dare not sanction so useless and dangerous an experiment.

2. The moderate use of ardent spirits is unnecessary.

It has been argued, that we might on the same principle abstain from food, because many eat to excess. This objection would be of force, if the article formed one of the necessaries of life, but if it rank only among the *luxuries!* every conscientious man ought rather to forego the enjoyment, than to be accessary, however remotely, to the desolations it occasions.

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article is supposed to be invariably injurious. On this point, the judgment of eminent medical men is believed to be nearly, if not wholly unanimous. The reader who has leisure, will find entertainment and benefit by perusing the Treatises of Drs. Bell of London, Rush of Philadelphia, Drake of Cincinnati, and the Reports of the most respectable Medical Societies in the United States.

If the subject were investigated philosophically, a similar conclusion would be arrived at. Nutrition is necessary to the permanent vigour of the system, and animalization must precede nutrition—a process almost wholly impossible to alcoholick liquors.

Experience is a still safer guide, and her testimony is, if possible, even less equivocal. We have on record, instances both numerous and well attested, of exposure to cold, and heat, and fatigue, and disease, where the results, without exception, are favourable to an entire abstinence from ardent spirits. The physician of the State Prison of Connecticut, reports, that not a solitary death occurred in the prison during the year 1828, and but one since its establishment in June, 1827. "This degree of healthfulness, says he, unexampled in the history of prisons, may be ascribed principally to three causes—Temperance, ventilation, and regular employment. Of 106 convicts, 90 have acknowledged themselves to have been intemperate, or are known to have been so. These prisoners were deprived of spirits at once, and without a substitute. Those individuals in whom the habit was long confirmed, suffered a temporary loss of appetite, and almost overwhelming anguish for the want of their accustomed stimulus, which seemed for the time, to supersede every other evil connected with their confinement. But by attentive watching, the use of coffee, and nutritious and wholesome diet,

the appetite was soon improved, and after a while greatly increased —the cravings for spirits gradually subsided; and after some time had elapsed, they acknowledged an improvement in their feelings, increase of bodily strength, and vigour of mind. These facts, it is hoped, will have an influence in correcting a very general mistake, that the peculiar diseases of drunkards, are liable to come on suddenly, if spirits are suddenly abandoned."

But ardent spirits are, at least, an antidote against severe cold? The use of ardent spirits for such a purpose, reminds one of the slothful man in mid-winter, who burns the flooring and roofing of his hut, in order to warm himself! While the unnatural excitement produced by ardent spirits continues, the system is less sensible of cold, though perhaps not less affected; but at best, the excitement very soon subsides, and leaves the individual more debilitated, and more liable to the cold than before. In numerous instances it has been found, that those who practice entire abstinence from the use of ardent spirits, are able to endure more intense cold and for a longer time, than any other class of persons. I shall not repeat those cases already well known, but mention one or two which have not yet been made publick. A gentleman of this city informed me, that a vessel which he commanded, about 20 years ago, was wrecked on the coast of Nova Zembla, during severely cold weather, and the only members of the crew who remained uninjured by the frost, were three who never used ardent spirits. A "Coaster" was wrecked on Cape May a number of years ago, during very cold weather. The crew were frozen to death, with the exception of three, and these were found to be the only persons on board, who had abstained from the use of ardent spirits. Of this I was informed, on the authority of a very respectable old gentleman, who was prese time.

If then the moderate use spirits be a *dangerous* pr dangerous to ourselves, d in its influence on a worl posed to sin and ruin: If *unnecessary* practice to ou or even to our well-being; viceable against cold, or fatigue, or disease—we lea every one who pretends God and work righteousn decide for himself, how he quit himself of guilt, in san this pernicious custom.

EXTRACT FROM THE SPEECH REV. DR. PHILIP.

The speech from which lowing extract is made, was ed at a special meeting of don Missionary Society on of June last. We give readers, as a rare speci eloquent address, and a statement of important tru ed under the influence o Christian feeling.

"I look to the disciples as the sembled to wait for the outpour Spirit, which was the promise viour. At that period, the who might have been numbered b and the place they occupied m been measured by inches. In o to the command of God, they w without wealth, without worldl ions—and the idols of the nat philosophy of Greece and Rome, judices and antipathies of the heart, and the opposition of powerful empire that was ever ed upon earth, bowed down bef Paganism was once the prevailin of Europe, and of the land in live. It was once in as full poss the high places and strong hold country, as it now is of Africa, and of China. It was successivel ed and conquered by the arms truth, and the weapons of our have lost none of their heavenly they are, through God, as mighty to the pulling down of strong hol every thing that exalteth itself his power.

e genius of Christianity, which is od, like the solar fire, moves, in a of its own, far above earthly while it penetrates our mundane ts, without being contaminated by it gives beauty and loveliness to bject and to every scene, to which irts its life-giving energies, and iich it pours its celestial radiance. een said by philosophers, that so ily is the earth balanced, that were y to alight upon it from another its motion would be disturbed. ow, that every thing is affected, nce touched by the spirit of Chris- It touches the heart of the proud id he becomes humble as a little t touches the heart of the sensual- he becomes pure and heavenly; es the affections of the covetous, becomes liberal: it touches the if the revengeful and the malicious, y become forgiving and loving: it the chains of caste, and they melt; es the idols of the heathen and l to the ground, like Dagon before of God; it throws its light upon osphere of the regions of idolatry, : lurid glare of superstition is dis- it touches the fetters of the slave, y fall off; it touches the ruthless ms of the earth, and at its touch, ther; it touches the hearts of sa- ind they take their places among l men; it sends down its fructify- wers on the barren wilderness, and oms like the rose; it smiles upon ert, and the inhabitants of the rock, idering bushmen sing for joy and rom the tops of their mountains; es the hearts of our senators, and erforce and a Buxton are raised up, to interest a generous nation in Africa's wrongs; it touches the hearts of our statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the heart of the philanthropist, and the prisons are visited, the depressed are raised, the neglected are remembered, the wounds of the broken-hearted are bound up, the vicious are reclaimed, and the prodigal son is restored. It touches the heart of the Missionary, and he goes forth, forsaking country, friends, and ease, to preach among the Gentiles the unsearchable riches of Christ —to tell them that sin is atoned for, that death is abolished, that God is in Christ reconciling guilty men to himself, and that the kingdom of heaven is now open to all who believe. It touches the hearts of a few individuals in Manchester or in London, and the standard of contribution is elevated, our exhausted treasury is replenished, and from the confluence of a thousand streams, the tide of Christian benevolence rolls its fertilizing waters over the parched earth. It, like the Divine Spirit at the creation of the world, now sits brooding on the moral chaos, placing the lamp God has ordained for his Anointed, in the firmament of the church, dividing and dispersing the waters of life over the whole face of the globe, clothing with moral verdure the ground, before prolifick in nothing but crimes, and preparing the earth for that period, when men shall be restored to the image of their Maker, and when the great Creator shall again pronounce all his works to be good, and the angels shall again shout for joy, and all the creation shall take up the song—'Alleluia, Alleluia, Alleluia, the Lord God omnipotent reigneth!'"

Review.

TIAN CHARITY EXPLAINED; *or Influence of Religion upon iper stated; in an Exposition he thirteenth chapter of the Epistle to the Corinthians. John Angell James, author of Christian Father's Present, pp.* 283. *New York.*

AMILY MONITOR; *or Guide to nestick Happiness. By the same.*

as long been a subject of re- hat we are in possession of so orks on practical piety. While science and literature have engaged in their cause the most gifted of our race, and religious controversy has employed an amount of talent and erudition truly amazing, devotion, of all subjects the most important, has seldom engaged the attention of vigorous minds, and hence we have but few works, the tone of whose piety, and the excellence of whose execution, render them worthy of extensive circulation and repeated perusal. The qualifications necessary to the production of such

works, seems not to have been understood. That vigour of mind, clearness of thought, a knowledge of human nature and Christian experience rarely to be found, are requisite, seems never to have occurred to the higher order of pious minds; otherwise, they would not have left this task to men whose piety we may reverence, but whose mental endowments we cannot admire. These have produced volumes, excellent indeed, as to their spirit and design, but limited, if not sometimes unpropitious in their influence, on account of the faultiness of their execution. We fear they have increased the disinclination of men of cultivated minds to the religion of the heart. We believe indeed that the opposition of human nature to the self-denying truths of the gospel is such, that no method of presentation can insure them a cordial reception; yet when these truths are presented in a manner in some degree worthy of their excellence, they will command respect, will cause their moral beauty to be felt, will soften prejudice, and overcome, at least open and active opposition to religion, and the benevolent enterprises it awakens.

Again, we fear that among the pious, it has hindered the progress of the human mind. The reading of the sincerely pious is often confined almost entirely to practical works. Now, if these are the productions of [illegible] exciting a sense of knowledge of [illegible] among the human heart, or assisting to wider and [illegible] views of truth and [illegible] must be to look rather at [illegible] the [illegible] [illegible] [illegible]

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case, and the prison of lost souls contain one miserable spirit that perished by delusion! Then what deep solicitude ought the *possibility* of such an event to circulate through the hearts of all, to avoid the error of a self-deceived mind? Is it possible to be mistaken in our judgment of our state? Then how deeply anxious ought we all to feel, not to be led by false criteria in forming our decision. But what, if, instead of *one* case, millions should have occurred, of souls irrevocably lost by self-deception! What if delusion should be the most crowded avenue to the bottomless pit! How shall we explain, much more justify, that want of anxiety about their everlasting welfare—that destitution of care to examine into the nature and evidences of true piety—that willingness to be impo-ed upon, in reference to eternity, which many exhibit!—pp. 39, 40.

Speaking of the grounds on which some rest their hope he says—"It is certain, that more importance is oftentimes attached to 'sensible enjoyment,' as it is called—to lively frames and feelings—than belongs to them. There is a great variety in the constitution of the human mind, not only as it respects the power of thinking, but also of feeling: some feel far more acutely than others; this is observable, separate and apart from godliness. The grace of God in conversion, operates a moral, not a physical change; it gives a new direction to the faculties, but leaves the faculties themselves as they were; consequently, with equal depth of conviction, and equal strength of principle, there will be various degrees of feeling, in different persons: the susceptibility of the mind to impression, and its liability to vivid feeling, were there before conversion, and they remain after it; and oftentimes the lively emotion produced by affecting scenes, or seasons, or sermons, is partly an operation of nature, and partly of grace. A man

may feel but little, and yet, if that little lead him to do much, it is great piety notwithstanding. Of two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed by the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire: the former, perhaps, to wipe her tears, and to forget the misery which caused them; the latter to seek out the sufferer, and relieve him. Which had most feeling? the former. Which most benevolence? the latter. The conduct of one was the result of nature, that of the other the effect of principle."—p. 44.

The following are his remarks, at the close of the section on the *kindness of love.*—"What a fascinating character is the man of distinguished kindness! he is invested with indescribable loveliness: he may not have the glory in which the patriot, the hero, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody, to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party; as he looks round on the circle, with the smile of beneficence that has found an abiding place on his brow, he presents the brightest resemblance to be found in our selfish world, of the entrance of the Saviour among his disciples, when he said, 'Peace be unto you,' and breathed upon them the Holy Ghost."

The above, we think, afford a fair specimen of our author's manner. We earnestly recommend to our readers the perusal of the whole work, and the practice of the duties it treats of. Peculiarly important at this time is it, that the friends of religion should exhibit to the world the graces of Christian love. Though infidelity has as yet made but little open opposition, yet it exists in our country to a greater extent than is generally imagined, and will, ere long, appear in a manner which few are prepared to conceive of. How necessary, then, that the reality of religion should be attested by the lives of its professors.

On this subject, let us listen to our author. "Christians, the character of religion is entrusted to our keeping, and we are continually defaming it, or raising its reputation; and are either betraying it into the hands of our enemies, or conciliating their esteem towards it. It is high time for us to be more aware of our responsibility; high time for us to consider that we are perpetually employed, in increasing or diminishing the ignominy of the cross. The good conduct of professors is a converting ordinance, and an edifying one too. 'Let your light so shine before men, that they, seeing your good works, may glorify God your heavenly Father,' 'Shine as lights in the world, holding forth the word of life.' How? Not by an attachment to doctrine merely: no, the light of truth will do nothing without the light of love. A fiery zeal for truth, unaccompanied by love, is the meteor that misleads, or the lightning that kills, or the eruption that overwhelms or consumes; all of which men are afraid of, and retire from: but a zeal for truth,

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tion, yet it is one of incalcula-
mportance. If men are ever
virtuous and useful citizens,
st be at home,—if a nation be
med, there must be a reforma-
in each domestick circle; for a
n "is nothing more than an ag-
ite of a number of families."
domestick society is the semi-
of social affections, the cradle
nsibility, where the first ele-
ments are acquired of that tender-
ness and humanity which cement
mankind together;" whatever leads
us to reflect and feel, and conse-
quently to act on this subject, is
worthy of attention. Mr. James's
views we fully approve, and wish
that the sentiments of his refined
and feeling mind might become the
sentiments of all. It is not necessary
for us to present an analysis of the
work; let it suffice to say, that our
author has delineated our duties in
the various relations of life, with a
justness, beauty, and power, which
we do not remember to have met
with in any writer on this subject.
The importance of the subject, and
the ability of its performance, will,
we trust, secure to this volume an
extensive circulation.

SHORT NOTICES OF RECENT PUBLICATIONS.

r's COMMENTARY ON THE BIBLE—
eotype edition. 6 *vols. royal* 8*vo.*
ear and Hogan, Philadelphia.

re than a year has elapsed since the
cation of the first volume of this
and we now feel it to be a duty
tice the completion of the best edi-
of the best popular Commenta-
the English language—for such,
r judgment, is the book which we
announce. It would be a work of
erogation—a work with which we
no fellowship—to launch out into
raise of Henry's Commentary. We
therefore, only say, that it is now
ded by an interesting and excellent
e, written by Professor Alexander,
Theological Seminary at Princeton,
ssly for this edition; and that its
raphical execution gives it a decided
iority over any other that we have
or that we believe to be in exist-
—The paper, type, accuracy of im-
on, and binding, are all excellent,
d any European edition that has
in our way. The expense to the
prising and meritorious publishers
have been very heavy; and when
ink of the rich treasure of religious
ction and entertainment which they
been instrumental in laying open to
merican publick, we do think that
inisters of the gospel in the United
, and especially those of the Pres-
an and Congregational denomina-
ought to take some pains to pro-
L. VII.—*Ch. Adv.*

mote the extensive sale and circulation of this work—which is put at as moderate a price, we believe, as the expense attending it would in any wise permit.

ESSAYS ON THE EVIDENCES, DOCTRINES, AND PRACTICAL OPERATION, OF CHRISTIANITY. *By Joseph John Gurney. Large* 12*mo. pp.* 397.

In our fourth volume, page 318, we made pretty copious extracts from an article in the Eclectic Review, relative to this work. We added, at the same time, a number of our own remarks; and expressed a wish that the Essays of Mr. Gurney might be reprinted in our country, as an antidote to the infidel opinions of Elias Hicks, which were then becoming current, and which have since produced a very serious schism in the Society of Friends. Our wish, as to the republication, has been gratified; and as Mr. Gurney is a man of high standing among the English Quakers, perhaps our hope may also be realized, that his Essays may have an effect to correct the monstrous errors of many, who claim to be of that denomination in our country. Whether this effect be produced on the Hicksites or not, we have no doubt that this book will do good. It is the production of a man of real learning, of masculine intellect, and as far as these Essays go, of orthodox sentiments. We do not mean to say that our own opinions are in all respects coincident with those of Mr. G., but we cordially recommend his work to our

readers; and that they may know the nature of the subjects discussed—and we can assure them that each discussion is ably conducted—we add the table of contents—The volume has passed through three editions in Britain.

Table of Contents.—Essay I. On the probability of a Divine Revelation to mankind, and on the genuineness of the New Testament.—II. On the credibility of the New Testament, and on the evidence of Miracles.—III. On the evidence of Prophecy.—IV. On the internal evidences of Christianity.—V. On the Divine authority of the Holy Scriptures.—VI. On the scriptural account of the Supreme Being. —VII. On the union and distinction in the Divine nature.—VIII. On the scriptural account of the spiritual Adversary.—IX. On the scriptural account of Man —X. On the scriptural account of Jesus Christ.—Part 1. On Christ in his pre-existence.—2. On Christ during his abode on earth. 3. On Christ in his reign.—Essay XI. On the Redemption of Mankind.—Part 1. On the scriptural doctrine of Atonement.—2. On the merits and advocacy of Christ. —3. On the scriptural doctrine of the Spirit.—Essay XII. On Faith and Obedience.—Part 1. On Faith.—2. On Obedience.—Conclusion.

A Discourse *delivered before the Trustees, Faculty, and Students of Rutgers College, at New Brunswick, New Jersey, on Tuesday, the 14th of July*, 1829, *the day preceding the Annual Commencement. By John Sergeant, L. L. D. Honorary Member of the Philoclean Society.*

In some European countries, particularly in Germany, it is no uncommon thing for a young man of good talents, at the age of twenty-five, to be well acquainted with six or eight, or perhaps ten languages, besides having at his command a mass of general literature, and a thorough knowledge of some one branch of liberal science. How does this happen? It is not so in the United States. A man with us would be considered as a prodigy who should, at the age we have specified, have made the acquisitions we have mentioned. Have the Europeans then better retentive powers than the Americans? We confidently say, No—They have a better system of education, and this alone makes the wide difference. In Europe, it is not considered as any thing extraordinary for a boy between twelve and fifteen years of age, to be able to read any part of any Latin or Greek author, with readiness, and to speak and write French, and perhaps Italian and German too, without hesitation. These attainments give him, say six years, before he is his own master, for making farther progress; and for making it, let it be observed, with habits of study and with the advantage of what he already knows, which carry him forward with an accelerated velocity that is altogether astonishing. With us, the defects of our system of education, absolutely forbid such advances and attainments. In most instances education is not begun sufficiently early. But the great defects are—the want of good teachers, and the willingness of parents to submit their children to a right system of tuition. We have but few grammar masters who are at all qualified for their business, and perhaps fewer parents who are willing that their children should be rightly taught and governed. To get them through the grammar school, and through the college, in the shortest time possible, is the great desideratum. This affords an opportunity, which is greedily seized by teachers who are not half taught themselves, to deceive parents, not capable of judging for themselves, with promises of the speed with which their children shall be *fitted for college*, as they usually phrase it. But *fitted* they never are. They go to it, and often come out of it, not fit to enter the second class of a good grammar school. Among all the wicked and cruel deceptions practised in our land, we hardly know a greater, than this deception of parents, in regard to the early instruction of their children. It inflicts an injury as lasting as life; for it can never be fully repaired, even when discovered; because the precious season of youth has forever gone by. But the mischief does not end here. Teachers who are able and desirous to do justice to their pupils—and a few such we have, who will thank us for what we are now saying—are compelled to go contrary to their own judgment and wishes, that they may not so far violate popular feeling as altogether to lack employment. They too must hurry on their pupils, without as full a grounding in elementary principles, or nearly as much classical reading, as they know would be useful. Hence all our youth, without exception, enter our colleges and universities with far less preparation than they ought to have: And still the great object is to get through the academical course as soon as possible—to get a degree. Nor is this the whole of the evil. The great body of youth who go to our universities, have been so little subject to any thing that can be called family government, and are borne out by their parents in such notions of their independence on their teachers, and their right to think for themselves, that they refuse to submit to wholesome control; hence the right discipline and government of a college becomes impractical

need at some of the causes
n, with us, is so imperfect,
nost of our youth are such
ars to those of Europe—
ery best teachers abound,
sage has established a right
uction, and where universi-
d, patronized and protected
We love our country, and
lts and errors, we think it
ppiest country in the world.
t would be much better and
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ir ancestors, and to practise
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n in reference to this object.
fluence and high standing
see the truth, and to be-
cates. We can scarcely tell
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urse which has led us to
notice of the work before us,
ded it should be only a *short*
we know something about
n which Mr. Sergeant has
d we really were surprised
vithout ever having been a
lf, he understands it so well
et us have a few more such
y more such discourses, and
system will mend apace.
atify us to quote a large part
e, for nearly all of it is ex-
nd. We must content our-
er, with two pretty long ex-
st combats the foolish no-
lection should be made in
of subjects adapted to the
or views of each pupil, and
his attention should be
wholly confined. Mr. S.,
, in his usual clear and con-
r, on this topick, closes what
n it, with the following pa-

the plan that is now in ques-
) choose for the youth the
pursue? Surely it cannot
erted, that, at the usual age
) college, the choice ought
himself. Why has Provi-
ed the care of children to
e intelligence of parents?
an laws provided for them
rdians? Why have schools
of learning been establish-
es of education and disci-
d, but to give them the be-
xperience and knowledge
not themselves possess?
e that a youth, at such an
tent to decide for himself
arn, and how much he will
pose that he has already had
of manhood, under the most
favourable circumstances—that he is competent to educate himself—nay, that he is already educated—and instead of needing instruction, is qualified to impart it to others. Is the choice then to be made by parents? To them it undoubtedly belongs, as a right, to determine for their children, whether they will send them to college or not—but there their authority terminates. It cannot be pretended that every parent, or that any parent has, or ought to have, or can have a right to decide upon the discipline and instruction to be adopted in a college, though he has the power of withdrawing his child, if he think fit to do so.

"Admitting parents to be fully competent to resolve a question of so much depth and difficulty—as many unquestionably are—and admitting, too, that their views are more wise and accurate, and entitled to greater deference than the collected and continued wisdom which has devised, and which preserves the system in being, still it would be obviously impracticable to indulge them. There could not, in such a case, be statutes, or laws, or discipline, or system. In short, there could be no government. To some, it may seem harsh, but it is believed to be perfectly true, that when a youth is once placed in a college, selected after due deliberation, the less interference there is on the part of the parent, except in cases of manifest wrong done to him, (which rarely or never occur in our principal institutions,) and the more unreservedly the pupil is committed to the authorities of the institution, the better it will be both for parent and child.

"Above all things, a parent should sedulously guard against the introduction of doubt into the mind of a student, of the justice and necessity of the authority exercised over him, or of the excellence of the studies he is required to pursue. Such doubts must inevitably produce insubordination and indolence, and will end in the disappointment of his hopes. Enthusiastick and ardent zeal, an estimate even exaggerated, of the excellence of a given pursuit, amounting almost to folly in the judgment of bystanders, are the needful stimulants to successful enterprise.—Nothing great is achieved without them. The heart must go along with the understanding. A strong passion must take possession of the soul, inspiring it with warmth, and with enduring energy, and unconquerable resolution; so that all its faculties may be fully and steadily exerted, and overcoming the vis inertiæ of our nature, and deaf and blind to the temptations that would seduce it from its course, it may press forwards continually towards the prize which

is to be the reward of its toils. Such ought to be the feelings of the youth who is favoured with the opportunity of a liberal education. Devotion to his studies, as excellent in themselves, affectionate respect for his teachers, as faithful guides and impartial judges, an honourable competition with his equals, in virtuous exertion, and a conscientious observance of the laws of the institution—these are the habits which will lay a deep foundation for the structure of future usefulness and eminence. The honours of the college, their first fruits, and their just reward, are the gratifying proofs of a capacity for further triumphs, and constitute the richest, and most acceptable offering which filial duty can present as an acknowledgment and requital of parental care."

Mr. S. is an able advocate for classical literature. So much so, that it seems to us impossible that any man of understanding and improvement can read what he says on this point, and not adopt his opinion. We can give only the close of his argument, and it is also the close of the discourse.

"Sometimes it is objected, as it was by the Principal of an academy already quoted, that an acquaintance with these languages is 'ornamental,' but not 'useful.' The meaning of this objection depends upon two words, which, appearing to be exact, are, notwithstanding, as ambiguous, perhaps, as any in our vocabulary. They are often used without a definite sense in the mind of the speaker, and very seldom with any certainty of the same understanding on the part of the hearer. If it were necessary to endeavour to be precise on this subject, we might be permitted to say, that in the opinion of many very intelligent people, nothing is properly ornamental that is not in some way useful. But when we have thus disentangled ourselves of one perplexing word, we are obliged to encounter another What is useful, and what is not useful? Are mankind agreed about it? By no means. How, then, are we to determine what is useful? The answer seems to be this—we are to arrive at a conclusion by considering man in his various relations, and thence inferring, as we justly may, that every thing is useful which contributes to the improvement or the innocent gratification of himself or of others, or qualifies him more effectually or acceptably to perform his duties. Does any one object to those exercises of youth, which give a graceful carriage to the body? Are they not admitted to be useful? And is it less important to give a graceful carriage to the mind? Are good manners, the external graces, worthy to be cultivated, because they give pleasure to others? And are the graces of the intellect to be entirely neglected? Is the generous youth to be told that nothing is necessary but to be able to compute the cost of fifty bushels of corn? The proprieties, and even the elegancies of life, when they do not run away with the heart, nor interfere with the performance of serious duties, are well deserving our attention. But let it not be imagined that in thus insisting upon the general argument of experience—the greatest of all teachers—in favour of Classical learning, or in answering one or two particular objections, it is meant to be conceded, that it cannot be vindicated upon original grounds. It can be, and it has been, repeatedly and triumphantly shown, that these unequalled languages, which, as was long ago said of them, 'have put on flesh and blood, and become immutable,' are precisely calculated to perform the most important general offices of a liberal education, in a manner that no other known study will accomplish They awaken attention—they develope and employ the reasoning faculty—they cultivate the taste—they nourish the seeds of the imagination—give employment to the memory—and, in a word, they discipline and invigorate, in due proportion, all the intellectual powers, and prepare them for orderly and effective exertion in all the varied exigencies which may require their action. Nor is this all. They lay the foundation of that learning which will abide with us, and increase our enjoyments in all the vicissitudes of life.

"But the limits of a discourse would be unreasonably transcended, by an attempt to enter into a more particular examination of this part of the subject Nor is it necessary that I should thus trespass upon your patience, already so largely taxed—Abler heads, and stronger hands—strong in good learning—have been repeatedly employed upon the work—and I should only enfeeble their demonstration, by attempting to restate the process. As a witness, however, stating the result of his observations, confirmed by the observations of others, I may be allowed to say, that to a young man, entering upon the study of a liberal profession, a thorough groundwork of Classical education is like a power gained in mechanics, or rather it is the foundation wanted by Archimedes for his fulcrum! It gives him a mastery of his studies which nothing else can supply. Of its other influences, allow me to quote to you the testimony of a distinguished female, who, to uncommon opportunities united extraordinary genius and power of observation, and is entirely free from all suspicion of partiality. 'The English universities, (says Madame de Stael, in her 'Germany,') have singularly contributed to diffuse among the people of England that knowledge of ancient languages and literature, which gives to their orators and statesmen an information so liberal and

t. It is a mark of good taste to be ated with other things besides mat- business, *when one is thoroughly ac- d with them;* and, besides, the elo- of free nations attaches itself to Lory of the Greeks and Romans, as of ancient fellow countrymen. * * he study of languages, which forms sis of ins ruction in Germany, is more favourable to the progress of ulties in infancy, than that of the matics and Physical sciences.' For e quotes the admission of Pascal. me part of the doubt, which, in this y, has been insinuating itself into blick mind, is owing to the imper- d insufficient manner in which the ges have been taught; or rather it be said, in which they have been d; for there has probably been at all a disposition to teach them. Enough t been acquired to fix a permanent n the student himself, or to demon- its value to others. The conse- is, that the graduate suffers his lit- k to decay from neglect, and his pa- nd friends exclaim that learning is use. Another consequence is, that s no scholar-like mind, to exert its ce upon the community, and ope- on the mass of publick opinion. The tive is in more thorough teaching. It quire more time and more labour he student. But time thus employ- l be well employed. And as to la- if he desire to arrive at excellence of rt, he can learn nothing better than apply himself with diligence to the hat is before him. There is a great affectation in the world, of facility pedition in the performance of intel- tasks—of doing things quickly, and it preparation or exertion, as if by an tion of genius, and differently from those, who, by way of derision, are called plodders! It is a poor affectation. Sometimes it is maintained at the expense of sincerity, by concealing the pains that are really taken. Oftener it is only the bluster- ing of conscious weakness and indo- lence. The highest and surest talent— that which will hold out longest, and often reach the greatest elevation—the only ta- lent, I might almost say, which is given to man for intellectual achievement—is the talent of applying his faculties to produce a good result—that is, of labouring with success. No one need be ashamed of pos- sessing, of exercising, or of cultivating it. The great lesson of life is to apply our- selves diligently to what is before us. Life itself is but a succession of moments. The largest affairs are made up of small parts. The greatest reputation is but the accumu- lation of successive fruits, each carefully gathered and stored. The most learned scholar began with learning words. Every day is by itself a day of small things. But the sum of our days, makes up our life— and the sum of our days' work makes up the work of our life. Let every one there- fore, who would arrive at distinction, re- member, that the present moment is the one he is to improve, and apply himself di- ligently to its improvement."

We hope that the practice, now be- coming fashionable, of the most eloquent and best talented men of our country, de- livering orations or discourses on com- mencement occasions in our colleges, will aid and expedite reform in the whole system of education,—as well as gratify the audiences they address, and do ho- nour to the institutions they serve. No- thing is more worthy of the best exer- tions of the best powers that men pos- sess, than the forming of the rising gene- ration to intelligence, virtue and piety.

Literary and Philosophical Intelligence, etc.

essive Population and Extent of Rus- sia.

he year 1476, Ivan the Third, the and Duke of Moscow, succeeded to trimonial estates of—

	Geo. sq. miles.	Population.
	18,208 with	6,000,000
5, he died, be- eathing	24,238 —	10,000,000
4, died the first ar,		
IV. . . .	36,317	
4, died Ivan	144,040 —	12,000,000
8, died Foe- r I. . . .	140,410	
1615, Mich'l. Ro- manof . . .	237,933 —	12,000,000
1676, died Alexis	267,116	
1689, succeeded Peter I. . .	271,371 —	15,000,000
1725, died Peter the Great . .	280,379 —	20,000,000
1740, died Em- press Anne, .	325,567	
1762, succeeded Cath. II. . .	325,609 —	25,000,000
1796, died Catha- rine	336,646 —	36,000,000

In 1825, died Alexander, bequeathing to his successor, Nicholas I. a territory of 5,879,900 superficial square miles, and a

population of 58,000,000 of souls; constituting an addition to the latter (in short, a career of conquest, begun and ended within little more than one quarter of a century) of twenty-two millions! We may throw in another two millions at least for the natural increase of the Russian population, conjointly with the forced increase of subjects pilfered from the Persian crown, during the three years of modest pretensions preferred by the present Autocrat. To this plain statement we may add Balbi's recent estimate of the actual state of the Muscovite empire:—

Superficies in square miles .	5,912,000
Population	60,000,000
Revenue	£16,000,000
National Debt	£52,000,000
Army and Navy	1,039,000
Ships of War	130

Humboldt's Journey to Siberia.—Humboldt, although now past his sixtieth year, will leave Germany in the spring, accompanied by Professor G. Rose, for Siberia. He will probably extend his researches to the high land which separates India from the Russian empire.

Indian Plaster.—All the fine plaster with which the walls of the houses are covered in India, and which is so much admired by strangers, is composed of a mixture of fine lime and soapstone, rubbed down with water: when the plaster is nearly dry, it is rubbed over with a dry piece of soapstone, which gives it a polish very much resembling that of well polished marble.

Prussic Acid.—A London Magazine says, that prussic acid has been obtained from the leaves of *green tea* in so concentrated a state, that one drop killed a dog almost instantaneously. A strong infusion of souchong tea, sweetened, is as effectual in poisoning flies, as the solution of arsenic generally sold for that purpose.

Expedition to the South Seas.—We notice a paragraph in one of the New York papers, stating that since the failure of the Exploring Expedition, so nearly matured under the sanction and patronage of government, and so unexpectedly laid by, at the close of the last session of Congress, spirited exertions have been made to carry that enterprise into effect, by the aid of some of our most active and enlightened merchants. What that article gave as rumour we now know to be fact. S. N. Reynolds, Esq. and Captain Palmer, have been in our place for the past week, preparing one of the finest vessels ever built in this or any other port for the expedition. Captain Palmer has already, we learn, shipped part of the crew, prepared boats of the best construction, and other articles for the voyage. The brig will leave here in a few days for New York, where she will receive on board the remainder of her outfit, previous to her departure for the South Seas. We have heard Captain P. spoken of as among the most intelligent, enterprising, and successful South Sea navigators, and possessing much practical knowledge of those seas. Of Mr. Reynolds' scientifick skill and enthusiastick devotion to the cause of discovery, the publick have long been apprized. We are pleased that the enterprise has met with co-operation in New Bedford. Commerce and science has often gone hand in hand, and we have no doubt may do so, with advantage, in the present instance; but where objects of the highest national importance are to be attained, the claim becomes particularly strong upon the fostering aid of government. The present enterprise is certainly alike honourable to the character of the country, and advantageous to its commercial interest; and one towards which the countenance of publick authority ought, and we trust ultimately must attach itself. Of the number of vessels to be employed in the expedition, and the precise time of sailing, we have not been informed.—*New Bedford, Sept.* 18.

New Application of Beeswax.—Colonel Trumbull, the painter, has recommended the application of beeswax to the backs of the pictures in the Capitol, in order to preserve them. It must be melted over a fire, with an equal quantity in bulk of the *oil of turpentine*.—The mixture to be laid on with a brush, and rubbed in with a hot iron. He says, that beeswax was a principal ingredient in Egyptian embalming, and that it preserves not only bodies, but cloths and colours from decay.

A Substitute for Chocolate.—There is a plant cultivated in Lancaster county, Pa. which is considered an excellent substitute for chocolate. It is the *holcus bicolor* of Willdenow, from the seed of which is made a beverage resembling in colour, taste, and many other qualities, the common chocolate. The plant is an annual, 8 or 10 feet in height, and resembles the common *broom*. The *holcus bicolor*, is a native of Persia, and grows well in this country. A single plant will yield seed enough to produce, by a second year's crop, a sufficiency to furnish a family of six or eight persons for a whole year, with a good and nourishing beverage, which is supposed to be preferable to tea or coffee. It is thus prepared: The seeds and husks are ground in a coffee-mill into grains somewhat smaller than ground coffee; it is then boiled over a slow fire, with a sufficient quantity of milk, and a small piece of butter, until the beverage assumes a chocolate colour, which it re-

from the husks. The liquor is then d through gauze, and sweetened atable.

nts.—These nuts, which are vend- arge quantities in the United States, s well in our climate, as the com- ative hazelnuts, and produce very ntly. Such being the case, it is ere long, sufficient will be pro- from our own soils to supersede the ity of importation, as plantations of ee would amply remunerate the or; or, if planted as a hedge, be found to be very productive. A bush of the Spanish filbert in Mr. 's garden, produces half a bushel ly.

able Application.—The scum from molasses, spread upon tarred paper, gives, we are desired to say, who has recently tried it, effectual ompt relief to the most violent . Our informant states that he met o severe a sprain on Monday, in g from a vessel to the wharf, that unable to walk, and had the cords leg and foot so drawn up, that he some time in the most excruciat- in. A friend suggested the above application, which gave immediate relief, and he was able yesterday to walk to his place of business.

Silk.—The manufacture of silk is becoming a subject of attention in many parts of our country; it, as well as every thing else calculated to promote domestick industry, is well deserving of encouragement. The vine and the olive, also, will no doubt be cultivated more extensively, and save large sums which are annually paid to foreigners for what might as easily be raised at home. The resources of our country are only beginning to develope themselves; they are inexhaustible, and only require industry, experience, and perseverance, to make us independent in fact as well as in name.

Education.—Upwards of thirty-one thousand children, including both sexes, between the ages of five and fourteen years, have been instructed at the publick schools in the first School District of Pennsylvania, since their establishment in 1818.

A splendid meteor appeared at Bangor, Maine, on the evening of the 17th inst. Two minutes after it burst, an explosion like the report of 8 or 10 different pieces of cannon followed.

Religious Intelligence.

RS ADDRESSED TO THE LAST NERAL ASSEMBLY, WITH THE WERS RETURNED.

(*Continued from page* 429.)

ions, accompanying the publication Rev. Colany Nee, of the Letter ad- ed by the General Assembly of the byterian Church in the United States merica, to the Protestant Churches rance.

letter having been addressed to all stors and all the members of our es in France, we have thought it a publish it entire. We will add, that ith great joy and thankfulness to at we do it. These fraternal com- ations between churches separated ach other upon earth, but united by may be the means of great useful- they will eminently contribute, by ace of God, to revive in our day the nion of saints, and to show that in there is neither Jew, nor Greek, rbarian, nor Scythian, nor Stranger, known; but that all those, in what- ever place they may be found, who depend upon the efficacy of his atonement, form one church, one great family of brethren, redeemed by the same blood, and having an interest in the same grace. At the same time that our readers will rejoice and bless God for the progress that the kingdom of Christ is making in the United States, they will feel their own faith confirmed in seeing that Christians of all countries hold the same language, profess the same doctrines, believe in the same Saviour, have the same grace, prostrate themselves at the foot of the same cross; and that for them there is truly, according to the words of the Holy Spirit, but "one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." They will also see the practical effects of a true Christian faith, and how it every where awakens into life, activity and Christian charity. But we should not confine ourselves to mere admiration. Our brethren have extended to us from America the hand of fellowship; and in communicating to us what has been done among

advance the kingdom of Christ, their brotherly love should excite us to a holy emulation. May the members of the churches of France respond to this appeal;—alas! we are still far from that living Christianity, which abounds in works of faith and the charity of the Gospel. A first step, however, has been taken, and we bless the Lord for it. Already in several of our churches, awakened by the spirit of our God, and by the preaching of the vital doctrines of the Gospel, great effects have been produced; believers have not only felt it their duty as individuals, to let their light shine before men, but also to unite together, and actively co-operate in promoting the progress of the kingdom of God. The Bible, Evangelical Missionary, Religious Tract, and other societies, are organized, and labour with success. But much remains for us to do, to place ourselves on an equality with many other churches of Christ. The letter which we have placed before our readers, ought to convince us of this.

This faith, which communicates itself from one to another, in the Protestant churches of America; the numerous societies which labour in concert, although under different names, in the work of the Lord; the active co-operation of the redeemed of Christ, each one in his sphere of duty;—do they not say to us? "there is the way, walk ye in it; that the first may not be found to be the last."

Take, then, dear brethren, a more active part in this religious excitement, and the works which are its fruit. May our zeal be rekindled at the torch of that faith which our ancestors caused to shine with so much brilliancy, and which revives again in those places to which persecution scattered them. At the present day, every door is open to us; we have no longer to fear being banished from our country for bearing witness in favour of the Gospel of Christ before men. The period of intolerance and proscription has past. Happier days have arisen upon us. The Lord has given us all our civil and religious liberty. The charter has recognised them; the king, our august sovereign, has solemnly promised to maintain them. The government itself approves our religious excitement and our success. Seconded by so many favourable circumstances, how greatly we ought to be encouraged to declare ourselves freely and openly for Christ, and walk in the footsteps of our dear brethren in America! May the Lord bring about these happy results among us! May every believer in our churches, possessing this precious faith of which the apostle speaks, evidence its effects by a life altogether consecrated to him who has given his life for us.

The General Assembly of the Presbyterian Church in the United States of America, to the Pastors and Members of the Protestant Churches of France.

Respected and beloved brethren in Jesus Christ,

In reply to our communication of last year, we have received letters from the Editors of "the Archives of Christianity," from the Consistory of the Consistorial church of Mens; and from the Pastor Colany Nee; all of which have been read in our Assembly, and will be published in the appendix to our minutes. It is long since the General Assembly have felt their love for their foreign brethren so much excited as it has been by these communications. They have served to awaken the consciousness of the unity of Christ's body. We feel, that of a truth, there is but one faith, one Lord, one baptism, and that we are all one in Christ Jesus. We deem this glow of affection which pervades our bosoms for you, and we doubt not yours for us, as one of the most happy results of our correspondence. We pray that our mutual love may abound yet more and more; and that while we are inhabitants of different countries, and speak different tongues, we may be of one heart, and of one mind. We cannot refrain also from expressing the satisfaction which it affords us, to be made thus feelingly sensible that practical religion is the same in all quarters of the globe, and that it can be no delusion.

We rejoice greatly to hear, brethren, that the work of God is prospering among you. The details with which the above mentioned letters are filled, have served to deepen our conviction that the gospel will ever prove to be the power of God unto salvation, where it is faithfully exhibited. The means which have been so successfully employed for the revival of religion in many districts of France, are precisely those which have produced such happy results among our churches. We refer principally to the united and fervent prayers of Christians, for the communications of the Holy Spirit; and to the clear and faithful exhibition of the perishing condition of sinners, of the demands of the law of God, of the obligation of all men to repent and believe the gospel, of the fulness and freeness of the salvation that is in Christ Jesus, and of the love of God to the souls of men. We cannot but believe, that if ministers could be brought to feel their responsibility, and to urge these great truths with fidelity on the consciences of their hearers, we should see the gospel prosper now as it did in the age of the apostles, and in that of the reformers. This is the point in which we

our own deficiency. We do not pro-
lay to heart the solemn nature of the
e which God has committed to us:
lo we remember as we ought, how
the future state of our people de-
s upon our fidelity. Brethren, let us
for each other, that we may give
heed to the flocks over which the
Ghost has made us overseers. Atten-
to the religious instruction of the
g, we have found to be one of the
effectual means of promoting piety
good morals. We rejoice to be able
y that this important subject is be-
ng to awaken the interest which it
ves. Our Sabbath schools and Bible
es are extending their influence in
part of our land. We hope that our
rs will feel more than they ever have
, the importance of pastoral attention
e lambs of Christ's flock.
ith regard to the progress of the cause
r Redeemer in this country, we would
you to the narrative of the state of
ion, during the past year, which will
iblished by the Assembly, and a copy
hich will be transmitted with this let-
You will find that we have reason to
God for the great things which he
l doing in the midst of us; and you
rejoice with us in the increasing zeal
ir national Bible Society, and other
volent and religious institutions. We
l especially bespeak your prayers, in
f of the enterprise upon which the
rican Bible Society has entered, in
ice upon divine aid, of supplying
destitute family in the United States,
s willing to receive the Scriptures,
a copy of the Bible, within two years.
is a great work; one in which the
ir of religion and the welfare of many
are deeply involved. And while the
rican churches address themselves to
work with sanguine hopes of success,
feel their need of the prayers of their
ren, in every part of the world. We
t but hope that God is awakening
church a new spirit; that Christians
eginning to feel the claims of perish-
mmortals, at home and abroad, on
prayers and exertions; and we trust
his spirit will neither faint, nor grow
, until the Gospel is preached to
creature under heaven.
e hope, brethren, that this corres-
ence may be long continued; that it
have the effect of promoting our
al love; of increasing our knowledge
e state of Christ's kingdom in our
ctive countries; of producing a
er interest for our mutual welfare;
f increasing our zeal in the service
r common master. We would now
mend you to God, and the word of his
race, praying that your work of faith and labour of love may not be in vain in the Lord.

BENJAMIN H. RICE, *Moderator.*
JOHN M'DOWELL, *Permanent Clerk.*

From the Rev. John Blackburn, to Dr. Ely, Stated Clerk.

Pontonville, London, April 7th, 1829.

Reverend and Dear Sir,—I am instructed by the Congregational Board of Ministers in this city, which includes about eighty members, to forward the enclosed letter to you, as the clerk of the reverend body to whom it is addressed, and to beg that you will take the earliest opportunity of communicating it to them. I trust this epistle may open a correspondence, by which our holiest and most fraternal feelings will be increased, and that the churches of America and Britain, being found in the interchange of every religious sympathy, may cause even unbelievers to exclaim, "Behold! how these Christians love one another!"

I am Rev. and dear Sir, yours,
Very respectfully,
JOHN BLACKBURN.

(*Enclosed in the preceding Letter.*)

To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

Reverend and Christian Brethren,—From the lands of your fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart; and that holding in common the one faith and hope in our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, "as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it."

It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to

enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings, both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered, that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate, and persevering prayer. It is thus he encourages us to labour and not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday-School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great shortcoming, and much cause for shame and humiliation. Our progress in self-denial, liberality, and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to Heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the lukewarmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterise many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestation of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, "revive thy work, O Lord, in the midst of the years, in the midst of the years make known, in wrath remember mercy."

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion;—that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral, and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers,

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

JOHN HUMPHREYS, LL D.
Chairman.

THOMAS HARPER, *Secretary.*

London, March 10th, 1829.

) OF MISSIONS OF THE GENERAL ASSEMBLY.

)ur number for the last month, rnestly recommended to our rs the patronage of *The Mis-y Reporter*—a monthly sheet, ich communications are made publick, of the proceedings ieasures of the Board of Mis- and the Board of Education,)rganized by, and acting un- he direction of, the General nbly of the Presbyterian ch. We at the same time l, that we should transfer to ages "*all* the missionary intel-ce" which should be published ie Missionary Reporter. On mature consideration, howe- we are persuaded that *a selec-* of the most important and in-ting articles in that publica- will be more acceptable to eaders, and in every respect eligible, than to lay before *all* that it contains. On this therefore, we shall hereafter eed—We shall thus give to our ribers as particular informa- of the Missionary and Educa- operations of the General As-ly's Boards as will be of gene-se—leaving the full details and of the remarks of the editor, collected from the Reporter , which we hope will be exten-y received and read by the bers of our church. On this , likewise, we shall make more in our pages for a portion of ral intelligence, than we could rwise appropriate to that im-ant object.

NTS OF THE SOUTH AND WEST.

he following communication recently received at the office ne Board of Missions, from a sionary who has been engaged ur service for a considerable , in Florida and Missouri; and is still prosecuting his labours energy and success.—He ks concerning the things which he has "*seen and heard*," and his appeals are founded on facts—*facts* which ought to affect the sensibilities, awaken the energies, and secure the immediate, united, and persevering efforts of all who love their country and their Saviour.

"I cannot prevail upon myself to close this report, however protracted already, without calling your attention to, and pressing upon you, and through you upon the Board, all ministers of the gospel, and students of our theological seminaries, the wants, the distressing wants, of the southern and western country.

"It is true, indeed, these claims might be more ably and successfully advocated, by some who have been longer in these fields, and seen more of the wide-spreading desolation, than myself. But if they forbear I *must* speak: or if they have already told you these things, I will join my feeble, but *experimental* testimony to theirs, that by our continual importunities we may at last prevail.

"The great valley of the Mississippi already embosoms a population of about *four millions* of immortal souls, and is capable of sustaining a more dense and numerous population than *all Europe!* This statement will not appear too strong, if we consider the great geographical extent and natural resources of this valley; stretching from the sources of the Ohio, westward, to the Rocky Mountains, and from the great northern Lakes, southward, to the Gulf of Mexico, including almost every variety of climate. Consider too, the amazing fertility of the soil, producing almost spontaneously, not only all the necessaries, but many of the luxuries of life, in the richest abundance. Here the husbandman receives for his *very moderate* labour, (I call it *moderate*, for such it is when compared with the *toil* of the north and east,) an increase of a hundred fold.

"But, Sir, our riches and blessings are almost all of the *physical* kind. 'Behold, darkness covereth the earth, and gross darkness the people.' And there are few 'to turn them from darkness to light.' In this fair portion of our country there is a sore famine; tenfold more grievous than that which oppressed the Egyptians—here are multitudes of hungry, starving poor. Surely unto ourselves we may apply the words by the mouth of the prophet, 'Behold, the days come, saith the Lord God, that I will send a famine into the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north

even to the east; they shall run to and fro to seek the word of the Lord, and they shall not find it.'

"By these western rivers, many 'have sat down; yea they have wept when they remembered Zion'—when they think of their Bibles, sabbaths, and the droppings of the sanctuary, beneath which they once sat, they 'hang their harps upon the willows,' because there is none to break unto them the bread of life. Surely, say they, no man careth for our soul.—Sir, I speak not the language of imagination, but *cold* and *naked reality*. I speak not for the thousands and thousands, whose faces I have not seen, in this great valley. But I speak that *I do know*, and testify that *I have seen*. This is the state of things; these the desires, and these the feelings of many in Missouri and Florida, where I have laboured the last nine months. Yes, here (and other western and southern states are *equally destitute*) there are whole neighbourhoods, settlements, villages, towns, and counties where there is not a solitary Presbyterian preacher. In Missouri there is a population of about 120,000 inhabitants, and 8 Presbyterian clergymen. In this state are *five adjacent* counties, in neither of which is there *one minister* of our order.

"The population of Florida may be estimated at nearly *forty thousand*, and there you have *one* missionary. (I know of no more.) I mention these things now, because the time is at hand, when the dear young men in our Theological Seminaries will go forth into the harvest. Tell them of the multitudes who are perishing without *an opportunity* of hearing the word of God. And, O! let them not say, 'There are yet *some years* and *then* cometh the harvest. Behold, I say unto you, lift up your eyes and look on *these fields;* for they are *white already* to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. *The harvest truly is plenteous, but the labourers are few!*" Let each one of them ask prayerfully, Lord *what* wilt thou have *me to do?* Under God, our eyes are turned to your Board, and the H. M. Society, for help. Can you not send us a few devoted, self-denying young men this fall? Are there no young heralds of the gospel in our Theological Seminaries, who burn with an holy ardour to unfurl the banner, plant the standard of the cross, and preach the riches of Christ where he has not been named? To such we would say, 'Come over and help us,' and the God of all grace and consolation come with you. At this time the providence of God, and the calls of your Board, seem to say to such, 'Whom shall I send, and who will go for us?' And methinks I hear many among those sons of the prophets 'Here are we, send us!'

"We call upon them, we call u Board, and all ministers of the gos private Christians, to cut in sun cords which have so long bound nions of the angels 'having the e ing gospel to preach,' and let the their way, and speed their flight western mountains.

"And to those who will forsak come to these destitute regions ta ful, it may truly be said, 'Rarely has there been a more ample fie urgent need, or a happier oppor

"Praying that the Divine bles rest upon you and the Board, in deliberations and labours, I rem cerely and affectionately,

"Yours in Christian

From Mr. John S. Thomson to th ponding Secretary, dated, Fountain County, August 14th,

Dear Sir,—The time has no when it is my duty to transmi some account of my labours as a ary under the General Assembly I received my commission abou of May, since which time I have most constantly engaged in the country assigned me.

Although my commission onl to three months of the year, ye at this time give you a general a the manner in which all my tir posed of, also some general acco country in which I am called to

The first settlements were ma county about six years ago, yet l largest part have been made w last three years. The present p of the county is supposed to be seven and eight thousand, and increasing. There is one Pre church organized in the coun Coal Creek, and consisting of 60 and 70 members. In this ch employed one half of my time, d for my support upon a subsc $160, which, if collected, toge some other things which I rec the people here, owing to n amongst them, will probably a $200. The subscriptions are lit show that the hearts of at leas the people are engaged in the gr Two of my people subscribe at of $20 each, two at $15, an others at $10, for the half of We have had one communion sin been here, at which time we rec persons on certificate, and five c

mission, who for the first time sat down at the table of the Lord. There are also several other persons in the congregation who have manifested anxiety for the salvation of their souls. The prospect in this place is indeed flattering, good attention is paid to the preaching of the word, we have also prayer-meeting on every Sabbath, and on every Wednesday evenings, and the monthly concert of prayer on the first Monday of every month. There is also a Sabbath school consisting of about 30 scholars, and about $12 have been raised for the purpose of procuring a S. S. library. Other religious charities will, I have no doubt, ere long, meet with a liberal support. At the present time, however, the church is engaged in building a house for publick worship.

The remainder of my time is divided between two other places, both of which I consider to be Missionary ground. Portland, one of these places, is a small town on the bank of the Wabash River. The settlements in this place and immediate neighbourhood commenced about one year ago. There are now 40 families in the place, generally of a moral and industrious class of people. There can be a church organized here, probably of something more than 20 members. Portland promises to be a place of considerable trade, and the prospect at present is, that under the blessing of God, there will soon be a respectable church in that place. I preach there one fourth of my time, and they have raised a subscription of $60 for my support. They have also a S. School, and have raised about $10 for the purpose of purchasing a S. S. Library. It is expected, and I believe with good reason, that Portland and Coal Creek churches, will be able, in a year or two at most, to support me the whole of my time. I shall however, consider it my duty to divide my time, until the county can be better supplied.

The remaining fourth of my time, I spend in a neighbourhood, generally known by the name of the Forks of Coal Creek. It is about the centre of the county, thickly settled, but much divided in religious sentiments. There are, however, several Presbyterian families in the neighbourhood, and there will probably, in the course of this year, be a small church organized amongst them. There is a Sunday School in the neighbourhood, and they are making arrangements for purchasing a library. They will probably have about $10 for this purpose. They have subscribed $30 for the fourth part of my time.

There are four other places in the county, where I preach occasionally through the week. Covington, one of these places, is the seat of justice for the county, and on that account is a place of some importance. I preach there once in two weeks, and the people attend well. In fact, in every part of the country where I have been, the door is open for preaching, and the people appear desirous to hear. We have five S. Schools organized in the county, and between $50 and $60 raised for the purpose of purchasing libraries. With respect to this region of country generally, I must say, the fields are white for the harvest, and the labourers are few. And it is, I trust, the prayer of some amongst us, that the Lord would send more labourers into his harvest. I would also here take upon me to suggest to the Board, the importance of sending, if possible, more labourers into this part of the vineyard. Two or three more Missionaries could be profitably employed, and are indeed much needed, in this region of country, if they be "men fearing God and hating covetousness."

This country is settling with a rapidity almost unexampled in new countries, and it is increasing in wealth and political importance, as fast as it is in population. The extensive prairies interspersed with beautiful groves, even in a state of nature, present the most enchanting scenery, and afford the greatest facilities for immediate and extensive farming operations. But as I am more particularly concerned in the moral than the physical features of the country, I shall say no more on that subject.

PRESBYTERY OF WATERTOWN, N. Y.

About three weeks since an official communication was received from a Committee of the Presbytery containing the pleasing intelligence that at a late meeting it had, by a unanimous vote, declared itself Auxiliary both to the Assembly's Board of Missions and Board of Education—and that it had adopted a new and systematick plan of benevolent operations, which promised to secure the prompt, united, and vigorous efforts of all their churches. We were also informed that the "Black River Association" had, with active unanimity, adopted the same plan and resolutions. The letter from the Committee of the Presbytery contained a statistical account of the churches, and destitutions within their bounds, which will be very useful to our Ex. Committee, and an urgent request that three missionaries, at least, should be immediately sent among them. We are happy to state, that one experienced and efficient labourer has been secured, that two others have given encouragement that they will soon enter upon the important field, and we confidently hope that we shall

be able, in the course of a very few weeks, to comply fully with the wishes of the Presbytery.

The plan of the Presbytery and Association above alluded to, with the address of the churches appended, has just reached us, and we cheerfully present both to our readers. The plan itself is original, but simple and systematick, and if pursued with energy, will be highly useful and efficient; and the address, although designed particularly for the churches embraced in the Association, contains suggestions and appeals which are applicable to all our churches, and which ought to find its way to the *heart* and *conscience* of every disciple of Christ.

—

Plan and Address of a Benevolent Association, adopted by the Presbytery of Watertown, N. Y. and forwarded to the Executive Committee of the Board of Missions.

Whereas it is the duty of every disciple of Christ to aid in furnishing the means to extend the kingdom of the Redeemer throughout the world; whereas, it is the duty of churches, and their officers, as such, to engage in promoting this great object; and as the existence of several benevolent societies in the same congregation occasions unnecessary distraction, loss of time, and expense; therefore, Resolved,

1. That this Presbytery be, and hereby is, organized into a General Benevolent Association, to supply the spiritual wants of this section of our country, and to aid in sending the gospel to every creature.

2. That an executive committee of seven persons, of whom three shall constitute a quorum, be appointed to organize the churches connected with us, into auxiliary associations, and in general to devise measures and employ means to promote an uniform and efficient system of benevolence. It shall be their duty to report their proceedings at each stated meeting of Presbytery.

3. That this Presbytery shall meet annually on the first Wednesday after the second Tuesday in February, for the purpose of promoting the interests of the several benevolent institutions for evangelizing the world. That at this meeting the Executive Committee shall report what the churches have done for benevolent objects, the past year; information shall be communicated respecting the operations and wants of each of the benevolent institutions; a discourse or addresses adapted to the object of the meeting shall be delivered, and the Lord's Supper shall be administered.

4. That at present it is deemed proper to present only four distinct objects to the churches to be promoted through this organization, viz: the education of poor and pious young men for the gospel ministry; the circulation of Tracts; Domestick, and Foreign Missions; that the contributions for these objects shall be solicited for the funds of the American Tract Society or its auxiliaries, the American Board of Commissioners for Foreign Missions, the Board of (Domestick) Missions, and the Board of Education of the General Assembly.

5. That a concert of prayer be observed on the third Monday of each month, for the revival of religion within our bounds, and for the divine blessing to rest on the efforts of this association.

6. That it be recommended to each church to organize itself into a General Benevolent association, upon the following plan—

Resolutions recommended by the Presbytery, and the Black River Association, to be adopted by the churches and congregations connected with them.

Resolved, 1. That this church and congregation be and hereby are a General Benevolent Association, auxiliary to the Presbytery, to aid in supplying the spiritual wants of this section of our country, and in sending the gospel to every creature.

2. The officers of this church shall be the officers of this association. It shall be their duty, each year to present a subscription book containing four columns, to each member of the church, and to such members of the congregation as they may think proper, for their subscription for the current year, which subscription they shall cause to be collected and forwarded to such persons as the Presbytery shall designate as follows, viz: for the Board of Domestick Missions of the General Assembly, on or before the 1st of January; for the Board of Education of the General Assembly, on or before the 1st of April; for the American Tract Society, on or before the 1st of July; and for the American Board of Commissioners for Foreign Missions, on or before the 1st of October. Each person shall have the liberty of designating to what other body his funds shall be sent, should he not choose either of the above.

3. This association shall meet annually on the 1st of January, unless the year shall commence on Sunday, and then it shall meet on the 2d of that month, at which time the other officers shall report what has been done during the past year, and shall communicate information concerning the operations and wants of the different benevolent bodies, and a discourse or addresses shall be delivered, adapted to the object of the association.

Mr. Paul Abbot for the county of
and Mr. Levi Beebee for the coun-
efferson, have been appointed by
mmittee to receive the contribu-
f the different associations.

Address to the Churches.

Brethren,—The Presbytery of
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to extend the kingdom of our
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exhort you to render them all the
your power.

wish you, dear brethren, more and
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own," that your property, your
, your influence are not your own,
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"bought you with his own blood"
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and from the eternal agonies of
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hich was only two mites, and she
widow, yet the Lord honoured her.
ou, dear brethren, abound in this
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ot be able to give much. Be
ore hearty and liberal in this good
to which the Redeemer calls you,
steem it a privilege, as well as an
ious duty. "Remember the words
Lord Jesus, how he said, it is more
d to give, than to receive—if any
vill come after me, let him deny
lf—whatsoever ye would that others
l do to you, do ye even so to them."
t forget, brethren, that there is "a
; which increaseth, and a withhold-
ing which tendeth to poverty;" and that there is a wo upon those "who will not come up to the help of the Lord against the mighty." Therefore "let every one lay by him in store as God hath prospered him."

As we are charged with the business of carrying this plan into operation, permit us to make a few suggestions to you.

1. Let *every person* subscribe, though the sum he may be able to give, be small. The rich should do so, because of their abundance; the poor should do so, that they may receive the divine blessing; and the young should do so, that they may learn to be benevolent.

2. Be punctual in your payments; and to be so, bear them in mind, and lay by, from time to time, of that which God gives you. Do not be the cause of discouragement, of unnecessary trouble, and of loss of time, to those who undertake to collect the subscriptions. And do not necessarily limit your donations by your subscriptions, but as you give unto the Lord, and not unto man, and are supposed to act from principle, give as the Lord hath prospered you.

3. Let every one attend the annual Meetings, and learn what has been done during the past year, and show, that he is interested in the cause of Christ, and has not given merely because he was asked to do so. Your absence will do much injury, by discouraging your officers and brethren.

4. Let the officers of the churches especially, become deeply impressed with the importance of doing more than they have ever done for the advancement of the Redeemer's kingdom, and let them willingly take upon themselves the responsibility of raising the pecuniary means.

5. Let ministers preach oftener on the subject of benevolence, and present the claims of each of the institutions mentioned by us to the people, that they may be enlightened, and become sensible of their great importance.

6. Let each person, if possible, attend the monthly concert of prayer, to be held on the evening of the third Monday in each month, for this Association; but if he is prevented, let him sacredly observe it in private. Let the officers and brethren communicate, on these occasions, such information as will promote the Association.

7. Let this address and the articles of the Association be read at each annual meeting, and on the Sabbath preceding a quarterly collection.

And now, dear brethren, feeling that great responsibility rests upon us, on account of the important duties this Presbytery, under God, has assigned us, and being convinced that the command to "preach the gospel to every creature," will never be obeyed, unless more shall be done

than has hitherto been accomplished, we fervently pray that the Lord will make us faithful as his stewards and servants, and that he will cause you punctually, diligently, and faithfully to perform his work. May the same grace be in you all which was in Christ Jesus, who, though he was rich, became poor, that we through his poverty might be rich.

JOHN SESSIONS,
DAVID KIMBALL,
JAMES R. BOYD,
GEORGE S. BOARDMAN,
LEVI BEEBEE,
JOHN H WHIPPLE,
PAUL ABBOT,
Executive Committee.

Watertown, Sept. 21, 1829.

FOREIGN.

It is known to the most of our readers, that the Rev. Mr. Tyerman, and George Bennet, Esq. of the London Missionary Society, were sent out by that Society as a Deputation, to visit all their foreign Missionary stations. In this service—with an apostolick zeal, and fortitude, and perseverance—they spent more than seven years. Mr. Tyerman died at the island of Madagascar. Mr. Bennet has lately returned in safety to England. When on his return, he wrote, at the Cape of Good Hope, the following letter. It gives a condensed account of the whole of the voyages and travels of himself and his lamented friend, till his arrival at that place. We have great pleasure in laying it before our readers. It appears in the Missionary Chronicle of the London Society, for the month of August, 1829.

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SOUTH AFRICA.

CAPE TOWN.

Letter addressed by George Bennet, Esq., surviving Member of the Society's Deputation, to the Rev. Richard Miles, Superintendent of the Society's Missions in South Africa, pro tempore.

"TO THE REV. RICHARD MILES.

"*Cape Town, March*, 24, 1829.

"My Dear Sir,—In compliance with your request, I have the pleasure to send you a very brief mention of the principal places, visited by my late friend and companion and myself, in the discharge of the interesting commission which I had the honour to accept from the London Missionary Society.

"Permit me to preface this relation with stating, unequivocally, that the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of the missionaries, both to the people and missionaries in several countries where they have resided, and to society at large, than I had ventured to expect. Nor is it easy to say whether the direct or indirect benefit or good is the greater, or the more extensive. Both are very manifest, and very remarkable.

"In May, 1821, we sailed from England in the Tuscan, South Sea whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the Southern Winter (July), proceeded to 60 degrees of south latitude, and sailed eastward to 80 degrees of longitude before we made our northing; and when we were well within the trades, we sailed due west, through, what Captain Cook has called 'the Dangerous Archipelago,' and reached Tahiti, in 150 degrees of longitude, and 18 degrees south latitude, in September, 1821.

"Amongst the two groups of islands of which Tahiti is the largest and most eastern, and which are named, 'The George the Fourth Society Islands,' we remained nearly two years, visiting almost every part of each island. Of course we visited every station where a Missionary was placed; and in fact, more than once. During this time we made a voyage to the Sandwich Islands, which lie in about the same latitude as Tahiti, and 20 degrees to the north of the line, being 3,500 miles distant from Tahiti. Amongst the Sandwich Islands (Owyhee, Oahu, &c.), we were about four months, through the censure and conduct of our captain; and returned to Tahiti in the same little vessel (about 60 tons) at the close of 1822. In this we made a series of visits to all the missionary stations in the Society and Hervey Islands, and to many other islands; some of them at the distance from three to five hundred miles from Tahiti.

"In May, 1824, we took our final departure from those most beautiful and interesting regions, and proceeded in a small brig (sixty-three tons) for New Zealand and New South Wales. In our passage to New Zealand, we touched at many islands for the purpose of leaving native missionaries from Tahiti at some, and of bringing off into the state of others.

n New Zealand, where we were expectedly made prisoners, and owly escaped being murdered and e voyaged to Sydney, which we with much difficulty, after having e months at sea, in place of five eks. In New South Wales, we l nine months; during which time, d various parts of the interior, and ts of the coast of this vast region, thriving colony.

n Port Jackson, in June, 1825, we in the Hugh Crawford, through Straits, than which, we suppose, not a more dangerous place for n in the world: the ship that left Harbour the day after us, was to- cked at the entrance of Torres' and the only two others, that we which attempted the passage from eighteen months after our happy were also wrecked.

ugh the Straits of Torres and our commission led us to Batavia In this most beautiful and fertile we travelled about 800 miles, Buitenzorg, Cheribon, Samarang, to the Imperial city of Solo, &c. tavia, we then passed to Singa- lace which British talent and en- re making, (or rather have made,) g and valuable settlement, and the Dutch in Java, is regarded t commercial jealousy.

n Singapore, we proceeded in the Windsor, to Macao and Canton, two places in China, accessible to s. We returned to Singapore in r, 1825, and afterwards visited, a month each, Malacca, and Pulo or Prince of Wales Island). From ve sailed in a small Danish brig, the Andaman Islands for Calcutta, incely city, we reached about 1826. In Bengal, we remained ths, visiting the various Mission- ons, proceeding up the Hoogly ges, to Serampore, Chinsurah, ore, Monghyr, Patna, Digah, the y of Benares, Chunar, Allahabad, l about 800 miles of river distance. eft Calcutta in the Aurora, in De- 1826, and after spending a few much satisfaction, at Vizagapa- eached Madras in January, 1827. ry interesting Presidency, where ficial influence of Britons,—both of religion, and the members of rnment, civil and military,—is nably evident, we remained about ths, and, the Missionaries being and widely scattered, we were travel more than 3000 miles in s,—through Arcot, Chittoor, e, Cuddapah, Bellary, Belgaum, nanore, Mysore, Seringapatam, uilon, Travancore, Cotym, Na- Cape Comorin, Palamcottah, Ma- dura, Tanjore, Trichinopoly, Pondicherry, &c.

"From Madras, we voyaged by Ceylon, to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission, which was, to pay a visit to Radama, the King of Madagascar, and to the Missionaries in his capital. Madagascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from imminent danger in this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town (Cape-Town) and interesting colony, November 22, 1828.

"In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realised, and we were so happy as to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

"In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and, in some considerable degree, arising from that detention, that great and most happy moral change from Heathenism to Christianity took place, which is now being published throughout the Christian world.

"In the islands around Tahiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and, in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand, the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

"In New South Wales, during our nine months' sojourn, we were laid under the

strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel Marsden, and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines, who are certainly the most pitiably abject of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

"In Java we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here was offered to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state that similar obligations were laid upon us in an eminent degree, by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughout Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing presidency.

"In the Mauritius, during our compulsory stay, we received obliging civilities, and very kind attentions from some private individuals of our own countrymen, and also from some of the French families, in different parts of this physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

"Radama, and the late government of Madagascar, honoured us with singular and substantial marks of respect and attention. The government also which was formed, after the death of Radama, showed us much more of attention and kindness, than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circumstances; and their prospects were very bright, until the sickness and death of the king took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar, the most melancholy ideas.

"At the Cape of Good Hope, I have lived a pleasing sort of hermit-life for several months, during which period, I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent Chief Justice, whose character and talents I am glad to see so highly and so justly appreciated in this colony.

"During my stay at the Cape, I have witnessed, with admiration and pleasure, the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the Home Government, the independence of the Supreme court, and the prudent management of an enlightened press, years like those of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

"With thankfulness to the Divine Providence for all the past expressions of his goodness, and with exulting hope, that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear Sir, your truly faithful and obliged servant, George Bennet."

SIAM.

The Missionaries of the London Society, are likely to effect the establishment of an important Mission at Bankok in Siam. We give the following extracts from a letter of one of the Missionaries, which will afford a view of the state and prospects of the Mission, when the letter was written.

"The country is extremely fertile, and teems with the richest productions of the East. It is a land flowing with milk and honey!—The whole kingdom of Siam is one extensive, fruitful valley, stretching from south to north, several hundred miles, and is watered by a noble river which annually overflows its banks, inundates the whole country, and renews its fertility, like the Nile in the land of Egypt. Tropical fruits, of almost every kind, attain perfection here. The bread fruit, which is but rarely seen in most eastern countries, thrives and flourishes well; and as to flowers, Siam is a garden to the botanist. The banks of the river, from Packnam to Bankok, are in a sort of half cultivated state; the jungle, in most places, is still to be seen struggling for ascendency; yet they are so well peopled, that the whole distance up to Bankok (perhaps 40 miles), may be called one continuous town. The houses, of which a few are neatly constructed, with lattice windows, are generally so much shrouded by the luxuriant foliage of fruit trees, as only to afford a glimpse of themselves now and then to the observer.

he commerce of Bankok seems fast
sing; eight ships have been here this
, and half a dozen are at present in
ver; two or three from Bombay and
, one from Singapore, and a Dutch
om Batavia; an American one came
river this morning. From this in-
of shipping, provisions and other
have risen in price; sugar is wholly
sted, so that many ships which will
efore the next crop, must return
it it.
here has lately been an insurrection
st the Laos, a people subject to the
se: the Cochin Chinese have inter-
which has occasioned an embassy
Siam to Cochin China, and the Sia-
are now waiting the result. In the
ime, preparations are making for
Three hundred prahus, or galleys,
uilding on the stocks here, and as
in some other places.
he Catholicks here, as well as in
other place I have visited in the
are a reproach to the Christian name!
number is not great, being only about
Most of them are descendants of
guese, but they have a French bishop
hem; he is very old, and, as a man,
a good character. Three other
hmen came here during the last year,
lissionaires Apostoliques,' their mis-
robably ending when they got com-
ly settled in their respective church-
We have no fear of disturbing them,
any wise interfering in their work.
is so much indecorum in the per-
nce of divine service in the churches,
he people are said to go there, and
ly to lie down and sleep, or amuse
elves in eating fruit! Many of these
ih Christians are employed in vari-
tuations under government, and some
gh in authority. They equal, if not
s, the Siamese, in servility to their
iors.
ostscript. September 23.—For the
ortnight things were going on well;
lission wore a bright aspect; our la-
were daily extending and multiply-
and a remarkable and increasing de-
r the books prevailed. These things
too good to last long; the enemy
not look tamely on, and see the good
advancing so prosperously in his own
ions. An alarm was spread; the
nongst the Chinese about the books
natter of notoriety, and excited the
and suspicions of many in high places:
ched the ears of the king, who in-
y ordered the books to be translated,
s found nothing bad in them, either
st the country or laws. There was,
l, much about our God, and nothing
our of the gods of Siam. This de-
however, formed no ground of accu-
. Notwithstanding this publick and
declaration in favour of the books, a
great many were actually taken violently
away from the people; and sheet tracts
were torn down from the walls of the
houses by the underlings of government.
This plot is said to have originated chiefly
with the Chinese merchants and Manda-
rins, who being jealous lest the English
should get a footing here and monopolize
the trade, have taken it into their heads
that we are leagued with our own govern-
ment, and are endeavouring, through the
books, to convert the natives to our reli-
gion for political purposes. There are
many of these Mandarins who fill subordi-
nate places under government; they are a
sort of mongrel Chinese, who have become
Siamese for the sake of fame or gain. For
several days after the first burst of the
storm, we were daily pestered with them
coming sneakingly as spies, and asking
questions of our servants.

"Our coming here was said to have oc-
casioned a dire calamity!—A revolution
was broken out in the palace. Four hun-
dred of the Talapoins, it is said, were put
in irons. This happening just at so criti-
cal a juncture, we were made to bear the
blame. A variety of other silly and ma-
licious charges have been scraped toge-
ther against us, which it is hardly worth
while to notice. We have good reason to
suppose that the Catholick Christians,
with the venerable bishop, and Jesuit tri-
umvirate, at the head of them, are secret-
ly our enemies, though they appear fair
and give us good words. They take it ill
to see the consul so friendly with us, and
are vexed that he should have taken us
into his house; they have done all in their
power with the Prah Klang to get us ba-
nished from the country. He was ordered
to turn us out at the peril of incurring
their displeasure, and Captain Hunter was
ordered to take us away in his ship to Sin-
gapore, and that meanwhile, till his depar-
ture, we might abide in his house. The
consul being rather alarmed, not knowing
what might be the result, we resolved he
should not suffer on our account; and we
therefore immediately locked up the house,
gave him the key, and went and staid with
Captain Hunter a few days, who has also
been a very kind and useful friend to us.
We determined, however, not tamely to
submit to all this. Though many accu-
sations were made against us indirectly,
not one word had been spoken openly and
boldly to ourselves! We were to be con-
demned and banished without a hearing.
We requested, therefore, an audience with
the Prah Klang, and even drew up a peti-
tion, in Chinese, to the King, complaining
of the treatment we had experienced, stat-
ing plainly our intentions in coming hither,
assuring him of our good will to himself
and all his subjects, and requesting to be
heard in our own defence, and to answer
our accusers face to face. The Prah Klang

declined presenting the petition, and said it would do quite as well if we talked over the matter with him. He had very little to say against us; the only thing he complained of, was the great stir made amongst the Chinese by these mysterious and wonderful books; he was willing that we should remain in the country if we would not go out so much, and be more sparing with the books. We assured him we were as much averse to mere noise and stir as himself, and said that we thought, after the novelty of the thing had passed away, all would be quiet. We alarmed the Prah Klang not a little, by requiring, if we really were to be exiled, a written document, stating plainly, the charges against us, and the reasons for our banishment, that we might give a proper account of the whole affair to our own government. We appealed, also, to the recent treaty, for protection, till it could be shown wherein we had offended; we claimed, at least, an equal right with the French Padres, to remain here, and insisted that it was fair they also should be sent out of the country if we were compelled to go. This was a little startling also to these good Christians, and has, probably, done much towards stopping their mouths. Thus the matter dropped, and we left the Prah Klang, apparently, on very good terms; we then took possession of our little cabin again, the consul having previously urged us to return.

We have since quietly pursued our labours within doors, thinking it best to wait till the ferment has subsided; and, indeed, it would be useless, at present, to go out, for the books would be soon snatched up by the minions of government, who are still hovering like vultures, ready to pounce on the poor people, and take away from them every morsel of the bread of life. The present rainy season would also prevent us doing much without, as the roads are impassable. The work is, however, still going on. Poor sick people from every part of the city, daily crowd our little dwelling, so that it is like a small parish dispensary. Mr. G.'s medical skill has ample scope for exercise, and his labours have generally been much blessed of the Lord; several important and rapid cures have been effected. The poor miserable people are usually very grateful, and bring us little presents of fruit, cakes, &c. Most of them gladly take books, carefully wrapping them up to conceal them from their enemies: several also come on no other errand than for books. In this way, the books are getting quietly abroad, and knowledge is secretly spreading like leaven. We trust that the Lord may be carrying on his gracious work just as effectually as before, and defeating all the malice and subtlety of his enemies. The edicts and threatenings of kings and rulers may be hastening, instead of impeding, the Lord's work. Already we see a strong desire created in the minds of the people for books, which being prohibited, are the more eagerly sought. When the storm is blown over, we hope to go forth and reconnoitre the whole place. Having once got a footing here, we are unwilling to lose it, and we hope the Lord will enable us to make a firm stand against the prince of darkness. There is something, indeed, so remarkable in all the Lord's dealings with us throughout, and in the present signs of the times here, that we are led to hope for great things, and to look for some marvellous work which the Lord will yet accomplish in the eyes of this people. The wickedness of this city is, indeed, great.

We seem to have come hither at a very critical juncture. The Siamese Ambassador is not yet returned, but one from that country came here a few days ago; whether peace or war may be the result is not yet known. The poor Laos seem to have been cruelly treated during the late insurrection; the prince fled for protection to the Cochin Chinese, who now sue for his pardon, and require him to be reinstated and made independent on his throne, to this the Siamese are averse, and here the matter rests for the present. About 20,000 of the poor Laos, men, women, and children, were taken captives and brought hither, and are now going about in chains, wretched and half-starved, and haggard in their looks. Here is truly an ample field of labour for the Christian Missionary; not only the Chinese, but the Cochin Chinese, Laos, Burmese, and Peguese, claim the sympathy of every servant of Christ. The Siamese are of a mild peaceable spirit, though exceedingly indolent, and, perhaps, as many among them, upon an average, can read, as among the Chinese. Books are by no means scarce. The language resembles the Chinese in its structure and tones, but is much more simple, and, I should think, not difficult of acquisition to an European.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. on the 24th of September last, viz.

Of the Rev. Dr. E. S. Ely, being Interest on his Subscription, to be applied to the Contingent Fund, for the support of the Professors, - - $ 100 00

Received by the Professors, Ten Dollars from Mrs. Long, near Lewistown, Pa., by the hand of the Rev. Jas. S. Woods, for the aid of indigent students.

'ash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of September, 1829.

ı Church at Dutch Neck, by Mr. D. D. Duvalle, - -	$ 10 50
B. Ludlow, for a Subscription to the Philadelphian, - -	1 00
ı Sixth Presbyterian Church, (Monthly Concert), - -	6 18
Second do. do, do. - - -	19 13
rom W. J. Frierson, Tennessee, - - - -	50 00
ɔm a Lady in the country, her Annual Subscription, - -	2 00
ɔm Captain John Wootten, from Canton, of Philadelphia, by the Green, - - - - - - - - -	50 00
	$ 138 81

SOLOMON ALLEN, *Treasurer.*
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

, dates from Europe are to the 29th of August, from Britain, and 1st of Sep- France. The political state of this quarter of the globe is at present in legree critical and interesting. Were it not that the treasuries of all the 's are exhausted, and the almost impossibility of replenishing them, we little doubt that another year would not pass, without witnessing a general pe: and taking things as they are, it is not improbable that war will ensue. Britain is commerce; and she will not be content to see the whole com- Black Sea, with a free passage into the Mediterranean, secured to Russia. ess immediate cause to fear injury from the Russian successes, than any great powers; but she is at present in alliance with Britain, and doubtless the overgrown power of Russia, and would also willingly exclude her from cipation in the trade of the Mediterranean. Austria is more immediately ıan either Britain or France. The Turk, once a most terrifick neighbour, ɔe ceased to be dreaded. But to come into immediate contact with Russia, mendous military power she could not, without foreign aid, make any ef- tance, is to her in the highest degree alarming; and she has accordingly ıvoured the Turks, even in their cruel warfare with the poor Greeks. ı with Russia, probably to propitiate a power from which, if not her friend, ɔ the immediate and greatest sufferer; and perhaps with the expectation positive advantages of a commercial kind in the Baltick. Even Sweden ıe all grasping power of Russia with fear and jealousy—and all the states ıed, and all we have not named, must have some serious apprehensions on is called *the balance of power*, as it now stands, so completely unsettled, if European Turkey becomes a part of the Russian empire, and this over- is at once secured against all future danger from her most formidable foe. time, if Russia lets the Turk escape, without crushing him effectually when in her grasp, it will be something like a new thing under the sun. Bri- , and Austria, seem to have flattered themselves that Russia, however she ıome advantages, would in fact weaken herself by her conflict with the Ot- r; and the events of the first campaign appeared to favour such a calcula- he late rapid and decisive triumphs of the Russian arms, have disappointed nd they will try both to persuade and threaten the conqueror into a peace rk. We pretend not to foresee the event—but we have long been in the ırving the fulfilment of the predictions and the verification of the doctrines ipture in the political measures and changes which take place, and we think that destruction of the Mahomedan power approaching, which scripture d led us to believe was not far distant. Politicians and statesmen "think ıer doth their heart mean so," but they are all no other than instruments ɔf God, to accomplish his purposes; and although they may "rage and rave," Christian will say—"The Lord reigneth, let the earth rejoice."

–The British Parliament is in recess—It was prorogued to the 20th of Au- e London Gazette of the 18th of that month, contains an order of the king or its farther prorogation till the 15th of October. Considerable anxiety nifested for the ingathering of the harvest, which was threatened with ma- from continued damp and rainy weather. A general scarcity had by many ended; but by the last accounts it would appear that a portion of the har-

vest had been secured without injury, and that on the whole, although the crop, which had been unusually promising, would certainly suffer a considerable diminution, yet the remainder would nearly, if not quite, equal the product of common years.—Politicians and newsmongers were under a strong excitement, in regard to the consequences to Britain of the Russian successes; but the nation at large seemed not to be disturbed.—In the first week of August, there had been an unusual desolating storm of rain and wind, which strewed the northern and eastern coasts of Britain with shipwrecks, and by producing an inundation from the overflowing of rivers and water courses, destroyed many lives and much property, particularly in Scotland.

France.—A total change of the French ministry has taken place. It appears that there are two strong political parties in France opposed to each other, chiefly in reference to foreign states and alliances. One party is partial to the interests of Russia, and hostile to an alliance with England in favour of the Turk. The other party deems it of the utmost importance that France should use her influence to check the growing power of Russia, which, it is believed, threatens to destroy the equilibrium of Europe. This latter party is now in power. Prince Polignack, who suffered much from his attachment to the royal cause, during the revolution, and under the reign of Napoleon, is at the head of the ministry. Grievous suspicions are entertained, and inflammatory suggestions are thrown out, that this new ministry has been created by English influence, and to subserve British policy. The nation, on the whole, is in a perturbed state. The ruling party, it is said, will endeavour to abate the general ferment by some popular measures, such as "doing away the monopoly of the University, and making it lawful for any one to teach and establish schools." It has been repeatedly stated within the last month, that the Algerines were to be punished by a bombardment of their capital. The Dey, however, seems to be under no apprehension. He refused, in a very insolent style, to listen to the propositions made by France for an amicable adjustment of differences, and even intimated to the French negotiator, that he might think himself happy in being permitted to return to the vessel which waited to receive him; and observed at the same time, that the French prisoners were so well treated, that he doubted whether, if permission were given, it would be their choice to return to their country.

Spain.—From Spain we have, in the past month, observed nothing stated in the publick papers more important than an order to arrest a number of distinguished individuals, *if they could be found*, for some unknown offence; and an order from government to prohibit the introduction into Spain of the Paris paper called the *Quotidienne*, because it "passed the bounds of moderation, and failed in respect to the king."—Alas! for the failures, in this way, of the Christian Advocate.

Portugal.—Don Miguel and his mother still bear an uncontrolled and tyrannical sway in this unhappy kingdom, and persecute to death all who oppose, and many who are only suspected to oppose, their plans and measures. The mother appears to be the real sovereign—and it is stated that her favourites, and those of her son, have lately become bitterly hostile to each other.

Rome.—It seems that the Pope is dangerously ill. An article dated Rome, August 8th, says—"The Pope suffers much. The physicians lavish all their care upon him. A cancer in the stomach is dreaded."

Greece.—The affairs of Greece do not seem to have undergone any material change since our last statement. The Greeks are still unhappily divided among themselves; and it appears that they wish to extend the blockade of their coast farther than the British will permit. What influence the success of the Russian arms will have on the state of Greece remains to be seen.

Russia and Turkey.—We stated in our last number, that after the fall of Silistria, and the defeat of the Grand Vizier in the neighbourhood of Shumla, we saw no reason why the Russians might not march to Adrianople, without regarding the Turkish force that might be left in their rear. In this it seems we happened to think as General Diebitsch had done before us. It now appears that this skilful and enterprising commander, by keeping up the appearance of the blockade of Shumla, without any visible change in his operations, and pushing forward his reinforcements by night as soon as they arrived, kept the commander of that fortress in total and unsuspecting ignorance of his movements, for four days. Probably his sending in a flag to demand the surrender of the fortress, was principally with a view to conceal his intended operations. In the mean time, his advance had passed the terrifick Balkan mountains, without any very formidable resistance from the small Turkish corps that guarded the passes, and thus a way was made for the free passage of the main body of his army. It would appear that this Russian force, instead of marching directly on Adrianople, turned to the left, and received a reinforcement of 12,000 men, which had been sent to Sizibolı, by the way of the Black Sea; and after defeating a detachment of about 7,000 Turks, sent *from* Shumla after the discovery that the Balkan was passed, continued their march

to the South, on the direct road to Constantinople, leaving Adrianople some thirty or forty miles to the right. Here the last authentick accounts from the Russian army terminate. There is a rumour brought from Havre, and said to come from Paris, that Constantinople has fallen. It may be so, but we rather suspect that the report is premature. Whether General Diebitsch has attacked Adrianople, where the main Ottoman army was stationed, or has continued his march directly toward the capital, we are yet ignorant. We hazard the conjecture, that the latter course is that which he has pursued; for by this, it strikes us, he must have been a gainer in every view—provided he was in such a position as to prevent his enemy reaching Constantinople without an encounter. For then, if the Turkish army left its entrenched camp at Adrianople, he fought it, as he wished, in the open field. But if the Turk kept to his fortifications, then Constantinople would be the more easily subdued; and if taken, decisive advantages would be immediately gained—the Turkish fleet would be captured; the Russian fleet from the Mediterranean, as well as that from the Black Sea, would come into the Bosphorus; no recruits to the Sultan could come from Asia; reinforcements and provisions both, could come by water to the Russian army; the Sultan could not hope to make a successful resistance after this; and must either submit to such terms as the Russian Emperor might dictate, or become a prisoner, or die in a desperate resistance. But we forbear our conjectures—a little time will disclose facts—Nor do we forget that great reverses have often been experienced by armies that seemed to be sure of final victory. If Constantinople is taken, we expect that Britain, France, and Austria will immediately and peremptorily insist, that the Emperor Nicholas shall not demand of the Turk more than he stated in his declaration of war—the fulfilment of treaties, security for future good faith, and indemnity for the expenses of the war. But even these terms, if no more is demanded, may, and doubtless will, receive such a construction, as entirely to break the Ottoman power in Europe—And in Asia, too, it appears that the triumphs of the Russian army have been scarcely less brilliant than in Europe. The Persian emperor likewise has made the amend honourable, for killing the Russian ambassador, and is now at peace with the emperor Nicholas. The Sultan Mahmoud has obstinately refused to listen to the terms of peace proposed to him by the ambassadors of Britain and France. It really looks as if he was verifying the maxim—*Whom God intends to destroy he first infatuates.* The plague has made its appearance at Odessa, but is said to be arrested in its ravages, by the inhabitants removing from the neighbourhood of the infected region.

ASIA.

By a late arrival from Canton, the Canton Register of the 18th of April last has been received. Half the paper is occupied with an account of piracy and murder, committed, a number of months since, upon the crew of the French ship *Navigateur*. The crew had taken passage on board of a Chinese junk from Cochin China to Macao, with a quantity of merchandise and money—The number of persons murdered was 14. The murderers, in number 17, were soon discovered, and speedily executed: $300, raised by the sale of the murderers' property, were delivered to the French consul; and the Mandarins exacted for themselves $150,000 from the relatives of the wretches who suffered death. The remaining contents of the paper exhibit such instances of fraud and various abominable vices, and such statements of the idolatrous festivities of the Chinese, as are fitted to sicken and grieve the heart of the Christian. Yet the Chinese are said to compose a fourth part of the whole population of the earth! What a demand is here for the prayers and labours of all who love the souls of men, and who know their value—that the gospel may be sent to these millions on millions of benighted pagans? By the indefatigable and persevering studies and industry of Dr. Morrison, the Bible is translated into the language, and printed in the typography of the Chinese. But although a large proportion of the people can read, they are not permitted to read the Holy Scriptures—They do it at the risk of suffering severe punishment, and if persisted in, the loss of life. Yet the word of God, by being distributed among their trading population at Singapore, and Siam, and some other places, is gradually and silently finding its way among them. Many and earnest prayers ought to be offered, that it may become the power and wisdom of God unto salvation, to those who read it, and that it may speedily have a free course, run and be glorified among these heathen.

AFRICA.

The emperor of Morocco is at war with the emperor of Austria. But the contest seems to be almost a harmless one. The parties, though doubtless well enough disposed to injure each other, appear to want the means of doing it. The Austrian marine is too feeble to blockade the sea-ports, or destroy the towns of Morocco, and the Moors cannot get to Austria—Perhaps it were well if all belligerents were in similar circumstances. The Pacha of Egypt appears to be inclined to send aid to his acknowledged sovereign, the Sultan of Constantinople, and the Sultan demands his aid; but the Russian fleet will not permit a transportation of troops by water; and recently the Pacha's old

nemies, the Weechabites, are said to require all his force to withstand their progress nd depredations. We have observed with great concern a statement, which we hope may not prove authentick, that since the death of Rhadama, the prince who patronised he missionaries and their operations in the island of Madagascar, his queen, who has succeeded to the throne, cherishes a deadly hostility to all the plans of the missionaries, nd will probably either take their lives or banish them from the island.

AMERICA.

Hayti.—The "Courier des Etats Unis," contains the interesting news of the final ratification of the French and Haytien treaty: the full acknowledgment of the independence of Hayti, and the establishment of commercial intercourse between the two nations upon the principle of *perfect reciprocity*.

Buenos Ayres.—We are glad to observe by the last accounts from this republick, that the civil war is terminated, and that a permanent peace is likely to be established. There has been a new organization of the magistracy under Lavalle as governor, who has issued a proclamation tending to tranquillize the inhabitants: And the besieging army under Rosas has been disbanded, and his Indian auxiliaries have been sent to their homes, with the thanks of their commander—Commerce too is said to be reviving.

Brazil.—It is said that Don Pedro, not having the means of disturbing the present order of things in Portugal, means to leave it to the Portuguese themselves, to resist or to support the usurpation of Don Miguel, as they shall think fit; and such it is also conjectured is the determination of the allied powers.

Mexico.—There has been an extraordinary call of the Congress of Mexico, in consequence of the Spanish invasion. We have seen the speech of the Governor Guerrero at the opening of the Congress, which is spirited and manly. Yet it appears that the Senate had been so much opposed to investing Guerrero with the ample powers he solicited, that for a time it was greatly feared a rupture would ensue; but the last accounts state that the Senate had at length yielded. There has been a good deal of manœuvring and some fighting, but nothing decisive has yet taken place between the Republican and Spanish troops, at Tampico. Sickness, as was to be expected, prevails in the Spanish camp; and there is little doubt that this foolish expedition will soon be terminated—We think that disease alone would put an end to it before long. It does not appear that a single Mexican has joined the Spanish standard. Yet Admiral La Borde has gone with some of his ships to the Mississippi, to carry the troops which were driven in there by stress of weather, to join their companions at Tampico—Commodore Porter has received the thanks of the government of Mexico for his naval services, and has returned to the United States.

Peru.—The party friendly to Bolivar has effected another revolution in Peru. On the 6th of June, General La Fuente, a partisan of Bolivar, with 1500 troops from Islay, revolutionized Lima and took possession of the palace there, and of the castles of Callao. The late secretary of state has been ordered to leave the country, and has gone to Chili. Tranquillity is said to be restored, and the citizens to be gratified by the change of government. A congress was expected soon to convene; and measures were already taken to assist a mining company to go forward with its operations. But commerce languished and money was scarce.

United States.—We are sorry to observe, by the last accounts from New Orleans, that the yellow fever is still prevalent there. A very mortal disease has also appeared in one or two small inland towns, at the south; and in the Eastern States, especially New Hampshire, the country is suffering under a severe drought. But our country, taken at large, has been blessed with an unusually healthful and fruitful season. Lively gratitude is due to God for these blessings; and we trust that a portion of our highly favoured countrymen do mark and acknowledge, with a degree of right feeling, the numerous favours, temporal and spiritual, which are bestowed upon us by the Most High. But there exist amongst us four great national evils,—slavery, intemperance, sabbath profanation, and Indian oppression—which must be most offensive in the eye of Heaven. For the abatement and ultimate removal of these, the friends of religion, virtue, equity and humanity, are making some vigorous exertions; but they are opposed by numbers large and powerful, and it remains to be seen which party will be successful—"Arise, O Lord, for our help, and redeem us for thy mercy's sake."

THE

ISTIAN ADVOCATE.

NOVEMBER, 1829.

Religious Communications.

THE SHORTER CATE-HE WESTMINSTER AS-DIVINES—ADDRESSED

CTURE XLIII.

sent lecture we enter leration of the fourth it, which is, "Remem-th day to keep it holy: thou labour and do all the seventh day is the e Lord thy God: In it do any work; thou, nor thy daughter, thy man thy maid servant, nor or thy stranger that is ates: For in six days de heaven and earth, ll that in them is, and venth day; wherefore ssed the Sabbath day it." This fourth com-ur Catechism teaches th the keeping holy to times as he hath ap-s word, expressly one seven to be a holy imself." In attending r of our Catechism, let der, That by the ap-God, a certain part or time, is to be regard-at is, set apart for the ip and service of God. tion is stated not so purpose of proof, as of its truth, we believe, at once, by the pre-

-Ch. Adv.

cept we consider. Nor does the reasonableness of this precept require much argument. He who gave us our existence, and on whom we constantly and entirely depend, both for its continuance and for all its enjoyments, has manifestly a sovereign right to claim a portion of it—a part of our time—to be exclusively devoted to his special service. Now, any thing which is thus exclusively devoted to the service of Jehovah, is denominated *holy;* this being one of the primitive and peculiar meanings of that word. Thus the temple of the ancient Israelites, its apartments, utensils, and sacrifices; nay, the city of Jerusalem, and the whole land of Palestine, were denominated *holy*—not because there was in these material substances any change of their original nature, but because they were peculiarly consecrated to the service of Jehovah, and to be regarded as in a special sense his property. In like manner, in speaking of *holy time*, we do not mean that there is any thing in such time inherently different from other time, any more than that the gold of which the vessels of the ancient sanctuary were made was inherently different from other gold. These vessels, as has been said, were called holy, because they were to be used only in the sacred service of the Most High; and therefore to use them for any other purpose was

highly profane: and so holy time, inasmuch as it is to be employed, or exclusively spent, in the service of God, is profaned by spending it in any other way.

In an early part of these lectures, I had occasion to explain the difference between laws, which are technically denominated *moral natural*, and those which are *moral positive*; and on that occasion I remarked, that all the precepts of the decalogue, are moral in their very nature; except that part of the command now under consideration, which relates to the particular portion of time which we are to regard as holy; and I intimated that even in this there might be a natural fitness, with which we are not acquainted. In opposition to this, however, there have been writers of eminence, who have maintained that the whole of the fourth commandment was moral positive only; and ought to be regarded as no more than a part of those temporary institutions which were binding on the Jews, till the establishment of the Gospel dispensation; but which, when this dispensation was fully introduced, were all abolished, and are now no longer obligatory. These writers admit without reserve, that there is a *natural fitness* in the worship of God, and that men are under a moral obligation to worship him; but they deny that Christians are bound to regard any specifick part of time, as peculiarly holy—In other words, they maintain that the fourth precept of the decalogue, was abrogated along with the rest of the Jewish ritual, of which they consider it as a part.

These opinions, my dear youth, I must say, appear to me of very dangerous tendency, and to militate pointedly, both with reason and Scripture. Nothing is better known, as a matter of experience, than that a duty which we think we may perform at any time, is apt to be performed at no time: or if not entirely omitted, is likely to be but occasionally and often very slightly attended to. Those who purpose faithfully to discharge a stated duty, always, if they act wisely, fix its performance to certain *set seasons*. They find that this is the only safeguard against frequent and criminal neglect. Does it then seem reasonable to believe, that he who knows what is in man—who knows that the best of men are sanctified but in part, and are apt to be too much engrossed with worldly objects—has left the matter of his worship, the most important matter of our existence, without setting apart any particular time, in which it shall be specially regarded? To suppose this, appears to me highly derogatory to the wisdom of God, and therefore in the last degree improbable. Beside, it is admitted, that a rule was once given to the Jews on this subject, and I know of nothing in their circumstances, which rendered it more necessary to them than it is to us. It should, moreover, be recollected, that men are bound to worship God in their social capacity, and this indeed is admitted by our opponents in the point before us. But without set seasons for the purpose, *social* worship can hardly take place—it cannot be regularly and generally attended on. *Set times* for its celebration, must be specified and observed; and if not appointed by God, they must be of human appointment. But we cannot believe, that so important a concern as this is left merely to human discretion. It relates to a point in which the honour of God is concerned, in regard of which we know that he always exercises a holy jealousy. We are not, indeed, to confine the worship and service of our Creator to stated seasons. Our whole lives ought to be considered as in a certain view devoted to him, and we should never pass a day without the worship of God. But constituted and circumstanced as we confessedly are, we constantly need to have the un-

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or others; for these were never accounted as strangers. Gentiles, who came occasionally into the land of Judea, are here undoubtedly referred to. But such persons were not required to observe any part of the ceremonial law; yet they are in this command expressly enjoined to observe the Sabbath, and those with whom they sojourned, were required to exact this observance from them.

From these considerations, and some others of a similar nature, which I do not think necessary to specify, we conclude, that the fourth commandment ought, beyond a question, to be regarded as a part of the moral law—equally obligatory, and as perpetual in its nature and design, as any other precept of the decalogue.

We are aware that those who represent the Jewish Sabbath as a ceremonial institution, endeavour to support their hypothesis, by what the apostle says, Coloss. ii. 16, 17. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ." But when we consider that the writer of these words was in the practice of observing a particular day of the week, for special religious exercises, as is apparent from his epistles, as well as from the Acts of the Apostles, we cannot believe that he meant to condemn this practice—He would, by so doing, have condemned himself. By *the Sabbath days*, which are *a shadow of things to come*, he plainly means the Jewish festivals, in which holy convocations were held; and which are often in the Old Testament denominated *Sabbaths*. Indeed, it seems evident at once, by the *enumeration* in this passage of rites confessedly ceremonial, that the apostle is speaking exclusively of them. And accordingly this prohibition is directed to *Sabbath days* in the plural number, and not to the weekly Sabbath,

which would have been mentioned in the singular, if that had been his object.

On the whole, my young friends, the evidence that the command we are considering is moral in its very nature, and of perpetual obligation, appears to be clear and conclusive; and if so, it establishes as an unchanging law of God, the setting apart of one whole day in seven, as a holy Sabbath to himself; or in other words, that immediately after the lapse of six days of secular time, one day is always to be kept holy, by appropriating it exclusively to the service and worship of God—Which particular day of the seven ought to be thus regarded, under the Christian dispensation, is made the subject of a subsequent answer of our Catechism.

In the mean time, as the answer before us speaks of "such set times," in the plural number, as "God hath appointed in his word," let us consider what we are to understand by this part of the answer. It is plain that the authors of our Catechism meant to intimate, that as the command was first delivered to the Jews, *they* were bound, while their ancient dispensation continued, to pay a sacred regard to the *numerous specified seasons*, which in the Mosaick ritual, were appropriated to the immediate worship of Jehovah. They doubtless also intended to intimate, that all the times on which the day of sacred rest should return, however numerous those times might be, they were always to be kept holy to God. It was likewise, we believe, their intention to suggest by this expression, that *no other set seasons* than those which God hath appointed in *his* word, ought to be appointed by men. But here we must take distinctly into view, the difference between *set times*, and *occasional seasons*, for the special worship and service of our Maker. It is plain from the New Testament, that there are occasions on which it is the duty of Christians to observe, occasionally, special seasons for fasting and prayer, and other seasons of the same kind, for thanksgiving to God. Individuals, families, churches, and nations, may and ought, when the providence of God manifestly calls to the duty of fasting and prayer, or to that of special thanksgiving for mercies received, to set apart seasons for these purposes severally, and to observe them devoutly. But none of these ought to be *set seasons;* because none such are appointed by Christ, the sole lawgiver of his church; and because set seasons, of this description, may interfere with the plain indications of divine providence, at the time of their occurrence—may call men to rejoice, when they ought to mourn, and to fast and lament, when they ought to rejoice and give thanks. Nor is the observance of these occasional seasons for special devotion obligatory, on others than those by whom they are set apart. One individual Christian, or one community, may, at a certain time, find them proper, when with another they may, at that time, be highly improper. In this, these occasional seasons differ from the Sabbath, which is at all times obligatory on all Christians, after the lapse of six secular days. In a word, the only *set* time which God has required to be kept holy, is the Sabbath; and to appoint other set times, is an impeachment of the divine wisdom, as implying a defect in his prescriptions; and it is also to contravene the indications of his holy providence, by calling men to act differently at certain times, from what that providence intimates to be their present duty.

It follows from what has just been stated, that those churches that appoint fasts and festivals, to be observed regularly, or at *set times*, need, in this particular, to be reformed. In the Roman Catholick church, the number of saints' days, and of seasons of religious solemnity

observance, is so great as to nch very materially, on the which ought to be devoted cular employments. It should r to be forgotten, that the com- l we consider as really and citly requires, that six days id be spent in labour—that all vork of a worldly kind may be striously and faithfully done— at on the seventh we should do ork, but devote the whole time ie immediate service of God. the corrupt Romish church pletely contravenes this whole r. It first takes away a part of secular time which God has inted for labour, and dese- s his holy day, by freely allow- large part of it to be spent in ts and amusements, or in world- cupations, as every individual choose. It is notorious, that ever other days than the Sab- are religiously observed, there holy day is less strictly ob- ed than its nature demands— strictly than it is generally ob- ed by those who regard it as the *set* time, which God has com- ded to be kept holy. It is also rious, that holy days, as they called, are times at which every ies of vice and disorder is more antly and more generally in- ed in, than at any other time; hat these days are really and ly injurious to civil society, as as an encroachment on the ogative of God.

here is some difference of opi- among Christians, as to the part he day at which holy time may t properly commence. This, ever, is but a circumstance. essence of the command is, a seventh part of our time—or whole day in seven—should be lusively devoted to the extraor- ary service of God. Still, it is natter of some importance, that y circumstance in regard to this ortant subject should be ordered he manner most accordant with ion and revelation. Ridgeley, has, I think, made a fair statement of this matter; and what I shall offer will be taken, with some abridgment and change of order, from what he says in his system. In answer to the argument that we ought to begin the Sabbath as the Jews did, in the evening, he observes, "that the beginning of sacred days is to be at the same time with that of civil; and this was governed by the custom of nations. The Jews' civil day began at evening; and therefore it was ordained that from evening to evening, should be the measure of their sacred days. Our days have another beginning and ending, which difference is only circumstantial." In regard to scriptural light and authority, he remarks—"We have some direction as to this matter, from the intimation given us, that Christ rose from the dead *on the first day of the week, very early in the morning, while it was yet dark.* Therefore the Lord's day begins in the morning, before sunrising; or, according to our usual way of reckoning, we may conclude it begins immediately after midnight, and continues till midnight following; which is our common method of computing time; beginning it with the morning and ending it with the evening—Again, if the Sabbath begins in the evening, religious worship ought to be performed some time, at least, in the evening; and then, soon after it is begun, it will be interrupted by the succeeding night, and then it must be revived again the succeeding day: And as to the end of the Sabbath, it seems not so agreeable, that when we have been engaged in the worship of God through the day, we should spend the evening in secular employments; which cannot be judged unlawful, if the Sabbath be then at an end. Therefore it is much more expedient, that the whole work of the day should be continued as long as our worldly employments are on other days; and our beginning and ending of reli-

gious duties, should, in some measure, be agreeable thereunto—Another scripture brought to prove this argument is in John, xx. 10. "The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst and said, peace be unto you." It is called the evening of *the same day;* so that the worship which was performed that day was continued in the evening thereof: This is not called the evening of the next day, but of the same day in which Christ rose from the dead; which was the first Christian Sabbath."

Although, therefore, I would guard you against being contentious on this subject, I cannot but think the considerations here stated, in favour of beginning and ending the day of sacred rest as we begin and end other days, are clearly decisive. I will, however, close the lecture, with observing, that as far as practicable, it will be well for you, my young friends, to adopt what I know has been the practice of some devout Christians; that is, to spend the evening of Saturday, as much as you conveniently can, in retirement from the world. The children of dissipation often spend it in parties of mirth and levity, or at theatres, or other places of carnal amusement; and they often add to their other sins, by an actual trespass on holy time. Take for yourselves an exactly opposite course. Whenever you can, so order your affairs that your worldly occupations on the evening preceding the Lord's day, may be of such a retired and peaceful kind, as to admit of serious meditation; avoid promiscuous company altogether; let your associations at this time, be with the pious, and your conversation be on religious topicks; or better still, if you can spend a part at least of the evening, in religious reading and devout meditation. I am well aware *that many* are so circumstanced that a stated compliance with this advice will not be practicable; and I offer it, not as pointing out a prescribed duty, but as a matter of Christian prudence, with those who are favoured in providence to have their time in some good degree at their voluntary disposal. Even our ordinary devotions, on secular days, will not usually be performed to the greatest advantage, unless they are preceded by a short space of recollected and serious thought. And it is highly desirable, with a view to the most profitable spending of holy time, to prepare for it, by getting our minds into a devout frame—It is delightful indeed to the practical Christian, when the evening which precedes the Lord's day is so spent, that his very dreams become devout; and that he awakes in the morning on which his Saviour rose from the dead with the aspirations of his mind going forth to him, as he is now seated on his throne in the heavens, and with the whole soul attuned to the employments of the sacred hours of this blessed day.

FOR THE CHRISTIAN ADVOCATE.

EXTRACT FROM A CLERGYMAN'S COMMON-PLACE BOOK.*

January 4, 1798.—This morning I was led to reflect on the numerous and most important truths which are taught, and affectingly enforced, by the cross of Christ; some of which are the following—

1. The infinite love and compassion of God toward guilty sinners: That he would determine to save them in such an unparalleled manner, as by giving up his *only begotten and well beloved Son,* to the inconceivable torments which he endured in Gethsemane and on Calvary; not to mention his other humiliations and sufferings.

* Articles like the following, which show the influence of just views of scriptural truths on the heart and life, will at all times be peculiarly welcome to the pages of the Christian Advocate.

2. The condescension and love of the Saviour, who, though he perfectly knew all that he must do and suffer, yet loved our guilty race so well, as cheerfully to undertake, and perseveringly to go through the whole.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew."

3. God's irreconcilable and infinite hatred of sin. If he had not hated it with infinite hatred, and consequently if it had not been an infinite evil in itself, he would not have thus determinately and most awfully punished his own dear Son, when he stood in the sinner's place. If sin had not been an evil which absolutely admitted of *no* abatement in the punishment, some alleviation would have taken place, when Christ came to suffer for it. Oh how inconceivably awful does the evil of sin appear in the cross of Christ! How certainly will sinners endure the punishment which they deserve, if they do not fly to the Saviour.

4. The perfect atonement and satisfaction which was made for sin by the death of Christ. God's displeasure at sin, infinite as is its malignity, was here *sufficiently* shown; more shown than it *can* be in any other way. So that there is now not the least conceivable objection, on the part of God, to receive, pardon, and bless any sinner—not even the chief of sinners who *embraces* Christ; that is, who relies on his atonement both for pardon and sanctification; who really desires to be delivered by Christ, at once from the dominion and the punishment of sin.

5. The duty and delight which there is in thinking of the cross, in all the views that have been taken. It is a duty, because it furnishes the subjects of meditation that have been mentioned. It is delightful, because it unites our views of the *desert* of sin with the *satisfaction* or atonement for it—humbles us, comforts us, excites hope, gratitude, and love, and produces a holy assurance of the divine favour, and ministers patience under bodily pain. I have lately suffered some of the severest pain I ever felt; and at one time it occurred to me that what I felt was nothing, in comparison with what Christ suffered, in *soul* as well as in body, when he *sweat blood*, and was nailed on a cross, till his bodily anguish and mental horror exceeded all our conceptions; and which, notwithstanding, he patiently endured till he could say, "It is finished," and then gave up the ghost. This reflection made me patient, silent—yea, thankful. Did Christ, said I, suffer this without any sin of his own? suffer it for sinners? suffer it that I may not suffer eternally? suffer it that I may be eternally delivered from all pain? and shall I not be willing to take a few moments of present pain for my own sins? especially when I have the promise—"these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." A.

FOR THE CHRISTIAN ADVOCATE.

"VICTORY OVER THE WORLD."

The world is one of the most dangerous enemies with which the Christian has to contend. No truth is more fully established by experience than this, and there is none of which we are more frequently reminded in the word of life. In the present state, sensible objects make a necessary and powerful impression on the mind. Yet, from these objects Christian duty itself will not permit us wholly to abstract ourselves. It permits and requires us to hold some connexion with them, and to cherish a degree of affection for them. They must occupy a considerable portion of our attention, and employ much of our time. In these circumstances, to keep the heart from being fondly

and supremely attached to the world, is certainly a trial of the most formidable kind. Our Saviour teaches us to consider it as a matter of the greatest difficulty and the rarest occurrence, for those who possess a large portion of the world, and who feel the influence of its seductions, to escape the peril—"How hardly shall they that have riches enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. With men this is impossible, but with God all things are possible." He reminds us that the very business of life, is sometimes a most dangerous foe to the salutary impressions of religion. "These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choak the word, and it becometh unfruitful." The reproach of the world, too, or that scoff and ridicule with which the profane are wont to assault the pious, is denominated by the apostle, "the trial of cruel mockings:" and throughout the whole of the inspired oracles, the dangers which arise from this quarter are represented as great and imminent. Constant and explicit, nevertheless, are the declarations, that over these temptations and enemies, whatever pain or self denial it may cost us, a victory must be obtained. This, indeed, is strongly implied in the passages already recited, and in many other instances it is expressed and inculcated in the clearest and most impressive manner. Often did our blessed Lord declare, that the very nature of that spiritual kingdom which he came to establish, was not only different from the principles of earthly wisdom, but directly opposite to them. "My kingdom, (said he) is not of this world—ye are not of the world, even as I am not of the world. If ye were of the world, the world would love his own. But as ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And it is elsewhere declared, that "whatsoever is born of God, overcometh the world."

These sentiments, therefore, however ungrateful to the heart which wishes to unite the service of God with that of Mammon, are too evident, and too important to be either suppressed, or but slightly hinted—it is, indeed, by no means to be understood, that the Christian is forbidden the rational use, and the full enjoyment, of the good things of this life. True religion has no tendency to diminish, but on the contrary, a direct tendency to increase, the stock of present fruition; and to imagine otherwise, is to prove ourselves ignorant of its nature and dictates. Surely it will not follow, because the Christian has *better* possessions and prospects than the world can furnish, that he cannot, therefore, derive happiness from those which it actually affords. No. But the point on which we insist, is—that he *has* pleasures and hopes so much better and higher, that he will not, must not, and cannot, fix and centre his affections, habitually and supremely, on the world. He must not be so under the influence of it, in any way, as that holy and spiritual exercises shall not be the sweetest food of his mind, to which he will readily and easily return. He must be weaned from every earthly object, as the *portion* of his soul. He must not set his *best* "affections on things which are on the earth." He must have a temper of mind which will lead him to count them "but loss, for the excellency of the knowledge of Christ Jesus, his Lord." He must be "crucified to the world." He must acquire a holy superiority to its possessions, opinions or honours, when they come in competition with his duty—Let us hear the apostle John, on this subject. "Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lusts of the flesh, and the lusts of the eyes, and the pride of life, is not of the Father, but is of the world."

Since, then, this victory over the world is so absolutely necessary, and yet, from the circumstances in which we are placed, is so difficult to be gained, it becomes an inquiry of the highest importance—how may it be ensured? To answer this inquiry, the same inspired writer whom we have just now quoted, gives us an infallible direction—"This is the victory that overcometh the world, even our faith." Let us then carefully investigate the import of the apostle's assertion, in this remarkable passage. And in doing this, it may be of use, first, to consider the nature of that faith which is here mentioned: and then, to show how it is, that the possession and exercise of this faith will give us the victory over the world.

First, then, we are to consider the nature of that faith which is mentioned in the declaration of the apostle.

No term, perhaps, in the sacred writings, possesses a greater variety of meanings than *faith*. But of these it is not necessary to offer an illustration, or even to give a detail. The faith referred to in the passage before us, is clearly determined, by the purposes which it is made to serve, to be of that kind which the author of the epistle to the Hebrews describes, where he says that it is, "the substance of things hoped for, the evidence of things not seen"—Let every reader who intends to go along with the writer, in the investigation of this subject, not satisfy himself with the mere hearing or remembrance of these words, in which the apostle defines faith; but let him enter fully into their meaning, and deeply ponder their import and design. "Faith is the substance of things hoped for"—Strong and descriptive expression! And for what does the real Christian hope? He hopes to see the face of his God in peace. He hopes to be admitted to an unclouded view and near contemplation of all the divine attributes. He hopes to see, in a manner in which no mortal eye hath yet seen, or heart conceived, the unspeakable majesty of Jehovah; his spotless purity and holiness, his perfect justice, his awful power, his infinite wisdom, his matchless goodness, his transcendent grace, his boundless mercy. He hopes, ere long, to be with his Saviour;—to behold him "whom having not yet seen he loves." To give him thanks in his immediate presence, and at the foot of his throne in heaven, for all that he did and suffered, for the redemption and salvation of guilty apostate man. He hopes to employ a long eternity in learning, loving, and admiring, the nature, works, and ways of God, and especially in exploring "the height and depth, and length and breadth of that love of God in Christ Jesus, which passeth knowledge." Faith, then, must be the *substance* of these things. Yes, reader, it is the office and essence of the faith here intended, to view these things as substances. Whoever possesses, and is in the exercise of this grace, will contemplate these objects with the same kind of apprehension and impressive sense of their real existence, as he views the plainest and most interesting object or substance that strikes his natural eye. He will have them transformed from mere cold apprehensions of the understanding, or chimeras of the imagination, into solid realities, which the mind will behold with full belief and the deepest interest. In a word, faith gives these things, as it were, a body, form and substance, in the view of the soul; or, so to speak, in the soul itself. It creates an ideal presence of them: It makes these great truths look the soul in the face, with an aspect that leaves no doubt of their seriousness and importance—Thus

is faith "the substance of things hoped for." It is likewise "the evidence of things not seen"—This expression, no doubt, imports much the same with the other branch of the sentence. But consider, beside the ideas already suggested, what are the things not seen.—We see not the eternal world. We see not heaven, the blessed abode and desirable home of all that have kept the faith. We see not hell, the place of endless and inexpressible torment to those who "obey not the truth" who have not kept the faith. We see not the tribunal of Jehovah, —the judgment seat of Christ. We see not the consequences of that interesting sentence which shall soon be past on saints and sinners. We see not the God who continually sees us, and who will shortly "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." We see not the influences of that divine Spirit, by whom strength is communicated to the believer, and he is made to triumph over all his enemies—We see not these things:—But faith is the evidence of them. In the exercise of faith, the mind is fully satisfied that these things do really exist. Faith gives them a sort of present subsistence in the soul. It calls them before the eye of the mind, as a witness of unquestionable veracity is called before the bar of a judge, and there gives such evidence as at once determines the judgment how to decide, and the will and affections how to choose. Such is the faith of which the apostle speaks; and by applying the statement which has just been given, it will be easy to show—

How it is that the possession and exercise of faith, will give us the victory over the world.

Here it may be proper, first, to point out the manner in which faith produces the effects ascribed to it, and then illustrate the truth in a few practical instances.

Summarily then, the faith which has been described, gives its possessor the victory over the world, because it presents to his view, objects more important, affecting and interesting, than the world can present. The mind is determined, in every deliberative choice, by that which appears, all things considered, the most desirable. Now, the faith of which I have been speaking represents spiritual and eternal things, the favour and approbation of God, and the excellence and amiableness of true holiness, in such a clear and sensible manner to the soul, that they appear as they ought—infinitely more important, valuable, and desirable, than any, and every thing, that can be placed in competition with them. When, therefore, the world is placed in this competition, the mind which is in the lively exercise of faith undervalues and despises it, as dross is despised when set in competition with a diamond. The world obtains its easy ascendency over us, because the things which it offers to our view, by being present and sensible, act powerfully on the mind; while spiritual objects, being invisible, or at a distance, and perceptible only by reflection, are forgotten or overlooked. But in the exercise of faith, these spiritual objects are brought into present and immediate observation. They are taken, as it were, from a distance, and out of the mist in which they had been enveloped, and placed directly before the mind —Hence, they acquire their proper influence upon it. In a word, faith operates like a new sense, and places spiritual and eternal things, on the same ground with those of sense and time. The allurements and excellencies of the two opposite sets of objects, enter into a fair conflict for our regard and affections. If the world entice with the promise and prospect of sensual gratification, or of present gain or estimation—to this faith opposes the censure or approbation of conscience, the displeasure

pprobation of God, and the eter- punishment or rewards of the ld to come. And when these er can only operate with their per force, as much as the former, y outweigh their opposites, with reater disparity than a mountain weighs the dust of the balance. This is no exaggeration. For, en the objects of faith come *fairly* *fully* before the mind, and bear n it with all their natural and per force, they overbalance— y render as nothing—all that the ld can threaten or promise, or ict or bestow. They annihilate frowns, its flatteries, and its s—They take away all the power of temptations. Things which appeared formidable, become perfectly easy: Trials which appeared grievous, lose their oppressive force: Duties which appeared difficult, are comfortably discharged: Allurements which appeared irresistible, drop all their charms: And the Christian obtains a complete victory over the enemies of his soul, while, in the exercise of this precious faith, he feels that he can say with the apostle—"I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us."

(*To be continued.*)

"THE HEAVENS DECLARE THE GLORY OF GOD."

'Tis noon-day; a tide of refulgence is flowing,
From yon orb of day, in his path-way of light:
Unbeliever, look round; see a Universe glowing,
In beauty resplendent, in majesty bright.

That orb! is it rolling by chance through the heaven?
Do its grandeur and glory no Maker display?
Is it not to these worlds by benevolence given,
Its warmth to impart and its light to convey?

* * * * * * *

'Tis the dead of the night; and the star-light is beaming,
Like Bethlehem's star, but with lustre more pale:
In the softness of splendour the moonlight is streaming
Its silvery brightness o'er mountain and dale.

Not a cloud is obscuring the sapphire of heaven;
The stillness of death marks solemnity's sway:
This hour for a depth of reflection is given,
Unknown to the bustle and tumult of day.

Go forth unbeliever, and list to the story,
Which planets declare, though they silently shine:
Scan well the displays of the Architect's glory;
See grandeur, and order, and beauty, combine.

No longer deny that a Deity's reigning:
Oh! yield him the tribute his glories demand,
Acknowledge *him* humbly, while plainly discerning
Jehovah reveal'd in the works of his hand.

September, 1829. C.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page 447.*)

June 5, 1828.

This morning, after breakfasting with my English friends at the Bull, I set off to procure *lodgings*. This I found no very easy matter, being wholly ignorant of the *modus operandi* of the process, not only as to the fee per week, the proper locality, but how or in what way I should get at them at all—and this, after making several inquiries of persons who I thought should have known. Not having any acquaintances within reach, I resolved to introduce myself to Mrs. M., an extensive dealer in objects of Natural History, who resides in the Strand, and with whom I had done some business in that way by letter, when in America. She received my visit with great courtesy, and kindly sent with me her little nephew, to look out for the windows where "Lodgings to let" were likely to be seen. This, she said, was the only manner she was acquainted with, how to obtain them. We walked but a little way, before we saw in the window of a genteel looking house, the desired notice. After thus easily discovering one place, I resolved to try further; but though we searched in every direction for some distance, we were unsuccessful; and I accordingly, in a kind of despair, engaged the place first noticed, and here I am now writing. When a person takes furnished lodgings, he is commonly provided with a chamber, and a parlour or sitting room, where he takes his breakfast and tea, which are a separate charge—dinner is to be procured at the hotels, chop-houses, inns, taverns, and eating-houses, which are to be found in almost every part of this vast metropolis. Being snugly and comfortably, though not elegantly located, in a central, called here a *centrical* part of the town, I sallied forth on a tour of general observation. The crowds in the streets were not so multitudinous as I expected. Along Fleet street, the Strand, and Cheapside, the foot passengers are about as great in number, as on the side pavements in our Market street, on market days. The carriages, carts, and other wheeled vehicles in the middle of the street, are far more numerous and noisy than I had ever before witnessed. Some few of the shops are very splendid. The great book-store of Longman, in Paternoster row—a dirty, narrow alley—presents outside but a very meagre and unsightly appearance, though the literary treasures of the interior I was tempted to covet.

How widely different are the impressions made by the same objects, on the minds and feelings of different observers. I had read a great deal of the riches, grandeur, curiosities, and crowds of London; and after the most extravagant accounts were given, it was said that "the half could not be told." For myself, from this day's observation, I saw but little in the *outside* of London, except its magnitude, which differed very much from any other large city. It is true, there is an unusual bustle in some places, and a certain kind of *street noise*, and a few old edifices, which are peculiar; but for the most part, the streets are like our own, though far dirtier. They are composed of long lines of low and mean dwellings, intermixed with shops, and tall and neat edifices. There is a multitude of alleys, lanes, or bye-ways, communicating with the principal streets, and which are crowded with inhabitants, that struck me also as remarkable. I speak now of the *city*, or business part of the town: the region of fashion, or the western end, I have not yet

After bewildering myself
ly, in a labyrinth of mis-
streets and houses, and
twice losing my way alto-
the "wilderness of Lon-
obtained a pocket map of
and experienced but lit-
le afterwards. Before com-
, I had been told never
any inquiries of passen-
the street, lest I might be
upon or robbed by a rogue,
ated uncivilly by a man in
y and bustle of his busi-
needlessly trouble a stran-
nyself. In my necessity, I
quent essays to-day on this
and on other occasions I
mber of experiments, with
view of ascertaining the
I will bear my testimony
urtesy and kindness of the
rs—a courtesy far superior
eceived, on similar occa-
the large towns of the
States. As to rogues and
ets, I met none; or at least
ing by them. It is however
tter, when you wish any
re than a yes or no answer,
e of the shopkeepers, who
always cheerfully to give
mation in their power: yet
happened to me, that the
s I received, both from
rs and others, was as con-
unintelligible, as the end-
s of the city itself. They
such a rapid, broken,
ut way of telling you, that
no understanding them.
rint-shop, I was informed
e were great doings going
. Paul's Cathedral. All
ren of the different charity
in the city, to the amount
or nine thousand, were as-
at an annual exhibition;
I was too late to obtain a
admission, which could
ad from persons connected
schools. I determined
to try what could be done,
peculiarly interested. I
concourse of people round
the vast building, immense; and, from the appearance of military officers at the several entrances, I did not like to offer the *silver* bribe I had intended, and which, I understood, would get admission in many places here, which resisted all other means of application. I had not been long surveying the outside of the cathedral, which is exceedingly badly located for effect, before I found that the meeting in the church was over, and the children, in files, were coming out at a side door. I saw most of them pass: each school was preceded by an officer and a banner, on which the name of the school and the number of scholars were emblazoned. Each school had a different uniform, which, in some instances, was to me exceedingly ridiculous. For example, there were little girls in *high caps;* and little boys in *long coats* and *short breeches.* In other cases, however, the dress was neat and appropriate. I now understood what was meant by the *blue coat school*—the red coat—the black coat—and several other names. Before the whole of the crowd had dispersed, I made an effort to get into the church, and with *money* succeeded; and thus witnessed the manner in which such exhibitions are *got up* here; but it would lead me too much into detail, to describe the arrangements I noticed.

St. Paul's I had always looked upon as a wonder of the world, both outside and in: the splendid engravings which I had seen, and the wonderful descriptions which I had read, wrought up my curiosity to the highest pitch, and I must say I have been disappointed. The outside looks vastly better on a picture than in reality: the coal smoke of London has completely disfigured the beauty it must originally have possessed. You may form some idea of the unsightliness of most of the large structures here, which are constructed of white stone or marble, by supposing the bank of the

U. States, in Chesnut street, to be daubed all over with a thin coating of mud and black paint—the white colour of the marble, here and there, towards the top of the building, making its appearance. Such an influence has the smoke of this place on the stone, that in less than a year it becomes wholly discoloured. Yet, notwithstanding all these detractions, St. Paul's will ever be regarded as a vast monument of architectural grandeur. Its stupendous dome, towering above all surrounding objects; its beautiful columns, with Corinthian capitals; and its gigantic statues of the apostles, will always ensure the notice and admiration of the traveller. The first impression it makes is, however, exceedingly unfavourable; and it is only after repeated examination, when the eye becomes familiar with the dirt and smoke which disfigures it, and when a comparison is made between its elevation and that of surrounding objects, that its magnitude and symmetry strike the beholder. The cathedral is surrounded by an iron railing, which separates the church yard from the street. Within this enclosure, in front, there is a statue of Queen Anne, on a high pedestal; her majesty looks a good deal worn and disfigured by time and accident.

After seeing the interior of the Minster at York, that of St. Paul's cannot be very striking to any one. Immediately under the dome, however, the impression felt is sublime. As I stood and gazed on its vastness, I felt as minute as Swift's Gulliver, in a Brobdignaggian palace. Far, very far above, I saw projectlng out from the sides, what seemed to me at first to be old and ragged handkerchiefs, fastened upon little sticks. These, however, I found to be tattered flags, the trophies of British valour, on several memorable occasions. The *rags* taken by the Duke of Marlborough, at the battle of Blenheim, which are here displayed, excited in my mind more of lancholy than the Heroick e and the tattered remnants, England during the Ameri volutionary war, might we been hid: they were covere ever, in kindness, by the time and the webs of the How can these things be co ed as decorations to a place ligious worship? The ro Bridewell prison, would be more appropriate place of tion. The ceiling of the d ornamented with paintings, senting incidents in the life Paul. I could distinguish r from the pavement where I excepting that they were dis by the shelling off of the wal whispering gallery, which i ed by a railing made on the which encircles the lower the dome, was to me very in ing; but the accounts I have its great effects on loud have been much exaggerate example, you are told by tr that the shutting of the doo wall, by which you enter, pr a sound like distant thunder roaring of cannon on the fiel tle: but it really sounds just slamming and echoing of the diameter of the dome 100 feet. After leaving th pering gallery, I ascended various winding, dark, ar passages, to the balcony su ing the lantern, on the From this I went up, by of ladders, along with a nu men and women, to the ba outside—the ball holds ei sons. Here was a very ex though, from my situation, agreeable view of Londor towers, the steeples, the ments, and the bridges c Thames, looked remarkal as it was a clear day. Eve of course, appeared very tive, particularly the crowc man beings which were t through the streets below.

l not blown with such ter-
ence, I should have been
to moralize, as I contem-
e picture of the busy world
my feet. A writer in my
has remarked, "I was
lown upon the habitations
ion of human beings, on
here is crowded together
lth, more splendour, more
, more worldly wisdom,
s! more worldly blind-
verty, depravity, disho-
l wretchedness, than upon
spot in the whole habita-
." Descending into the
, I examined the great
clock, the library, the mo-
rophy room, and the geo-
staircase. On the walls,
edestals in the body of the
elow, are a considerable
f fine monuments, most of
nonour of military heroes.
ir R. Abercrombie, seemed
finest. There is also one
emory of Generals Packen-
Gibbs, who fell in our late
ew Orleans. The tomb of
on was far more interest-
e than all the rest. Sur-
by military and naval he-
eemed to me to tower far
em all. Who would not
ve his fame than theirs?
onuments, except this and
ir Joshua Reynolds, of Sir
es, and one or two more,
ated to those who have ex-
war. I am no Quaker on
ct, but I thought most of
uments, like the military
y unbecoming a place de-
the gospel of peace.

t in surveying the exterior
ll's, that you are impress-
any correct idea of its
e; but this is abundantly
as you traverse its long
visit its numerous apart-
mount its interminable
stairs, and gaze, from
situations, into its vast
The whole of this opera-
cost you much time, la-
bour, and money. Even the person who discharges the cannon, or, in other words, who slams the door in the whispering gallery, expects a distinct gratuity for his *salute*, besides his fee for an admittance into the gallery itself.

After leaving St. Paul's, I went to the annual exhibition of the Royal Academy of Arts, in Somerset house. Here I found an extensive suite of rooms crowded with ladies and gentlemen very well dressed, and all looking exceedingly happy. The paintings were numerous, and some of them were said to be masterly. I was particularly pleased with some models in plaster, of contemplated publick buildings. From the catalogue of the exhibition, which I obtained at the door, the number of paintings, busts, statues, and models, amounted to 1,214. This is certainly a very considerable annual product for the Fine Arts in Britain; for the Academy will not, on this occasion, receive any works which have already been publicly exhibited; and no copies of any kind, except paintings on enamel, and impressions from unpublished medals. Somerset House is a noble building. It covers a piece of ground from the banks of the Thames up to the Strand, 800 feet wide and 500 deep. It is built in the form of a quadrangle, with a large paved court in the centre, ornamented with a bronze cast of the Thames, lying at the foot of a pedestal, on which there is a statue of George III. Its numerous apartments are all occupied by different publick institutions. The front on the Thames, is seen to advantage from Waterloo bridge, which is the handsomest bridge that is thrown over this dirty river, sometimes called in poetry the *silver Thames*. This bridge is a good deal the subject of London boasting. It is a plain substantial structure of granite: it has nine arches, and the river, where it crosses, is rather more than 1,200 feet wide. The

elliptical arches are all of equal size, and the road over them is of course level, in which respect it differs from all the other bridges built over the Thames. The curvature of these arches reminded me of the celebrated marble bridge erected over the Arno at Florence, which unites the advantages of the flattest road way, the greatest water way, with the smallest quantity of stone material; and to determine the curve of which has offered a problem that still occupies the attention of antiquaries, mathematicians and architects. At the toll house there is a contrivance which indicates the number of foot passengers that cross it daily. The turnstile admits but one person at a time, and as it moves round, it touches some machinery, which gives the desired information.

Friday, June 6.—This morning I devoted to the British Museum, a place I had long desired to examine. It is the only publick place in England, as far as I can learn, where fees are not demanded for admission: indeed, so rigid are the officers on this subject, that I was told by one of them, that a man was recently dismissed from their service, for taking a *present* from one of the visiters. The first room that you enter contains a most splendid display of minerals, and precious stones, cut and carved into a thousand different shapes. The opal, the lumachelli, and the Labrador spar, all remarkable for their beautiful play of pavonine colours—the cornelian, the amethyst, the lapis lazuli, the diamond, and the sapphire, are here in the richest profusion. I saw on the stairs a musk ox, brought from the polar regions by Captain Parry; and some tolerably stuffed skins of the cameleopard from Africa. The collection of shells afforded me a great treat. Among the many rare, beautiful, curious, and costly varieties, I noticed the far famed Cyprœa Aurora, or Orange Cowrie; the Orange Admiral, and the Conus Ced
But I must not trust myself
scription of the objects of
History. The sight of this
of shells suggested the fo
lines, which may serve to
little variety to my journal.

Productions fair, of every clim
In ocean's fruitful bosom nur
Ere on the trackless tide of Tim
Proud man and folly floated f

Scatter'd from Nature's ample
In coral groves and crystal c
Or near the surf-beat sounding
Or deep beneath the swelling

Here, by the toil and skill of m
Collected and arranged ye li
A little portion of that plan
Which decorates immensity.

Oh, where does power or wisdo
With brighter or more beaute
Than in the glorious page divin
Which Nature opens to our g

Where can we finer touches se
Than when attentively we lo
Upon the glowing imagery
Displayed in Nature's splendi

Parent of this harmonious whol
Oh lead me through the myst
Up to its bright and heavenly g
"From Nature up to Nature

I hurried away from the
ders of Nature to examine
art, arranged in another pa
building, and where I did
pect to be in such raptures
antiquities are very numer
valuable, and have given to
seum its principal celebrity
Elgin marbles, about the
of which Parliament made
ado, did not strike me so
many other articles of ancie
ture, although they are supp
have once formed part of th
Parthenon, and to have be
cuted by Phidias himself.
were obtained by Lord Elg
ing his mission to the O
Porte, and cost £35,000.
gin marbles, the Roman a
cian sculptures, and the E
antiquities, all occupy distinc
of apartments. In the Grec
Roman galleries, I saw Fau
Nymphs, and Satyrs and Ce

whole host of divinities, were once objects of reli- worship to the most enlight- nd refined nations of antiqui- felt, as I looked upon them, liar sympathy with St. Paul, when he was at Athens, d his spirit stirred in him, he saw the city wholly given latry." The ancient tablets riptions, the candelabræ, the n ollæ, the votive altars, and pulchral urns and vases, are interesting. In the Egyp- alleries there are mummies, tone coffins or sarcophagi, Cairo, Memphis, Carnac, and s. The mummies here are be in the finest preservation in Europe. Embalmed bo- f cats, birds, and beetles, are the collection, all curiously ved with the most supersti- care—alas for the dignity of nature! The hieroglyphi- iting, the rude paintings from tacombs, and the rolls of the s, were new to me. There immense quantity of Egyp- ins accumulated here—the of idols and sphinxes, frag- of *bas reliefs* and portions of ns, capitals and friezes, line lls, are crowded on pedes- r heaped in piles on the

There were a number of , both male and female, co- ancient models, without any l regard to the nudity of the , or the crowds of visiters in partments. As I shall visit useum often, I shall say no f it at present. Mr. Gray, the zoologist of this institution, l me with very great kind- a kindness which I had no to expect, for the letter I left in his room with his nt, was merely a note from our scientifick societies, in- g him that he had been l an honorary member of body; my name was only on ck as the bearer. He after- took some trouble to find me out in the rooms of the Museum, and we there commenced a friend- ly acquaintance, which I hope will never terminate. I have been par- ticular in this statement, because it illustrates a fine trait in the Eng- lish character, which does not seem to be well understood in Americ Stiff formality, or cold reserve, was what I expected to meet with; but since my arrival in the kingdom, I have experienced uniform kindness and attention, from every one with whom I have had the slightest ac- quaintance. Indeed, I have often been pressed to share in the rights of hospitality, by persons on whom I had not the smallest claims for attention, and who were almost utter strangers. Gentlemen here seem to make it their business, as well as their pleasure, to be useful to all strangers. Travelling mere- ly in pursuit of knowledge, has thrown me, for the most part, into the circle of literary and scientifick men, and this may perhaps have brought into view the best part of the English character; for I have certainly seen some English people in my own country, who seemed to consider wealth or titles as the only passport to their civility, and who substituted idle parade, shallow forms, and stupid ceremonies, for substantial acts of unaffected, genu- ine kindness. I went with Mr. Gray to his private rooms in the *Crypts*, as the Edinburgh Reviewers call them, and which seem to con- tain more articles of curiosity, than those which are commonly shown. After much conversation on Natu- ral History, at half past 4 o'clock he introduced me into the rooms of the Geological Society. In the evening I attended one of their meetings, and heard an interesting paper from Professor Buckland, and some extemporaneous remarks upon it by Messrs. Stokes, Web- ster, and Professor Sedgewick. This last gentleman is a rapid, warm, and interesting speaker, though full of peculiarity. Pro-

fessor Buckland is the author of the work entitled Reliquiæ Diluvianæ, in which he has given an account of the remarkable cave at Kirkdale, in Yorkshire, supposed once to have been the den of antediluvian animals, the last tenants of which were drowned in the universal cataclysm. Fossil skeletons, and the bony fragments of ancient animals, exist there in such profusion, that a piece of loam can hardly be lifted from the bottom or sides, which is not replete with them.* —The communication to-night from Dr. B. was on fossil bones; and it appeared to be the general opinion of the speakers, who were not unfavourable to the Bible record on this subject, that the earth is not now inhabited, generally, by the same species of animals which existed before the flood. The opinion was, that the same almighty power which raised the new earth out of the ruins of the old, created new animals to suit its altered constitution; and that the races preserved in the ark died out, in the course of a few generations. These ideas were not fully expressed, but what was said seemed to lead to them. There is certainly a difficulty in supposing, that all animals actually existing at the present day, are the offspring of primeval parents: for myself, I think we have intimations, if not positive testimony in the scriptures, that there was a new creative fiat, with regard to the inferior animals, after the deluge. Let the sceptick deny the Mosaick account of the flood, in which the voice of many waters executed the sentence of just condemnation on a world full of corruption and violence, and then explain, on his principles, the desolation, ruin, and death, of organized beings, which fill the caverns and strata of the earth. A late writer on Geology has justly and powerfully remarked on this topick—"Such a dismal ruin of organick beings, and such a derangement of the fair frame of nature, seem to be irreconcilable difficulties in *Natural* theism. For, is not the wisdom of God impeached, in constructing a world on foundations so infirm; his prescience, in peopling so precarious an abode with countless myriads of exquisite mechanisms; and his goodness, in plunging, indiscriminately, every tribe and family of his sentient offspring in mortal agony and death? A creation replete with beauty and enjoyment suddenly transformed, by its Creator's mandate or permission, into a waste of waters, is a moral phenomenon, which truly no system of ethics can explain. But here, if reason will deign to forego its pride, and implore the aid of a superior light, the Hebrew prophet will lift up the dark veil from the primeval scene. In revealing the disobedience of Adam, the atrocious guilt of Cain, and the pestilence of sin universally spread among their progeny, he shows, alas! too clearly, how justice outraged and mercy spurned, inevitably called forth the final lustration of the deluge. This conclusion no philosopher can reasonably gainsay, who considers man as a responsible agent, and this earth,

* I will here state a curious fact respecting some bones found near Princeton, N. J., and which I received from undoubted authority. About the year 1748, some labourers, in working a quarry in that neighbourhood, for the stone with which the college in the town is built, discovered a small cavern filled with an immense number of the entire skeletons of *Crotali*, or rattlesnakes. There can be little doubt, I think, that this cavern had once a small opening, which was afterwards closed by the accidental fall of a stone, or by some other means. The rattlesnakes, probably, hybernated there for many successive years, many dying through age, and others from the circumstance just mentioned. The discovery of these organick remains may serve as an additional caution to geologists, not to form theories from isolated facts. If the bones of animals, now inhabiting the earth, are discovered with reliques peculiar to what we now suppose to be antediluvian, a careful examination of all the circumstances may sometimes illustrate the anomaly.

with all its apparatus of organick life, as mainly subservient to his moral and intellectual education."

The meeting of the Geological Society was, altogether, highly interesting. Their manner of performing their routine of business, of balloting for members, and of announcing their election, was new. After their meetings they have, as do almost all the other societies here, a kind of supper or entertainment. They are now about to remove their fine cabinets, maps, and other furniture, to apartments in Somerset House, which were on this evening, for the first time, illuminated with gas, for their inspection; and I was amused with a humorous debate, whether we should adjourn first to the new rooms and then to supper, or first to supper and then to Somerset House. How the question was decided I leave you to *guess.*

Saturday, June 7.—I visited a number of publick buildings to-day. Guild Hall, the Bank of England, the East India House, the Mansion House of the Lord Mayor, and the Royal Exchange—are all fine structures, but all defiled with coal smoke. There is nothing in the interior of the bank that is striking. The hum produced by the hundreds of voices in the Exchange is very peculiar, and sometimes so loud, that bell-men are employed to bring them to a pause, by drowning all voices by their clatter; after which they start anew. Guild Hall is an extensive and irregular gothick edifice. It contains a large room, 158 feet long, 48 broad, and 55 feet high, used for the city feasts, and for the election of members of Parliament. I visited it principally to see Gog and Magog, of whom I had heard some strange stories in my youth. They are gigantick and hideous figures, said to represent a Saxon and an ancient Briton. The room is ornamented with painted windows, and some fine monuments, erected at the expense of the city, in honour of its favourite great men. It is surprising how soon one becomes familiarized with such things. Old buildings, painted windows, and monuments to the good and great, make now but a very feeble impression on my mind; to use a chemical figure, my curiosity is so *saturated* with such exhibitions, that it requires something altogether new and strange to be *taken up* by it.

(*To be continued.*)

ADDRESS, *delivered, January 28th,* 1829, *at the Second Anniversary of the American Society for the Promotion of Temperance, by Jonathan Kittredge, Esq., on the following Resolution:—*

"Resolved. That it is the duty of every professor of religion to exert all his influence to abolish the custom of using ardent spirits, except for medicinal purposes."

MR. PRESIDENT:—In every enterprise, undertaken for the benefit of mankind, the Christian publick have a part, and a very important part, to perform; but more especially when that enterprise aims at the moral improvement of the world. In questions of government, or matters of mere temporal concern, perhaps the Christian may find an apology for his neutrality, as being engaged in objects of higher and more sublime benevolence. But when vice is to be put down, and virtue promoted, he is called upon by a voice which he cannot disregard, by the voice of religion and of God, to take an active and a zealous part.—There is no excuse in this war. When vice prevails, the Christian is an enlisted soldier, and should ever be found in armour. His sword should be always drawn and ready for the conflict—Here silence is crime; and inactivity is treason.—The only inquiry he has to make is, is the enemy in the field? and that inquiry answered in the

affirmative, he has nothing to do but to act. He has no question of duty to settle, for that is already settled; and whenever a plan is devised for good, the Christian should be relied upon as an active and efficient co-operator. To do good is, and should be, his employment—the business of his life. His Master's example is before him, and he is called upon to imitate it; and just so far as he does this, he is entitled to the character which he assumes, and the name by which he is known; just so far as he fails to do this, he forfeits the Christian character and disgraces the Christian name.

Is intemperance a vice, and does it prevail; and are the Christian publick indifferent spectators of the desolations of this fell destroyer? Can they view with apathy its ravages and be guiltless? Are they not called upon by the principles of that benevolent and heavenly religion which they profess, to act as a body on this all-important subject? Sir, intemperance aims a deadly blow at every thing they hold dear. It eradicates from the human heart every feeling and every principle which religion inspires, and it poisons the very soil in which it grows. Where this vice is found, humanity weeps, virtue disappears, and religion dies away.

But how can it be arrested? I answer, in no way, but by starvation. It is a monster which you cannot kill, as long as you feed it. All the weapons on earth fall harmless at its feet, as long as you give it food. As well may you arrest the lightning in its course, as stop that mighty stream of intemperance which at this moment flows over this land, as long as you supply the springs from whence it issues. There is nothing but a drought, an universal and everlasting drought of spirituous liquors, that can dry it up. You may rest assured that it will prevail, till there is throughout the country a famine of ardent spirits. All other ways have been tried in vain. This and this alone promises success. If any man can devise any other plan for its extermination, I am willing to hear him; but no man ever did, and I believe no man ever can. And, Sir, I believe every one who supplies the fountain is a partaker of the guilt; and that every distiller, and vender, and purchaser of ardent spirits, is accessary to the crime of drunkenness.—It is an unhallowed traffick, and like the traffick in human blood, should receive the unqualified reprobation of the Christian community. It is their duty, and a duty which they cannot safely neglect, to enter with efficiency into the principles of this Society, and thereby lend their aid to remove the cause of that tremendous evil which they all pretend to deplore.

But I am sorry to say they do not. A large proportion of the Christian community, are at this moment engaged in the spread of intemperance. They are either supplying the poison that nourishes it, or by their example encouraging its use. The plan for the promotion of temperance, in which you, Sir, are engaged, has not received from them that cordial and efficient co-operation, to which it is entitled. Many of them act as if they had no duty to perform. Many are found to be the bold and fearless advocates of ardent spirits, and they manifest a zeal on this subject which they do on no other. Religion itself has never called forth half the exertions, which they have made to keep up the use of spirituous liquors, and thereby to insure the spread of intemperance. In years gone by, this has been done ignorantly. Till within a short period, an Egyptian darkness has prevailed upon this subject, and all have been guilty without knowing it. For the time past, all need a decree of amnesty, and the past opinions and practices of the Christian world should be repented of and forgotten. But, Sir, this excuse no longer exists. A

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s. The trader knows that
barrel he purchases will
sorrow and grief wherever
ried. There is a moral cer-
that every gallon that is car-
to the country, will help to
live that baneful disease,
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raint, and with a force that
be resisted. Every man,
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is directly concerned in pro-
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he vending of ardent spirits
be carried on without guilt.
grog-shop exhibits scenes
igion cannot witness without

Here every evil passion is
re every base propensity is
ed! Here is kept the food of drunkenness, and hither resort all those miserable victims of the disease who would rather die of it than be cured! Here is found the poison that vitiates the taste of the temperate, and prepares them to supply the places of those who die of this plague! Here the temperate drink, and here the temperate learn to be drunkards! Sir, all the drunkards in the country are brought up at these stores. They are the schools of intemperance; and as long as they continue the traffick in ardent spirits, they will continue to be the poison of the land. As long as they furnish the supply of ardent spirits called for, they will continue to send forth through the towns in which they are found, a pestilence, laying waste every noble and manly feeling of the human heart, and every lovely trait in the human character. Is not this so? Where were the drunkards of our villages formed, but at those places where ardent spirits are sold? Where is the origin of all that poverty, disease and crime, which are traced to intemperance, but at those Aceldamas of human blood? Where can the wife and the mother find the cause of that fountain of tears which they are constrained to shed, but at these fountains of ardent spirits? And can the Christian carry on this traffick? can he supply the lava which scorches the land, and be innocent? Does he find nothing in that benign religion which he professes, to forbid it? Can he be the agent of intemperance, the commissary of the drunkard, and feel no remorse? Sir, I know the vender tells you he is not answerable for the consequences—that he frowns on intemperance, and withholds the cup from the drunkard. But this is not so. Does not the vender know the effects of ardent spirits? Does he not know the consequences which they will assuredly produce? Does he not know that of those who drink, many will be drunken? And can he supply the cause, and detach

himself from the effect? Can he hurl fire-brands throughout your city, and witness the conflagration, and claim exemption from the blame? Can he spread the contagion among your families; and when he hears the dying groan, and sees the funeral car, tell you that he is innocent? Yet the vender of ardent spirits does all this. He spreads the intoxicating cause; he sees the drunken effect; he hears the drunken curse; he witnesses the drunken revel; he is surrounded with it; he is producing it; and yet tells you that he is innocent! Wonderful fatuity! But, Sir, he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the woe, and shudders at the thought of being its cause. And well he may; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime, and an accessary before the fact. And, Sir, he should be so held in publick opinion. He should be held directly responsible for the consequences of his acts, and the same odium which attaches to the principal should attach to all accessaries. But, Sir, he tells you he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the wretch that he has made drunken, and abhors his own offspring. But every retailer should remember that the drunkards with whom he is surrounded are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks upon them, ragged, filthy, and debased; when he hears the noon-day curse and the midnight broil, he should say here is my work, this is what I have done. It is my trade to make such men. I have spent my life in it. And if he is a Christian and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.

(*To be continued.*)

THE SACRED COCK AND HEN.

A POPISH LEGEND.

We are far from believing that ridicule is the test of truth. But when any thing which is affirmed to be truth, cannot be so stated even by those who wish it to be credited, as not to appear both grossly absurd and highly ridiculous, we have no hesitation in pronouncing that thing to be a falsehood. Now, of this very character are many of the pretended miracles of the Romish church. Let any one who doubts of this, read the Sixth Letter of Blanco White, not long since republished in this country. He had been a dignitary in the Roman Catholick Church in Spain, and was therefore familiarly acquainted with the whole of its ritual. He affirms in the face of the world, that the Breviary, or Book which contains the daily religious service of the Church of Rome, "must be reckoned the true standard to which that church wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest:" and in this book he shows beyond denial, that many pretended miracles are recorded, in all respects as absurd, puerile and ridiculous, as that which the poet Southey has, within the present year, versified and published from the *Acta Sanctorum*, and which will be seen below. We give it to our readers not merely for their amusement—although we do not feel bound to exclude every thing that is facetious from our work—but to show what kind of system it is, which the Pope is, at this very time, most zealously endeavouring to introduce and propagate in the United States. It does not appear, that Southey has done more than place the facts which the legend pretends to record, in that light which is best calculated to show them to be what they really are—ludicrous and contemptible—The main facts are all stated in the legend itself. We extract the ar-

from the Eclectick Review, for 1829, and shall give a part of marks with which the Review- is introduced "this second of Dr. Southey, the present Laureate of Great Britain. He customed to write all kinds of , and we advise that the fol- g be read exactly as if it were . The Reviewer says,

Ve like this second tale, be- it aims at nothing higher than use, at the expense of the vo- s of St. James of Compostella len time, and the equally cre- s believers in Romish miracles r own day. It is a 'genuine d,' found in the *Acta Sancto-* and although its absurdity ers it only fit for the nursery is country, elsewhere it may be deemed worthy of the chair. It is a story, not of a cock and a bull, but of a cock and a hen, which were miraculously restored to life, whiteness, and feathers, after they had been killed and cooked—for the purpose of establishing the inno- cence of an unfortunate young man who had been unjustly gibbeted, and as miraculously dealt with on the part of Saint James. We shall make room for the author's jocose description of this more than Ovi- dian metamorphosis. The mother, on discovering her son Pierre alive and well on the gallows, after hanging there for eight weeks, waits on the alcayde to beg that he may be taken down. The judge, who is just sit- ting down to dinner, receives her tale with incredulity heightened by hunger.

"Think not," quoth he, "to tales like these,
That I should give belief!
Santiago never would bestow
His miracles, full well I know,
On a Frenchman and a thief.

"And pointing to the Fowls, o'er which
He held his ready knife,
'As easily might I believe
These birds should come to life!'

"The good Saint would not let him thus
The Mother's true tale withstand;
So up rose the Fowls in the dish,
And down dropt the knife from his hand.

"The Cock would have crowed if he could;
To cackle the hen had a wish;
And they both slipt about in the gravy,
Before they got out of the dish.

"And when each would have open'd its eyes,
For the purpose of looking about them,
They saw they had no eyes to open,
And that there was no seeing without them.

"All this was to them a great wonder,
They stagger'd and reel'd on the table;
And either to guess where they were,
Or what was their plight, or how they came there,
Alas! they were wholly unable:

"Because, you must know, that that morning,
(A thing which they thought very hard,)
The Cook had cut off their heads,
And thrown them away in the yard.

" The Hen would have prank'd up her feathers,
But plucking had sadly deformed her;
And for want of them she would have shivered with cold,
If the roasting she had—had not warm'd her.

" And the Cock felt exceedingly queer;
He thought it a very odd thing
That his head and his voice were—he did not know where,
And his gizzard tuck'd under his wing.

" The gizzard got into its place,
But how, Santiago knows best;
And so, by the help of the Saint,
Did the liver and all the rest.

" The heads saw their way to the bodies,
In they came from the yard without check,
And each took its own proper station,
To the very great joy of the neck.

" And in flew the feathers, like snow in a shower,
For they all became white on the way;
And the Cock and the Hen in a trice were refledged,
And then who so happy as they!

Cluck! cluck! cried the Hen right merrily then,
The Cock his clarion blew,
Full glad was he to hear again,
His own cock-a-doo-del-doo!"

* * * *

" These blessed fowls, at seven years' end,
In the odour of sanctity died:
They were carefully plucked, and then
They were buried side by side.

" And lest the fact should be forgotten,
(Which would have been a pity,)
'Twas decreed, in honour of their worth,
That a cock and hen should be borne thenceforth
In the arms of that ancient city.

" Two eggs Saint Hen had laid—no more;
The chickens were her delight:
A cock and a hen they proved; and both
Like their parents, were virtuous and white.

" The last act of the holy Hen,
Was to rear this precious brood; and, when
Saint Cock and she were dead,
This couple, as the lawful heirs,
Succeeded in their stead.

" They also lived seven years,
And they laid eggs but two:
From which two milk-white chickens
To Cock and Henhood grew:
And always their posterity
The self-same course pursue.

" Not one of these eggs ever addled,
(With wonder be it spoken!)
Not one of them ever was lost,
Not one of them ever was broken.

" Sacred they are; neither magpie, nor rat,
Snake, weasel, nor martin approaching them:
And woe to the irreverent wretch
Who should even dream of poaching them.

" Thus then is this great miracle
Continued to this day;
And to their Church all Pilgrims go,
When they are on the way;
And some of the feathers are given them:
For which they always pay.

" No price is set upon them,
And this leaves all persons at ease;
The poor give as much as they can,
The rich as much as they please.

" But that the more they give the better,
Is very well understood;
Seeing whatever is thus disposed of,
Is for their own souls' good;

" For Santiago will always
Befriend his true believers,
And the money is for him, the Priests
Being only his receivers.

" To make the miracle the more,
Of these feathers there is always store,
And all are genuine too;
All of the original Cock and Hen,
Which the Priests will swear is true.

" Thousands, a thousand times told, have bought them,
And if myriads and tens of myriads sought them,
They would still find some to buy;
For however great were the demand,
So great would be the supply.

" And if any of you, my small friends,
Should visit those parts, I dare say
You will bring away some of the feathers,
And think of old Robin Gray."

DR. ALEXANDER'S LETTER.

ıe following letter is eminently led to the serious considera- of all theological students, and l who are concerned in select- ınd patronizing candidates for ɔospel ministry: and many of the remarks which it contains, are applicable to all professing Christians.

To the Secretary of the American Education Society.

SIR: You inquire, " *What, in your judgment, are the principal hin-*

drances to the cultivation of an eminent piety in young men preparing for the ministry; and how may they be most effectually overcome?" I feel this to be a subject of immense importance, and one which deserves the profound attention of all candidates for the holy ministry, and of all who are already invested with the office; but especially, it imperiously demands the solicitous and unceasing attention of those, who are engaged in the selection and education of young men for the ministry.

In the general, I would reply to your inquiry, that young men preparing for the ministry, are subject to the same hindrances in cultivating eminent piety, as other Christians. These are partly internal, arising out of the remaining depravity of their nature; and external, proceeding from the temptations of the world, and the devices of Satan. These obstacles are greater in some than others, and assume a peculiar shape from the constitution, habits, circumstances, and employments, of each individual. No doubt, also, there are hindrances which peculiarly belong to whole classes of men; and concerning these, I understand you to inquire, as it relates to that class who are occupied with studies preparatory to the ministry. The question seems to imply, that the obstacles are such, as, in many cases, to prevent the attainment of a high degree of piety, in those who have turned their attention to the sacred office. Concerning the fact, I think there is no ground for doubt. Many do become preachers of the Gospel who are not eminent in piety; and no doubt, a large part of the evils which afflict the church of Christ, may be attributed to this cause. It is no uncommon thing for a pastor to fall below that standard of piety, which exists among the best of his own flock. It often happens, that obscure Christians are so much farther advanced in the experience of religion than their official teacher, that he might profitably sit at their feet and learn. I have often felt compassion for young men of small religious experience, who are obliged to be the teachers of fathers and mothers, who were in Christ before they were born. But when the religious teacher is not only youthful—which is no fault—but knows very little of the various conflicts and trials of the hidden life of the Christian, he must be placed, indeed, in an awkward situation, in relation to eminent saints, who may happen to be in his flock. This, however, is a difficulty which I have seldom observed any young man to feel, when preparing for the ministry; and, therefore, very little pains are taken to provide against it, by an earnest examination of cases of conscience, and the methods of treating them, which may be found in books; and especially, by a close and honest inquisition into the secret recesses of his own heart.

But truth requires that I should state a fact, far more deplorable and fatal, than the one mentioned above. It is, that many persons enter this holy office, who are entirely destitute of piety. What the hindrances in the way of such are, to the cultivation of eminent piety, it is needless to state. But perhaps some will be ready to think it uncharitable to suppose that this is a fact; and altogether improper to mention it, in this publick manner. I know, indeed, that there is a sensitiveness in many ministers on this subject; and while they admit and teach, that there are many hypocrites in the communion of the church, they are not fond of hearing that the same is the fact, in regard to the ministry; and to throw out such suggestions, they fear, will only lead the people to be suspicious and censorious. But if what has been stated be really a fact, it ought to be known, and very frequently brought forward to the view of ministers; for it seems to me, that of all men, they are, in some respects,

ıe condition for improve- personal piety, than any ıons. They are left, as it hemselves, and no one has luty, to superintend their ɔrogress. If they are de- ey commonly hug the de- til death breaks the fatal ent. As they are but sel- ıed from the pulpit, they be faithfully dealt with ɔress. I do not wish it to ed, however, that I desire the censor of my brethren. ly very unfit for such an I would greatly prefer be- iple, to being a teacher.

'eturn to the case of young aring for the ministry. If vation has not deceived are several classes of per- seek the ministry, without ; genuine piety.

ıre a few,—and I hope but ı prepare for this office, with the same views and ıith which they would pre- e lawyers or physicians. k that the office is useful ırable, and affords a decent cy, with more leisure for ıursuits, and more seclu- the noise and bustle of , than most other profes- actuated by ambition to orators before the publick, ;ine, that the pulpit is a :re, to make a display of d eloquence. Such men nk of the conversion of the care of souls. They ıever, please themselves thought, that they will be tly to improve the moral of the people, and com- much religious instruc- :h will be profitable to all

xt description of those who entering the sacred office iety, are such as have re- hat is called a religious : who have been instruct- loctrines of the Bible, and ı restrained from vice, and accustomed to the performance of all external duties. Young men of this class, are commonly strictly conscientious, and often more rigidly exact in attendance on outward services than many of the pious themselves. But they have never experienced a renovation of heart. They seem to suppose, that regeneration takes place without any remarkable, or very perceptible change in the views and feelings of those, who have been brought up with care in the church. Such, at any rate, are the practical opinions of many, who are correct in the theory of regeneration.

There is still another class, it is to be feared, who seek the office of the ministry, without any real piety. They are persons who profess conversion, and often speak of their change as remarkable. They are confident of their own good estate, and usually are disposed to be severe judges, in regard to the character of other professors. It is not uncommon for such persons to pretend to possess great skill in revivals, and to think they know precisely how to treat such as are awakened; and, also, in what language careless sinners must be addressed; and they will set up their own judgment above that of ministers of learning and long experience, and despise every thing which does not exactly accord with their own methods. I would not insinuate, that all young men who fall into mistakes about the proper method of conducting revivals, are destitute of true piety; but, that some persons of fiery zeal and high pretensions, are deceived, as to their own religion, is too evident to need proof. It is too often demonstrated by their apostacy to vice, or, their fall into soul-destroying heresy. But when such indubitable proofs of hypocrisy are not exhibited, they often make it sufficiently evident to a discerning eye, that they are actuated by a spirit foreign from that of the Gospel. They are filled with spiritual

pride, and are ready on all occasions to boast of their attainments, and success in doing good. They are always wise in their own conceit, and therefore unwilling to take advice. Indeed, unless you yield to them, in every thing, they will set you down, not only as an enemy to themselves, but to the cause of God. In time past Satan opposed revivals, by stirring up formalists and worldly professors to revile them; but, now, he seems to have changed his ground, and to aim at accomplishing the same end, by sending into the work, men, who by their pride and imprudence, will be sure to bring a blot upon the whole cause.

Perhaps, in the selection of young men to be educated for the ministry, too much regard is paid to forward zeal, and too little to modesty and humility.

(*To be continued.*)

Review.

The author of the following Essay, does not give it the title of a Review; but as it is one in fact, we place it in this department of our work. We welcome it to our pages, although it relates to writings which partake less of a religious character than any others which have heretofore been reviewed in our Miscellany. But, in truth, the popular literature of the day, has a very powerful bearing both on morals and religion; and for this reason, the friends of religion should watch it narrowly, and do all that they lawfully may to check its influence when its tendency is injurious, and to promote it, so far as it is favourable to moral purity and revealed truth. Against the vileness of some of the poetick effusions of Byron and Moore, and the mischievous character of some of Sir Walter Scott's novels, we have, as occasion offered, borne our testimony. We are glad that our countryman Irving is not justly liable to the censure which those Englishmen have deserved; and deserved in far larger measure than they have yet received. If our correspondent's estimate be just, the tendency of Irving's writings is on the whole salutary. We have to confess, that we have not read enough of them to form a *general* estimate for ourselves—In this, and in all other respects, our correspondent must stand on his own merits. He discovers a large and familiar acquaintance with elegant literature, in its various departments; and criticises many writers beside Irving, and characterizes painters and sculptors, as well as poets, historians, and novelists. Indeed, in reading his paper, we were reminded of what a reviewer said of the poem, entitled "The Pursuits of Literature"—that the "lines were little more than pegs to hang the notes upon." But the article is a pleasant one, and we think it will be particularly acceptable, and we hope useful, to those of our young readers—we have some such—who love to cultivate taste in connexion with Christian piety.

FOR THE CHRISTIAN ADVOCATE.

AN ESTIMATE OF THE WRITINGS OF WASHINGTON IRVING.

It is consistent with the object of Religious Periodical Publications, to notice from time to time, works of literary merit, as they successively appear from the press. It is equally consistent with the design of such publications, occasionally to present to their readers, moral estimates of works which have long been known, and the reputation of which may be considered as somewhat established. In the latter class we place the writings of Irving. He is justly looked upon as among the popular writers of the day, and as one who would have been no discredit to the company

:hat adorned the reign of
· that other company, that
he reign of George the
Lord Byron is said to have
ung American on his tra-
:aly, that as a *prose* writer,
is second only to Sir Wal-
:; but perhaps he meant
more by this compliment,
t he himself was the first
ıe age.
:rson, sufficiently familiar
literature of the last twen-
ears to entitle him to be a
n fail to believe that some
or the better has taken
the materials which com-
If, within this period, some
ave appeared, whose licen-
ı is glaring, we should still
bted to the change alluded
those deep and affecting
ıich we entertain of their
y. This reformation has,
ı, been partly owing to the
:ation of religious journals,
inflexibility with which
ductors have pressed, even
:n high in intellect, the
ıf religion. In this way,
ɔd has been done; and even
, that no consequence had
but the one of banishing
urity, which has often dis-
vorks of taste, that conse-
alone would have justified
ıins used for its attainment.
r we not calculate on con-
:s better still, when reli-
ırnals become increasingly
to their solemn trust?
of the writings of Irving
nguished, not only by pre-
to pleasantry, but by sheer
uine humour. He notes
: foibles of men, and treats
in a facetious and good na-
ıy. It is often said, that
e to laugh better than to
l this propensity will ac-
ı part, for the steady popu-
Irving's earlier works. We
opposed to a display of
: mirth, even if indulged at
expense; for if man is, under
all circumstances, to wear a sombre
aspect, we know not why his Crea-
tor endowed him with risible or-
gans. The wit of Addison and
Steele often plays, like a jasper
fountain, about the eccentricities
and obliquities which appear in the
personal conduct of their species;
but Johnson always takes men to
task upon the point of their great
moral delinquencies. Irving cer-
tainly bears no likeness to the great
English moralist; for he has uttered
no precepts or maxims which de-
serve the name of oracular. But we
should have advertised the reader,
that we design no analysis of the
playful productions of this gentle-
man, who is allowed by all, to be a
wit, and an elegant polite scholar.

It seems somewhat questionable,
whether a good or evil influence be
connected with crossing the water.
Some appear to think that the grand
voyage, is apt to spoil our authors;
and that even our preachers are
not totally exempt from its bad
effects. Be this as it may, we like
to look at Irving before he counted
one, in the coteries of transatlan-
tick Literati. He appears every
way, more simple and winning,
when stirring briskly about his na-
tive creeks, in sight of the black
pilgrim ship coming in from the
deep, or the ploughman as he turns
his bright share, on the brow of some
adjacent hill. He tells us in his
Memoir of Campbell, that Gertrude
of Wyoming has rendered our
country generally, and of course
Pennsylvania in particular, clas-
sick ground. This achievement of
the poet might have taught his bio-
grapher, that there is no deficiency
in our country, on the score of ma-
terials for talent to work upon; but
that the deficiency lies in the lazi-
ness of our talented men. The
complaint is frequently urged that
our country is young—a wilderness
—its frontiers tracked by Indians—
destitute of those grand historical
incidents, which the lapse of time
renders venerable—with a mass of

population rudely formed, and still forming, from all nations. But it is not required that genius should concern itself about any thing that is not here, for then its delineations would not be true to nature.

The Sketch Book purports to be a collection of descriptive Essays, the materials of which are drawn, principally, from a champaign view of English scenery and English manners. The papers composing it, are not written in a style pithy and sententious, but in a style running and irregular. Some of the numbers evidently want graphick power, and others are surcharged with sensibility. The writer sometimes employs a luxuriant pencil, when he should have used a crayon. Irving does not excel in terseness and condensation; and yet condensation is an important quality in the present copiousness of literary works. The principal praise which can be awarded to the author of the Sketch Book is, that he has caught the spirit, and copied the manner, of the best English writers. As an Essayist, he is not so weighty as Lord Clarendon, but he is better suited to the popular taste; nor has he the careless simplicity of Addison, but he surpasses him in strength. He possesses not the broad humour of Swift, but incomparably excels him, in chasteness and furtiveness of wit. He has not the pungent mental vigour of Young, but is chargeable with much fewer violations of taste. In fact, Irving is more properly compared with the writers of the Augustan age of English literature, than with those of a more modern date; because there is a union in his mind, of the elegant with the antiquated. He seems to be perfectly familiar with the literature of England as far back as the time of Chaucer; and to this acquaintance with English writers he is probably indebted, for the mellow rural taste, with which his mind is imbued. This rural taste appears in the antique structures rear-

ed by the skill of Chaucer and
ser. The muse of Shakspear
frequently cools his ardent ge
the shade of "the good green w
and even Milton often wa
from his waist the zone of his
poetical sovereignty, and cal
yellow cowslips and primroses
ers of "the queen of months."
same taste appears in the
poets. It meets us, in the r
tick strains of Surrey, in the
descriptions of Denham, in t
sinuating effusions of Prior,
the streaming affluence of Tho
It is not absent from the su
creations of Collins, from the
brous magnificence of Darwin,
the unruffled numbers of Gold
or from the stately meditatio
Johnson. Gay, in his Shep
Week, has attempted to disen
Rural Life and to exercise this
spirit; but poets still love
haunted.

After this account of the d
of the Sketch Book, the reade
probably be surprised to learn
its author has been severely
sured, in one of the English
views, for not making it the ve
of his political opinions. B
can conceive of nothing more
propriate, than the introducti
political matter into such a
It would have been like brin
the ruggedness of Salvator or
man, to spoil the soft colourin
finish of Claude of Lorraine.
Baroness De Stael, it is true, sc
ly arrived in England, before
entered into elaborate specula
upon the British Constitution.
it must be remembered that the
roness was driven thither by
potism, whereas Irving is a v
tary, cheerful and loving exile
his country. The Baroness lo
upon the freedom of the British
stitution as a discovery—but I
had no discoveries to make abou
rights of man. The Baroness pr
bly anticipated English freedo
her country; but Irving could
have hoped for a continuanc

his country of a liberty far superior to that which England guarantees to her nobles and her peasantry. Add to this, that the mind of the one was grave and philosophical, whilst the mind of the other is buoyant and mercurial. American statesmen may speculate much, on that commerce which belts the coasts of Britain; but the man of letters will make for the interior of her shires, in search of the tomb in which genius reclines, or the bosky haunts of his favourite Essayists, or of rivers that have been led from their seclusion to the broad ocean of immortality, by inspired minstrels. No man can excel, unless he has a plan marked out, and is accustomed to keep in view his peculiar objects, and his appropriate pursuits. That Literary men are entitled to their political opinions, we hold as an axiom; but the noisy expression of them is forbidden, by the mildness of their pursuits. Had this rule been observed, Prior and Steele, Milton and Swift, might have escaped disappointment; and Butler, Cumberland, Burns, and Montgomery, might have avoided severe trials. With these views, we are prepared to enter Bracebridge Hall, with Irving as our Pioneer.

Bracebridge Hall is a superior work to the Sketch Book. Its papers are written with brevity and neatness, and apparently without much effort. In the preference expressed for this performance, we differ very widely from the most of this gentleman's readers. But our opinion is not important enough, to bring reasons to justify it.—Let the difference be resolved into a matter of mere taste. We would rather go with a portrait painter into a family, than upon an open excursion; and we like Irving as a painter of manners best, when he concentrates his attention upon a home scene. However rare the talents of an author may be, he will not excite a lasting interest by descriptions of the face of nature alone; and there is a preponderance of this kind of writing in the Sketch Book. De Foe understood this perfectly. He could have awakened but a feeble impression about a desert island, unless he had placed upon it a being like ourselves. It has been said that Robinson Crusoe is a work suited only to the vulgar; but it had the singular honour of reforming the reckless habits of Gessner, the poet of Zurich, who, as a mere pastoral poet, is superior to Moschus and Bion, among the ancients, and to Shenstone and even Pope among the moderns. Other works may illustrate a moral or terminate in a useful lesson, but this work teems with morals in every page. We read in it the omnipresence of the Deity, the concentration of his care on a lonely creature, the power of truth inherent in the Scriptures, the necessity of mechanical arts, and the chain which encloses man and inferior creatures within the same circle of sympathy. In Bracebridge Hall its author describes the productions of the seasons, the pleasures of horticulture, the peculiarities of visiters, or the whims of his fellow inmates—the blue or saffron birds that frequent the grounds, and the delights of reading and conversation. Irving here follows in the wake of English rural writers, generally, and of Cowper in particular, though he does not possess his fine religious tact. The remark too, is as just in its application to Bracebridge Hall as to the Rasselas of Dr. Johnson, that the writer no where places his personages in attitudes that excite a completely absorbing interest.

We believe that the Tales of a Traveller come next in the order of Irving's works. But we fear it was in vain, that

> He left his cell; his pilgrim staff he bore,
> And fixed his scallop, in his hat before.

This work is without invention, and unworthy the talents of its author. He has attempted in it some scenes of dark depravity, but he will never

like Schiller, turn men into robbers by the force of his genius. Irving, however, has lately appeared, in the graver character of an historian. He has more than compensated for his failure in the preceding work, by this sound and substantial contribution to the mass of literature. No doubt he entered upon the execution of his task with all that vivid filial affection, which each American feels for the memory of Columbus. But his style is much more subdued in this, than in his other performances. Not a few seriously scrupled, whether Irving held a pen sufficiently strong to record the deeds of the great Genoese adventurer. But he has put all doubts to flight, and proved himself as elegant an historian as Gillies, Roscoe or Southey. Nor is this the first time that a man of taste and sentiment has distinguished himself in history. The ancient historians are immensely valuable, though they sometimes give too much play to fancy. In Homer, Virgil, and Lucan, we see taste united with the basis of historical facts; and in Tasso and Camoens, among the moderns, poetry and history, like twin birds, sing in unison. The author of the Henriade has given us, in his Charles XII. a summary but complete view of a bustling hero. The style of Cæsar is well suited to recording the unceremonious march of an army; but the historian should be able to expatiate with eloquence, on each inspiring event. Hume was a distinguished historian; but he had too much bigotry to be impartial, and too much crafty philosophy to be eloquent. In some places, where he should have been glowing and animated, he is unpardonably tame. His rigid monarchical principles and his prejudices against Puritans, prevented him from seeing the glory of the commonwealth. He is more sagacious in scanning the prerogatives of the crown, than in duly estimating the rights of the subject.

Entertaining such views, we should have regretted exceedingly, if the life of a noble adventurer, like Columbus, had fallen into the hands of any meagre, compendious annalist. It is no mean praise to say, that Irving has succeeded in a field of literature, in which Sir Walter Scott has undeniably failed. The period embraced in this history was a stirring period, in the progress of the human mind. The boundaries of science and commerce, were simultaneously enlarged. It was no unimportant event, when Vasco de Gama crushed the spices of the east, and Columbus rifled the fruits of the West. But to events like these, our author has done justice; and in the chapter which brings us, to the night of the Discovery, he rises into the sublime. Here we lay aside the book, to mingle our feelings and identify our thoughts with the meditations of the mariner, during that eventful night. Had the Ruler of men, sent him thus far to look on a world to be created in his sight, his sensations could scarcely have been more exquisite, than when the light of day broke over the orange groves and the speckled birds of the Indies. What a debt of gratitude do we owe to this august man? We have not forgotten what we owe to William Penn, to Lord Baltimore, to Smith, or Sir Walter Raleigh. But in some paintings of the landing of Columbus, his portly form towers over the group by which he was accompanied; and these inferior colonists dwindle into insignificance by his side. For such events then, give me as an historian, a man, who can throw over them the fragrance of novelty and the charms of taste; and others may compile their statistics, or carve simple dates on the bark of trees.

The Conquest of Granada, is the last work which Irving has given to the world, but we have not yet had the pleasure of seeing it. We presume, it is not so much a regular history of that event, as a collection of traditionary facts. We can readily suppose, that its writer would

be at home, on any point of Spanish literature, or any epoch of Spanish history. The treasures of the Escurial, testify to the past riches of Spain. Her rivers are not unknown to song, and her wild pastoral districts have been consecrated by Florian Cervantes, and by other less celebrated writers. To these pastures fresh, we cannot accompany Irving, even in the way of brief remark, and we leave him amidst meadows, intersected by limpid waters —in the olive and the lemon grove, and amidst the marble ruins of Moorish magnificence.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

We have thought that this department of the Advocate could not better be filled for the present month, than by giving a biographical sketch of a man who for many years has been pre-eminent in the literary and philosophical world.

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Sir Humphry Davy was born December 17, 1779, at Penzance, in Cornwall. The name is of ancient respectability in the West of England, and his family was above the middle class; his paternal great-grandfather had considerable landed property in the parish of Ludgvan, and his father possessed a small paternal estate opposite St. Michael's Mount, called Bartel, on which he died in 1795, after having injured his fortune by expending considerable sums in attempting agricultural improvements. Sir Humphry received the first rudiments of his education at the grammar-schools of Penzance and Truro; at the former place he resided with Mr. John Tomkin, surgeon, a benevolent and intelligent man, who had been intimately connected with his maternal grandfather, and treated him with a degree of kindness little less than paternal. His genius was originally inclined to poetry; and there are many natives of Penzance who remember his poems and verses, written at the early age of nine years. He cultivated this bias till his fifteenth year, when he became the pupil of Mr. (since Dr.) Borlase, of Penzance, an ingenious surgeon, intending to prepare himself for graduating as a physician at Edinburgh. At this early age Davy laid down for himself a plan of education, which embraced the circle of the sciences. By his eighteenth year he had acquired the rudiments of botany, anatomy, and physiology, the simpler mathematics, metaphysics, natural philosophy, and chemistry. But chemistry soon arrested his whole attention. Having made some experiments on the air disengaged by sea-weeds from the water of the ocean, which convinced him that these vegetables performed the same part in purifying the air dissolved in water which land-vegetables act in the atmosphere, he communicated them to Dr. Beddoes, who had at that time circulated proposals for publishing a journal of philosophical contributions from the West of England. This produced a correspondence between Dr. Beddoes and Mr. Davy, in which the Doctor proposed that Mr. Davy, who was at this time only nineteen years of age, should suspend his plan of going to Edinburgh, and take a part in experiments which were then about to be instituted at Bristol, for investigating the medical powers of factitious airs. To this proposal the young man consented, on condition that he should have the uncontrolled superintendence of the experiments; and by the judicious advice of Davies Gilbert, Esq., a gentleman of high scientifick attainments, and now President of the Royal Society, whose eye had watched him from the commencement of his studies, having known his parents and family, he continued with application and perseverance in the study of chemistry. With Dr. Beddoes Mr. Davy resided for a considerable time, and was constantly occupied in new chemical investigations. Here, he discovered the respirability of nitrous oxide, and made a number of laborious experiments on gaseous bodies, which he afterwards published in his "Chemical and Philosophical Researches," 8vo. 1800, a work which was universally well received in the chemical world, and created a high reputation for its author, at that time only twenty-one years of age. This led to his introduction to Count Rumford; and having delivered some lectures at Clifton previously, he was elected Professor of Chemistry to the Royal Institution in Albemarle-street. On obtaining this appointment Mr. Davy gave up all his views of the medical profession, and devoted himself entirely to chemistry.

Mr. Davy's first experiments as Professor of Chemistry in the Royal Institution were made on the substance employed in the process of tanning, with others to which similar properties were ascribed. in consequence of the discovery made by

Seguier, of Paris, of the peculiar vegetable matter, now called *tannin*. He was, during the same period, frequently occupied in experiments on galvanism.

In 1802 Mr. Davy commenced a series of lectures before the Board of Agriculture, which was continued for ten years. It contained much popular and practical information, and was among the most useful of Mr. Davy's scientifick labours; for the application of chemistry to agriculture is one of its most important results. So rapid were the discoveries of the author, that in preparing these discourses for publication, a few years afterwards, he was under the necessity of making several alterations, to adapt them to the improved state of chemical knowledge, which his own labours had, in that short time, produced.

In 1803 he was elected a fellow of the Royal Society, and in 1805 a member of the Royal Irish Academy. He now enjoyed the friendship of the most distinguished literary men and philosophers of the metropolis, and enumerated among his intimate friends, Sir Joseph Banks, Cavendish, Hatchett, Wollaston, Children, Tennant, and other eminent men. At the same time he corresponded with the principal chemists of every part of Europe. In 1806 he was appointed to deliver, before the Royal Society, the Bakerian lecture, in which he displayed some very interesting new agencies of electricity, by means of the galvanick apparatus. Soon afterwards, he made one of the most brilliant discoveries of modern times, in the decomposition of two fixed alkalies, which, in direct refutation of the hypothesis previously adopted, were found to consist of a peculiar metallick base, united with a large quantity of oxygen. These alkalies were potash and soda, and the metals thus discovered were called *potassium* and *sodium*. Mr. Davy was equally successful in the application of galvanism to the decomposition of the earths. On the 22d of January, 1807, he was elected Secretary of the Royal Society; and in the same year the National Institute of France allotted him a prize of 3000 livres, for his paper on Chemical Affinities. During the greater part of 1810 he was employed on the combinations of oxymuriatick gas and oxygen; and towards the close of the same year he delivered a course of lectures before the Dublin Society, and received from Trinity College, Dublin, the honorary degree of LL.D.

In 1812 Mr. Davy married. The object of his choice was Jane, daughter and heiress of Charles Kerr, of Kelso, Esq., and widow of Shuckburgh Ashby Apreece, Esq., eldest son of the present Sir Thomas Hussey Apreece, Bart. By his union with this lady, Mr. Davy acquired not only a considerable fortune, but the inestimable treasure of an affectionate and sympathy wife, and a congenial friend and companion, capable of appreciating his character and attainments. On the 9th of April, only two days previously to his marriage, he received the honour of knighthood from the Prince Regent, being the first person on whom his Royal Highness conferred that dignity.

We now arrive at the most important result of Sir Humphry Davy's labours, the invention of the SAFETY-LAMP for coal mines, which has been generally and successfully adopted throughout Europe. The frequency of accidents, arising from the explosion of the fire-damp, or inflammable gas of the coal mines, mixed with atmospherical air, occasioned the formation of a committee at Sunderland, for the purpose of investigating the causes of these calamities, and of endeavouring to discover and apply a preventive. Sir Humphry received an invitation, in 1815, from Dr. Gray, one of the members of the committee; in consequence of which he went to the North of England, and visiting some of the principal collieries in the neighbourhood of Newcastle, soon convinced himself that no improvement could be made in the mode of ventilation, but that the desired preventive must be sought in a new method of lighting the mines, free from danger, and which, by indicating the state of the air in the part of the mine where the inflammable air was disengaged, so as to render the atmosphere explosive, should oblige the miners to retire till the workings were properly cleared. The common means then employed for lighting the dangerous part of the mines consisted of a steel wheel revolving in contact with flint, and affording a succession of sparks: but this apparatus always required a person to work it, and was not entirely free from danger. The fire-damp was known to be light carburetted hydrogen gas; but its relations to combustion had not been examined. It is chiefly produced from what are called blowers or fissures in the broken strata, near dykes. Sir Humphry made various experiments on its combustibility and explosive nature; and discovered that the fire-damp requires a very strong heat for its inflammation; that azote and carbonick acid, even in very small proportions, diminished the velocity of the inflammation; that mixtures of the gas would not explode in metallick canals or troughs, where their diameter was less than one-seventh of an inch, and their depth considerable in proportion to their diameter; and that explosions could not be made to pass through such canals, or through very fine wire sieves, or wire-gauze. The consideration of these facts led Sir Humphry to adopt a lamp, in which the flame, by being supplied with only a limited quantity of air, should produce

a quantity of azote and carbonick
ıs to prevent the explosion of the
.mp, and which, by the nature of its
ıres for giving admittance and egress
air, should be rendered incapable of
unicating any explosion to the ex-
air. These requisites were found
ıfforded by air-tight lanterns, of va-
:onstructions, supplied with air from
or canals of small diameter, or from
ıres covered with wire-gauze, placed
the flame, through which explosions
t be communicated; and having a
ey at the upper part, for carrying off
)ul air. Sir Humphry soon after-
found that a constant flame might
)t up from the explosive mixture is-
from the apertures of a wire-gauze

He introduced a very small lamp
ylinder, made of wire-gauze, having
)usand four hundred apertures in the
) inch. He closed all apertures ex-
.hose of the gauze, and introduced
mp, burning brightly within the cy-
, into a large jar, containing several
ı of the most explosive mixture of
om the distillation of coal and air;
ıme of the wick immediately disap-
l, or rather was lost, for the whole of
terior of the cylinder became filled
ı feeble but steady flame of a green
', which burnt for some minutes, till
l entirely destroyed the explosive
of the atmosphere. This discovery
a most important improvement in
.mp, divested the fire-damp of all its
s, and applied its powers, formerly so
ıctive, to the production of a useful

Some minor improvements, origi-
r in Sir Humphry's researches into
ature of flame, were afterwards ef-
.. Experiments of the most satisfac-
ıature were speedily made, and the
tion was soon generally adopted.
attempts were made to dispute the
r of this discovery with its author,
is claims were confirmed by the in-
'ations of the first philosophers of the
The coal owners of the Tyne and
evinced their sense of the benefits
ing from this invention, by present-
ir Humphry with a handsome service
te worth nearly two thousand pounds,
ublick dinner at Newcastle, October
17.

1813 Sir Humphry was elected a
ıponding member of the Institute of
:e, and Vice-President of the Royal
ution. He was created a Baronet
20, 1818. In 1820 he was elected a
gn Associate of the Royal Academy
iences at Paris, in the room of his
ryman Watt; and in the course of a
'ears most of the learned bodies in
)e enrolled him among their mem-

ny pages might be occupied with the
ısting details of Sir Humphry Davy's
travels in different parts of Europe for scientifick purposes, particularly to investigate the causes of volcanick phenomena, to instruct the miners of the coal districts in the application of his safety-lamp, to examine the state of the Herculaneum manuscripts, and to illustrate the remains of the chemical arts of the ancients. He analysed the colours used in painting by the ancient Greek and Roman artists. His experiments were chiefly made on the paintings in the baths of Titus, the ruins called the baths of Livia, in the remains of other palaces and baths of ancient Rome, and in the ruins of Pompeii. By the kindness of his friend Canova, who was charged with the care of the works connected with ancient art in Rome, he was enabled to select with his own hands specimens of the different pigments that had been formed in vases discovered in the excavations, which had been lately made beneath the ruins of the palace of Titus, and to compare them with the colours fixed on the walls, or detached in fragments of stucco. The results of all these researches were published in the Transactions of the Royal Society for 1815, and are extremely interesting. The concluding observations, in which he impresses the superior importance of permanency to brilliancy in the colours used in painting, are especially worthy the attention of artists. On his examination of the Herculaneum manuscripts, at Naples, in 1818–19, he was of opinion they had not been acted upon by fire, so as to be completely carbonized, but that their leaves were cemented together by a substance formed during the fermentation and chemical change of ages. He invented a composition for the solution of this substance, but he could not discover more than 100 out of 1,265 manuscripts, which presented any probability of success.

Sir Humphry returned to England in 1820, and in the same year his respected friend, Sir Joseph Banks, President of the Royal Society, died. Several discussions took place respecting a proper successor, when individuals of high and even very exalted rank were named as candidates. But science, very properly in this case, superseded rank. Amongst the philosophers whose labours had enriched the Transactions of the Royal Society, two were most generally adverted to, Sir Humphry Davy and Dr. Wollaston; but Dr. Wollaston, who had received from the council of the Society the unanimous compliment of being placed in the chair till the election by the body in November, declined any competition with his friend Sir Humphry Davy. Sir Humphry retained his seat as President till the year 1827, when, in consequence of procrastinated ill health, in great measure brought on by injuries occasioned to his constitution by

scientifick experiments, he was induced, by medical advice, to retire to the continent. He accordingly resigned his seat as President of the Royal Society, the chair being filled, *pro tempo.* by Davies Gilbert, Esq., who at the Anniversary Meeting, Nov. 30, 1827, was unanimously elected President.

During his retirement on the Continent, Sir Humphry continued to communicate the results of his labours to the Royal Society, and at the anniversary meeting of the year 1827, one of the royal medals was awarded to him for a series of brilliant discoveries developing the relation between electricity and chemistry.

Sir Humphry Davy was in every respect an accomplished scholar, and was well acquainted with foreign languages. He always retained a strong taste for literary pleasures; and his philosophical works are written in a perspicuous and popular style, by which means he has contributed more to the diffusion of scientifick knowledge than any other writer of his time. His three principal works are, "Chemical and Philosophical Researches," "Elements of Chemical Philosophy," and "Elements of Agricultural Chemistry," and the two last are excellently adapted for elementary study. His numerous pamphlets and contributions to the Transactions of the Royal Society have the same rare merit of conveying experimental knowledge in the most attractive form, and thus reducing abstract theory to the practice and purposes of life and society. The results of his investigations and experiments were not therefore pent up in the laboratory or lecture-room where they were made, but by this valuable mode of communication, they have realized, what ought to be the highest aim of science,—the improvement of the condition and comforts of every class of his fellow creatures. Thus, beautiful theories were illustrated by inventions of immediate utility, as in the *safety-lamp* for mitigating the dangers to which miners are exposed in their labours, and the application of a newly-discovered principle in preserving the life of the adventurous mariner. Yet splendid as were Sir Humphry's talents, and important as have been their application, he received the honours and homage of the scientifick world with that becoming modesty which universally characterizes great genius.

Apart from the scientifick value of Sir Humphry's labours and researches, they are pervaded by a tone and temper, and an enthusiastick love of nature, which are admirably expressed as their influence is excellent. We trace no mixture of science and scepticism, and in vain shall we look for the spawn of infidel doctrine. The same excellent feeling breathes throughout "Salmonia, or Days of Fly-fishing," a volume published last year, and one of the most delightful labours of leisure ever seen. Not a few of the most beautiful phenomena of Nature are here lucidly explained, yet the pages have none of the varnish of philosophical unbelief, or false reasoning. The work is arranged in a series of conversations, and we are told in the preface, that "these pages formed the occupation of the author during several months of severe and dangerous illness, when he was wholly incapable of attending to more useful studies, or of following more serious pursuits. They formed his amusement in many hours, which otherwise would have been unoccupied and tedious." "The conversational and discursive style was chosen as best suited to the state of the health of the author, who was incapable of considerable efforts and long continued exertion." The volume is dedicated to Dr. Babington, "in remembrance of some delightful days passed in his society, and in gratitude for an uninterrupted friendship of a quarter of a century:" and the likeness of one of the characters in the conversations to that estimable physician above-named, has been considered well drawn, and easily recognisable by those who enjoy his acquaintance.

This great philosopher closed his mortal career at Geneva. He had arrived in that city only the day before, having performed his journey from Rome by easy stages, without feeling any particular inconvenience, and without any circumstances which denoted so near an approach to the last debt of nature. Sir Humphry had been for some months a resident at Rome, where he had had a serious and alarming attack of a paralytick nature, but from which he was apparently, though slowly, recovering; but his most sanguine friends hardly ventured to hope that his valuable life would be much longer preserved. Lady Davy had joined him in Rome, on hearing of his alarming state, as had also his brother, Dr. John Davy, physician to the forces in Malta.

Sir Humphry having died without issue, his Baronetcy has become extinct.

[*Gent. Mag.*

Religious Intelligence.

THE BIBLE.

The Bible is the source to which all the pious and benevolent institutions and enterprises of the day, may and ought to be traced—They are all streams which flow from this

austible fountain of divine be-
ty. Bible Societies and Bible
itions, therefore, may justly
i to make the first and para-
it demand on Christian atten-
zeal and liberality. The Bri-
and Foreign Bible Society is
rolifick parent of almost every
·; and it still maintains a pa-
il superiority and efficiency in
ş good, and justly merits a pa-
s gratitude and love. We are
to be able to find, ready pre-
l to our hand, a summary view
ie last annual report received,
is noble Institution—We are
bted for it to the report of the
rican Bible Society. It is as
ws—

View of Foreign Bible Societies.

s a pleasing reflection that, while the
rican Bible Society is endeavouring,
e extent of its means, to spread the
through the world, kindred Asso-
ns in other parts of Christendom,
o-operating in the same great object.
and, France, Netherlands, Germany,
nark, Prussia, Sweden, and Russia,
all their Bible Societies, and, with
exceptions, all are increasingly pros-
is.

e last report of the British and Fo-
Bible Society is one of more than
ary interest. The income of the past
amounted to £78,943, nearly equal
it of the preceding year. The issues
oks were 336,270, being an increase
ore than 42,000 copies over those of
ormer year.

e distributions in Ireland were
er than in any previous year. The
lation of the Bible into the Irish
ie, is now completed.

. Pinkerton and the Rev. R. W. Sib-
) had paid an interesting visit to the
inental Societies, the result of which
o remove misapprehensions and fears
count of the exclusion of the Apo-
ha, and to prepare the way, to some
it at least, for the circulation of the
xed Scriptures.

ie last Report of the Paris Bible So-
is of a cheering character. Two
Auxiliary and 45 Branch Societies
been added during the year, and
s had been issued in the same time,
ie number of 14,622. The demand
ie Word of God is evidently increas-
n almost every part of that nation.

ie distributions made under the su-
itendence of Professor Keiffer, the
past year, amounted to 56,000 copies, an increase of 10,000 over the distributions of the preceding year. The Turkish Bible, which this gentleman had been preparing with much labour, is now completed. The Breton New Testament is also finished, and ready for distribution.

The Syriack and Carshun New Testaments had also been issued from the press. The publications of this work was inspected by Baron De Sacy, who is eminently qualified for such a task.

In Netherlands the circulation of the Scriptures continues from the Depot of the British and Foreign Bible Society. One individual, the Rev. Mr. Nee, has been instrumental, since 1815, of distributing 50,000 copies of the New Testament, chiefly among Catholicks in, and on the border of France.

The Prussian Bible Society, though still opposed to the circulation of the Bible without the Apocrypha, manifested the most cordial feeling towards the British and Foreign Bible Society, and received from it, with great thankfulness, the New Testament. "We rejoice," says the Prussian Society, "that a connexion is thus preserved, by which we remain united with the great chain of Bible Societies, spread over the whole earth."

In Poland the distribution of the Scriptures continues. An individual at Warsaw, circulated, the last year, 2,177 copies, many of them among the Jews. This same individual has solicited 400 Hebrew Bibles of the British and Foreign Bible Society, for the purpose of further distributions among the Israelites. Many of that people are represented as now willing to receive the word of God, unaccompanied by the commentaries of their Rabbies.

In Denmark 4,324 copies of the Scriptures were distributed in the year 1827, through the Holstein Society. This Society has contributed 80 rix dollars towards printing the book of Proverbs, and some of the minor prophets, in the Greenland language, where the Christian Greenlanders are desirous to obtain them.

The Danish Bible Society at Copenhagen has issued, since its commencement, 142,310 copies of the Word of God.

The Swedish Bible Society, from whose worthy President your Board have frequently received friendly communications, distributed, in 1827, Bibles and Testaments to the number of 21,165, and the revenue of the Society surpassed that of any preceding year.

In Russia a Protestant Bible Society has been formed, of which Prince Lieven is President, and which is sanctioned by the Emperor. By the last accounts 20,000 copies had been prepared, and were ready for distribution.

In Iceland 8,652 copies of the Sacred Scriptures have been put in circulation. Not a family, it is said, is there destitute of the Word of Life.

In Spain, Portugal, and Italy, says the British and Foreign Bible Society, opportunities increase for introducing the Bible. A supply has also been sent to Corsica.

At Constantinople the Rev. Mr. Leeves was enabled, in the course of 1827, to dispose of 5000 copies of the Holy Scriptures, and in most instances by sale. This gentleman states, that 50,000 copies had been distributed from that place since 1821. It is matter of regret that the recent commotions in that quarter of the world, have obliged Mr. Leeves to quit his important post.

Mr. Barker is still permitted to remain at Smyrna, and to continue his labours in the Bible cause. Since September, 1824, no less than 12,000 copies have been put in circulation from that point; 4,661 volumes were distributed in 1827. Opportunities frequently occur for despatching small cases of Bibles to Cesarea, Angora, and other places in the interior of Asia Minor. The Greeks and Armenians are both represented as desirous to obtain the Word of God.

In Syria the distribution of the Bible was effected to some extent, especially in schools, by the American Missionaries, until they were driven from their post at Beyroot by the war. They wrote to the British and Foreign Bible Society for a quantity of Arabic Psalters, which were forwarded to Malta for their use. Whether these books were received and distributed by the Missionaries is not known to your Board. It is hoped that they were put in circulation, as $800 were contributed, two years since, by a gentleman in Massachusetts, to aid in giving the Scriptures to the descendants of Ishmael. This money was forwarded by your Board to the British and Foreign Bible Society, and the Missionaries referred to, authorized to draw on the Depository of that Institution for Arabick Scriptures.

The account of distribution in India is of a character increasingly interesting. The Calcutta Bible Society distributed, in 1827, Bibles and Testaments to the number of 3,458. The Report of that Society says, "that every family in the Armenian community of Calcutta, is possessed of a copy of the Holy Scriptures." "The Report of that Auxiliary," says the British and Foreign Bible Society, "shows, in a delightful manner, how the Bible Society is the sincere friend and willing handmaid of all religious and benevolent Institutions."

From Serampore, as appears from the communications of Dr. Marshman, the prospects of circulating the Bible in India are truly encouraging; "whole editions have been exhausted in Bengalee, the Sangscrit, the Hindu, the Mahratta, and the Orissa versions, and the desire for the Scriptures is evidently increasing."

At Madras the demand for the Word of God also continues with unabated anxiety, particularly in the Tamul tongue.

At Bombay there has been a distribution of 8,257 copies. Those in the Mahratta and Goojurattee languages were mostly circulated by the American Missionaries resident in that country. At Ceylon, Malacca, Singapore, and New South Wales, a door is continually opening for the circulation of the Bible, and in several different languages.

At Tahaa, in the South Seas, 4,000 copies of the Epistles, from Galatians to Philemon, have been reprinted, and the remaining part of the New Testament will soon be ready for the press. The greater part of the Old Testament is also in a state of forwardness, so that the entire Bible may soon be expected in the Tahitian language.

In various parts of Africa, and in the island of Madagascar, the Word of God is beginning to find its way. The four Gospels in the Ethiopick and Amharack languages, have been printed by the British and Foreign Bible Society, and forwarded through Missionaries to Abyssinia. From the traditional knowledge which the Abyssinians have of the Bible, and from the great eagerness with which individuals of the nation have received the above Gospels, there is ground to hope that soon an effectual door will there be open for the Sacred Oracles."

After this pleasing survey of what is doing in so large a part of the world, to diffuse abroad the volume of inspired truth, it is our high privilege to see our own happy land taking, in some respects, the lead of all others, in giving a free course to the word of life—Let us all pray that it may "run and be glorified." No nation, except our own, has, as yet, a plan in operation and a pledge given, to place a Bible in every family within its territory. This is our honour, and it is one of which we may well be—not *proud* but—*humbly thankful* to the God of the Bible, that he has been graciously pleased to put it into our hearts to engage in this holy enterprise, and to furnish us with abundant means,

il and activity be not wanting, rry it into complete effect. It own, we presume, to all our ers, that the American Bible ety is under a solemn pledge, nt into every family in the ed States, that will receive it, py of the Sacred Scriptures, n two years from May last: it is with very lively pleasure we observe the ready contribu- which are made in various s to the necessary funds, h must of course be large, to le the society to redeem the ge which it has given to the pub-

New Jersey has the honour tting the first example of an e State engaging to supply its e population with the Sacred ptures; and that example, we , will extend its influence to whole of Christendom, and tually to the world at large. nsylvania soon followed the ex- e of her neighbour and sister , and has already nearly ac- plished her heavenly work. e than six and thirty thousand rs have already been expended, e purchase and distribution of es among her own inhabitants. me counties her pledge has al- y been redeemed, and in all out exception—and the number less than 51—its redemption, in the allotted period, is as cer- as any future event of a moral can be certain—It is indeed nearly accomplished. As the e is large, and a considerable of the population poor and scat- l, the benevolent individuals have contributed, or can be ex- ed to contribute, to the diffusion ie Holy Scriptures, have been y heavily taxed already—Per- they have furnished a full pro- on of all the funds necessary pply the whole population of United States with the word of -and they have yet to cancel a of between two and three and dollars. But after this debt charged, and their own under- taking completed, we hope and trust they will not be backward in giving all the aid in their power, to the great and noble enterprise of the National Institution. Patriotism, as well as piety, is concerned in the success of this enterprise; for we firmly believe, that no one thing, nor all other things united, will form so sure a guard to the lasting freedom and happiness of our country, as to enable every citizen to read the Bible, and to give to each a Bible to read.

FOREIGN.

The Missionary Chronicle of the London Missionary Society contains much information of a very interesting character. Our space permits us to make but a few selections, and we have taken the following, both because they give an animating view of some foreign missions, in regard to which less is known in this country than of some others; and also because the articles are in themselves important, as coming from three great fields of missionary enterprise, viz:—The Society Islands of the South Sea, Western Asia, and South Africa.

SOUTH SEAS.

HUAHINE, &c.

Extracts of a Letter from Mr. Barff, dated Huahine, March 13th, 1828; addressed to the late Secretary.

Progress of the Natives of the Island of Huahine.

The good work of God continues to flourish within our own more immediate sphere of labour in Huahine. The congregations continue to be large and attentive, and the schools are well attended. The writing-school has particularly suffered from my frequent absence in visiting other stations. The people are all busy; some are making plantations; some are building boats. Some of the boats are large, being about 80 tons burden; they are intended chiefly for missionary voyages. If a suitable captain can be obtained, we may be enabled to answer the expectations of the Directors, in visiting different islands. One vessel belonging to Hautia will be launched in a few weeks,

and it may probably convey Messrs. Pritchard and Simpson, with a number of native teachers, to the Marquesas. One native and his wife from Huahine, and another with his wife from Maiaoiti, are to accompany our friends on their mission. Several houses erecting for the reception of visiters, are almost finished. Three, 60 feet long each, are thatched; one is plastered; and two others, more than 96 feet long each, are ready for thatching. After finishing these houses, the natives will repair and rebuild their old houses for themselves.

Translation of the Scriptures, &c.

I continue to employ every spare moment in carrying forward the works I have in hand. I have written the book of Isaiah three times over; I have the greater part of the book of Jeremiah nearly ready for the inspection of the brethren. The former received their corrections some time ago. I have looked carefully over the books of Samuel and Judges, translated by our brethren Williams and Platt, and they are nearly ready for the press. I believe brother Platt is translating the 1st book of Chronicles. In the correction of some parts of the New Testament, we exerted our feeble powers. I am glad to say that the intelligent natives pronounce the translation correct Tahitian. I suppose the book of Isaiah would have been printed before this time, had not Mrs. Bourne's indisposition compelled brother Bourne to remove to the colony of New South Wales. I heartily hope, with the Directors, they will be able to return. If however, Mrs. B.'s indisposition should render this impracticable,* we must endeavour, when brother Williams returns, to make some arrangements among ourselves for commencing the printing of some of the books of the Old Testament, which are ready. I am happy to say that Mrs. Barff, with our dear children, continue to enjoy tolerably good health. Mrs. B. unites with me in kind regards to all the Directors.

Extract of a Letter from Mr. Platt, dated Aug. 8th, 1828.

Notice of Tahiti.

I have been supplying the churches at Eimeo for a month, and have visited most of the stations on Tahiti. Those who have embraced the truth at all the stations, continue apparently steady; and though there are a few difficulties and perplexities in the Mission, yet the prospects are pleasing. Large and attentive congregations attend at almost all the places of worship. I think there is much ground for hope. There are, or rather, there have been, a few little things discouraging—and little things we must call them, when we consider the great rage which the adversary of souls must feel at such a breach in his kingdom, as has been made here, and which, by all his wiles, he has yet been able to prevent. Faith and patience in the workmen will overcome. I trust the good work is advancing; and I hope that all who are disposed to find fault, will find that even now, nothing in the state of this Mission is contradictory to former reports respecting it, of which some enemies are making use, to charge us with deception; but on that score I trust we shall not be afraid to meet them before the Great God and our Lord Jesus Christ. With much respect I remain,

Your's affectionately,
(Signed) GEORGE PLATT.

* We are sorry to state that this is the case.—*Ed.*

ULTRA-GANGES.

CHINA.

Extract of a Letter from the Rev. Dr. Morrison, dated Canton, 25th February, 1829; addressed to the Treasurer.

Considerable agitation at the Court of Peking still continues. There seems a shaking of the empire, although the rebel Changhibur has been subdued. The last Gazette contained an imperial order to the Officers of the Empire to worship and sacrifice to the heavens, the earth, his ancestors, and the Gods; also to sacrifice to the *Five Mountains*, and Four Great Rivers of China; to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changhibur. Let us pray for happier days, when China shall worship Jehovah alone, for he is God alone, and beside there is none else.

SOUTH AFRICA.

NEW LATTAKOO.

Letter from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829, addressed to the Directors.

Esteemed Fathers and Brethren in the Gospel—

It is with peculiar feelings that we now take the pen to address you; for through the tender mercies of our God, we feel called upon to write in a strain rather different to that which has hitherto been the burden of our communications.

Spiritual Revival among the Natives.

From these preliminary remarks, we trust that you will not be [illegible]

pect more than what we are now about to communicate. From former letters, you would learn that for nearly the last twelve months, the attendance of the natives on divine service was not only pretty regular, but continued imperceptibly to increase; and our hearts were often gladdened to see that rivetted attention to the speaker, which to us seemed a prelude of something real. Our congregations also began to assume that decorum and solemnity which we were wont to behold in our native land. Whether this arose from respect to their teachers, or the force of truth, we were for a time, at a loss to know. A few months ago, we saw for the first time, two or three who appeared to exhibit the marks of an awakened conscience. This feeling became gradually more general (and in individuals too the least expected), till it became demonstrative that the divine blessing was poured out on the word of grace. To see the careless and the wicked drowning the voice of the Missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. But neither scoffs nor jeers could arrest the work of conviction. Two men (natives), the most sedate in the station, who had long listened to the word with unabated attention, came and declared their conviction of the truth of the Gospel, and professed their deep sense of their ruined and lost condition. One of these was a chief of the Bashutas, a tribe, which was first driven from their own country by the Caffres, and afterwards plundered of all by the Mountaineers.

About eight months ago, Aaron Yosephs,* who had removed to this station for no other purpose but to get his children educated, and to acquire for himself the knowledge of writing, was soon afterwards aroused to a sense of his awful state by nature. Being able to read, and possessing a tolerably extensive knowledge of divine things, it was the more easy for us to direct him to the Lamb of God who taketh away the sins of the world. About three months ago, he became a candidate for baptism On Sabbath last, he and his three children were publickly baptized. The scene was very impressive, and more easily conceived than described. Our meeting-house was, as usual, too small for the congregation. It was with difficulty that order could be maintained, owing to the sobs and cries of many who felt the deepest interest in what they saw and heard. Aaron's wife, who is a respectable and industrious woman, and who had for a long time stifled conviction, could now no longer restrain the pangs of a guilty conscience. An old Hottentot* (Younker Swartboy), and a Mochuan who had apostatized, when at the old station, saw the enormity of their guilt, and were cut to the heart. The former in particular, for a time seemed inconsolable On Monday last we held our Missionary prayer meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lanes, witness the strange scene. Sometimes three or four at a time, are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labour. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.

Experience of Converts, &c.

Reflecting on what has taken place, we cannot but feel a lively sense of the goodness of our covenant God and Saviour. To pour the balm of consolation into wounded souls, has hitherto been to us a strange work, but we look by faith and prayer to Him who giveth liberally and upbraideth not. We lay our account with disappointments. Satan, our adversary, who has hitherto reigned with potent sway, seeing violence done to what he deems his ancient rights, will attack us on fresh ground: but the Lord omnipotent reigneth. The Lamb shall overcome: while the prayer of the church is,

* This is the runaway slave mentioned by Mr. Campbell. Having procured some ivory with a view of purchasing his liberty, brother Moffat took it with him to the Cape, and, by the kind interference of Mr. G. Thompson, author of "Travels in Africa," his manumission was obtained for 1500 rixdollars. Previous to his leaving the colony, while in the service of Mr. Kircherer, he learned to read. He is a clever industrious man.

* He was with Mr. Campbell in his first journey.

"Kingdoms wide that sit in darkness,
Grant them, Lord, the glorious light, &c."

The experience of some of those who are but just emerging from heathenish gloom, is of course very simple, and great discrimination on our part, is necessary on receiving members into the church, at a season when there is so much to operate on the feelings. Some describe their state to be like that of one who knows that he is walking in darkness and tries in vain to find the road. Others say that their hearts are awakened from an awful death, and broken to pieces with the multitude of their sins. Some can scarcely find words to describe their state: a young man of volatile disposition, came and stated that he knew and felt that all was wrong with him, but what was the matter he could not explain. One man said that he had seen for some time past that he must be the greatest sinner, for every sermon applied to him, and brought to his mind sins which he thought he had for ever forgotten. While conversing with the Bashuta chief, he remarked, with great feeling, that when he reflected on his past life, and the love of God to sinners, his head flowed waters, and slumber departed from his eyes. While writing these remarks, the old Hottentot before mentioned sent his son with a Bible, requesting that Mrs. M. might point out the chapter (Hosea xiv.) which she had read to him the day before. When we see and hear these things, we cannot but recognise the workings of the Spirit of God. Among those under spiritual concern, there are Bailapís, Barolóngs, Muntatees, (Bakuens), and Bashutas. Let us hope and pray that the present may be but the beginning of a glorious day of grace.

We have been so much struck with the following article, taken from the Monthly Extracts from the Correspondence of the British and Foreign Bible Society, for the month of September last, which have just reached us, that we cannot withhold it from our pages—We earnestly hope that some of our female readers, after perusing the article, will resolve, in reliance on divine aid, "to go and do likewise." The article is from St. Petersburgh, the capital of the Russian Empire, and the scene of operation is that great and very profligate city.

The Influence of Pious Women in promoting a Revival of Religion.

One of the most interesting persons among my Christian acquaintance, is Mrs. ———; a woman of little stature, but of uncommon sprightliness and energy of mind. It was the peculiar privilege of this devoted Christian to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion, when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty, to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive manner—a talent which has since proved invaluable, and which a gracious God has blessed to the good of many. Those persons who have never made the attempt can form no conception of the difficulty of conversing in this way: yet those who are beginning to engage in the delightful work should be greatly encouraged, by the assurance, that this, like every other talent, becomes brighter by being used.

About seven years ago, the excellent Princess M——— met with Mrs. ———; and after conversing with her a short time, the Princess said, "Are you not an English woman?" she answered "Yes." —"Do you ever go to chapel?" "No." —"Then come along with me," said the Princess: "step into my carriage: I am going, and I will take you thither." She consented; and it may truly be said, that *now* commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now she became a religious one. Her labours were transformed into Christian labours; and were followed up with an ardour and perseverance I have never seen exceeded. In her visits to the poor, she now carried books and tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands; and when there was a great demand for the Sacred Volume in that language, *she actually sold her watch, in order to furnish one hundred Bibles to the poor, at reduced prices.* This was a noble effort in the cause of God: it augured well as to future usefulness; and the expectations which were excited by it have been more than realized. We hear

of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the word of God. I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations. In the course of a few months, she has sold more than *one thousand five hundred Bibles*, and Testaments and Psalters; and in this blessed work she is still actively engaged.

In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows:—She furnished a certain poor family with a Psalter: it was the first sacred book they ever possessed, and it was hoped that great good would result from it. Accordingly, in the course of a week, my friend called to see what had become of the newly purchased volume. As she entered the room, she found a young person reading it; and after a few observations on the excellency of the Scriptures, Mrs. ——— took the Psalter and read the psalm which begins with "Blessed is the man whose transgression is forgiven and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in. Another and another followed, until seventeen persons were sitting or standing around her, listening to the words of eternal life. This was a fine opportunity, and it was not permitted to pass unimproved. She explained to them the nature of divine forgiveness, and the only way in which it can be obtained; showed them how desirable it is to possess this blessedness; and then pressed home the important question to their consciences. "Do you possess this blessedness? Do you see your need of it?' Do you earnestly desire it?" At these solemn appeals, one woman began to weep, and walked away. "Stop," said my warm-hearted friend, "stop; remember that our Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back, and hear more about it." The woman returned; and the subject was continued, until the place became a Bochim, "a place of weepers;" every one was in tears: and when she arose to come away, they asked her, with much solicitude, "When will you come to see us again?"—I am happy to say, she has been to see them again, and has provided them with 50 copies of the First Book for Children; and hundreds of persons in that neighbourhood are deriving advantages from her visit: some are learning the alphabet; others are reading the Scriptures with which she has furnished them; and others are listening, perhaps for the first time in their existence, to the joyful sound, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field.

MISSIONARY AND EDUCATION BOARDS OF THE GENERAL ASSEMBLY.

These institutions, we are glad to inform our readers, are growing rapidly in the confidence and countenance of the Presbyterian church. We shall give a summary of the events of the past month, and some specimens of the reports received from Missionaries—For more ample information, we refer with pleasure to *The Missionary Reporter and Education Register*—a paper so cheap (50 cents per annum) that we presume the most of our readers will choose to possess it.

The Synods of Albany and New York have, in their judicial capacity, manifested their approbation of the objects and efforts of the Education Board: and the Presbyteries of Miami, Steubenville, and Cincinnati, have become auxiliary to the Board of Missions.

Reports of Missionaries.

MISSOURI.

From the Rev. David R. Preston to the Corresponding Secretary, dated St. Louis, Sept. 28th, 1829.

Reverend and Dear Sir,

I have continued to labour in St. Charles and vicinity, as formerly. While there is no special indications of the divine presence and blessing, yet I hope my labour is not in vain in the Lord. It is true, there has been no addition to the little church, but there are some, of whom the friends of Christ are led both to hope and to fear great things. There are a few, (oh! that I could say many,) who inquire what they must do to be saved. My au-

diences have continued to increase regularly, both in numbers and attention—particularly down on the Point. I still meet each of the Bible classes once a week—The one on the Point is still becoming more interesting, and fully answers the most sanguine expectations, I had entertained respecting it. Sir, in my vicinity there are many obstacles to the spread of the Gospel Infidelity, and error, in all its shades and colours, abound. Their papers are circulated in great numbers in this country—The Reformer, Gospel Advocate, Miss Wright's Paper, Liberal Tracts, &c. inundate the land, and poison the moral principles of both old and young. And then comes the Popish influence, more formidable than all the rest—Indeed, Sir, without more labourers, we cannot possess this exceeding good land. We may secure a few garden spots, but then, what are they compared to the fields which are either uncultivated, or sown in tares by the enemy, while the young men in the ministry are asleep. Indeed, I fear our church has never yet felt the responsibility which rests upon her—and particularly on the sons of the Prophets.

The hopes I expressed in my last, respecting the supplying of every destitute family in St. Charles' county, with the Bible, have not been realized. The principal difficulty has been to get an agent, who would make a sufficient sacrifice of time and labour, to visit all the families—we have the requisite Bibles ready—if I had not made arrangements which required me to be absent from the county, I should have volunteered my own services. As it was, I thought it best to make no attempt till there was a prospect of effecting it certainly.

During the present month I have preached ten times—had my pulpit supplied once by a brother, and have been once prevented by the rain—made 26 visits, and travelled 128 miles.

—

OHIO.

From Rev. F. Washburn to the Corresponding Secretary, dated Worthington, September 23, 1829.

I have forwarded a report every month, but lest some of them should have miscarried I will here give a summary of the whole time. During six months I have travelled 1651 miles, preached 127 sermons; attended 41 prayer-meetings; visited 180 families; attended 11 communions, at which 101 were added on examination; baptized 24 adults, and 48 children.

My success in collecting has been less than I had hoped. I have received from Marion County, 12 dollars and 6 cents; from Blenden, Franklin county, 25 dollars. This is all that I have received in cash or otherwise.

The region where I have been preaching is now wholly occupied; that is, Mr. Allen, one of your missionaries, is employed in Madison and Union counties; and Marion county and the destitute congregations in Delaware and Franklin counties are occupied by the A. H. M. S.

—

ILLINOIS.

From Rev. Benjamin Spillman to the Corresponding Secretary, dated September 30, 1829, *at Shawneetown.*

Dear Sir,—Being in a state of uncertainty whether I should be longer your missionary, I have postponed reporting until two months have passed. And as I am informed by your interesting communication of the 11th August, that my commission has been extended, I now report, that during the two months past I have travelled 480 miles; made 32 visits; preached 47 sermons, and delivered several exhortations; visited the Sabbath School in Shawneetown twice; baptized 1 adult and 6 infants; administered the Lord's Supper twice; ordained one elder and installed another; and received into communion 7 persons. I have neglected the Carmi church for the sake of attending more to that of Golconda. (1) Because of an unusual attention to preaching, &c., at Golconda, and (2) because there were active exertions making (thus far with but little success) to spread the Unitarian sentiments there. Our four-days' meeting there, including the second Sabbath of this month, was interesting, and we think will long be remembered. On Sabbath, in particular, the congregation was large, attentive, and solemn; and three sat down at the Lord's table for the first time. During a part of the meeting I was assisted by brother William Hamilton, from Kentucky.

Sharon church also, enjoyed an interesting season of this kind, including the first Sabbath of August. Three were added there, and we trust some good impressions were made. At this four-days' meeting, I was without any assistance from any one but the Head of the Church. One more has lately been added to Shawneetown church, and a few appear to be anxiously inquiring after the right way. Equality still exhibits encouraging prospects.

Our hearts were cheered with the information that you have appointed a missionary to Carmi and Sharon churches. We trust that it is through the smiles of the Head of the Church. Our prayer is,

e may come "in the fulness of the
ıg of the gospel of peace." Those
hes are anxiously waiting his arri-

—

OHIO.

*Rev. J. L. Belleville, dated Miamis-
g, October 5th, 1829, to the Corre-
ıding Secretary.*

ır Brother,—It rejoices my heart to
ıe Presbyterian Church at length
g up from her slumbers, and re-
ş her responsibility as the guar-
f truth, and puttı g forth her ex-
s in her individual capacity. Vi-
s efforts are manifestly made to sap
ry vitals of our branch of the church
rist, and this certainly calls loudly
he friends of the Presbyterian cause
ntain their rights, by acting in her in-
al character, in promoting the mis-
y spirit among her sons, and causing
benevolence to flow through their
channel into the Lord's treasury.
ıe Lord prosper your exertions, and
them with abundant suc ess.—
yterianism has been attended with
success in this region of country
the last two years, notwithstanding
rmidable opposition it has had to
le with. When I first came into the
s of the Miami Presbytery, a little
han two years ago, there were but
ministers: there are now sixteen,
ere yet remains much land to be
sed: Still, as a people, we are a
geneous mass; but, all things con-
d, we can scarcely realize the
ɛ. Let God have all the glory.

—

GEORGIA.

MISSIONARIES WANTED.

*ct of a letter addressed to the Corre-
ding Secretary, from a gentleman
ling in that state, dated September
, 1829.*

erend and dear Sir,—It was my de-
present to you, and to your board,
eplorable deficiency of missionary
s in Georgia.—We have about 25
ers of our church in the state, seve-
whom are engaged in teaching and
employments, which prevents their
ıing much—We have, I think, be-
50 and 60 churches, and might
ıave a large number more organ-
ıad we labourers in the vineyard—
ıbject of religion is assuming, daily,
ınal interest in the minds of the peo-
ıd they are just now in that state
lows them to be moulded into al-
ny form.
: interests of our church seem to
d very much upon the efforts we
shall now make, and the number of la-
bourers we can employ. We think the
claims of the south are somewhat over-
looked in the attention which the Chris-
tian publick are giving to the west—Not
but that the west is of far more importance
from its prospects, and the immense ex-
tent of country—But still we have a large
territory of destitute population; and a
very large tract of fertile and healthy
country, in the west of Georgia, is rapidly
settling by an active and enterprising po-
pulation—If the west is twenty times as
important as the south, at present, for
missionary operation, it appears to receive
forty times the attention from the mission-
ary societies—We regret, what we think,
the overlooking of our comparative claims
—The religious excitements which now
prevail in the south, and the strong calls
for missionaries seem to urge the necessity
of a very special effort—We look with
anxiety and confidence to the General As-
sembly's Board to aid us.

I regret that it is not now in my power
to state, definitely, where missionaries
are most wanted among us—I could tell
you better after returning home and con-
ferring with my brethren—I can state in
general, that the counties lying between
the Oakmulgee and Flint rivers have a
number of interesting young churches
unsupplied, and offer a wide field for mis-
sionary labour—Many churches in that re-
gion might be organized with good pros-
pects, had we missionaries employed.

—

NORTH CAROLINA.

*From Rev. William Quillin to the Corre-
sponding Secretary, dated Morgantown,
September 3d, 1829.*

Reverend and dear Sir,—From Ruther-
ford, where I wrote my third report, I
came directly to Burke, where I preached
the next Sabbath, The first part of this
week, I spent principally in visiting in a
skirt of the congregation, and preached
once. On Friday, (August 14th,) our
four-days' meeting commenced, on Silver
creek, six miles from Morgantown. This
meeting, though precious to many souls,
was not so interesting as one we held, at
the same place, last fall. And one of the
principal causes, no doubt, is the disco-
very of numerous gold mines in the coun-
ty, within a few months past. Immediately
on the discovery of these mines, the most
of the citizens seemed to be seized with
what is here denominated "the gold fe-
ver;" and which, in some respects, ap-
pears to paralyze all our efforts to do
good. But the Presbyterian cause is, not-
withstanding, still gaining ground. Three
were added, at this meeting, and every
communion adds some to the church of

Christ. The church is becoming more firmly settled; the tone of piety more elevated, while there is a growing desire in general, to hear Presbyterian preaching.

The Rev. John Silliman is the only located Presbyterian clergyman in the county; but Mr. Josiah Kilpatrick is now labouring as a missionary in two small congregations in the western part of the county, where they have, in each, a promising Sabbath School.

Wednesday, Aug. 19th, the Rutherford County Bible Society held its anniversary meeting, at Rutherfordton. Brothers Silliman and Kilpatrick, and myself, from Burke, attended, as corresponding members. Among other resolutions, the society resolved, in reliance on divine aid, to supply every destitute family in the county with a Bible in two years. And voluntary agents immediately assumed the responsibility of supplying about one half the county. We hope this example will soon be followed by other counties. From Rutherfordton I went to Lincolnton; and from what I learned from brother Sparrow and the people, our hopes, with regard to the success of our late labours there, were not visionary. Then I went to Sherill's meeting-house, 20 miles from Lincolnton. Here are a few Presbyterians belonging to Concord congregation, in Iredell county, not only 10 miles from their church, (Concord) but separated by the Catawba, a considerable river, which forms the line between Lincoln and Iredell counties. To this destitute people I preached three times on the Sabbath; and once, sometimes twice, every day, except one, through the following week. The Sabbath following, assisted by the Rev. H. L. Pharr, I held a sacramental meeting in the same place, which was truly interesting. Although they have had no Presbyterian preaching for more than a year, (for Concord is now vacant) except an occasional sermon, there was not only much solemnity, but deep and pungent feeling. Nothing, however, that can be said, I presume, would give you a more correct idea of the state of feeling than merely to mention the fact, that immediately after dismission, on the Sabbath, three men, two of whom were blossoming for the grave, came to me suffused in tears, and affectionately shaking my hand, said, "if we could only have such preaching" (viz. Presbyterian preaching.) And such were the prospects, and such the solicitations—that I promised to visit them again in two weeks, having to leave them now, to attend to other engagements. From this place I came to Morganton, where I now am, resting a little from my fatigue. During this month, I have travelled 180 miles; delivered 23 discourses, besides exhortations; attended the anniversary meeting of one Bible Society, and visited 36 families. And yet, when I look about and see what is to be done—what difficulties to be overcome; and when I hear, as I often do, from different neighbourhoods and counties, to go no farther, repeated solicitations for assistance, I feel that I am an unfaithful servant, and can only pray the Lord of the harvest to send more labourers—even such as he himself may choose, into his vineyard.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of October last, viz:

Of Rev. George S. Woodhull, per James S. Green, Esq. the annual collection in the Church in Princeton N. J. for the Contingent Fund,	$11.00
Of Rev. John W. Scott, a quarter's rent for do.	87.50
Of Rev. Thomas J. Biggs, on account of his subscription, for the Professorship of the Synod of Philadelphia,	30.00
	$128.50

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of October, 1829.

Port Byron, N Y.	Donation from Rev. Wm. Williams			$1 50
Shaver's Creek, Huntington Co. Pa.	Ann. sub. per Rev. Mr. Thompson			15 00
Hartmik, N. Y.	Donation from Rev. J. H. Prentice			50
Centre Church, Robison County, N. C.	Donation from the Female Benevolent Society, per Eliza Jane M'Nair, Cor. Sec.			8 00
Philadelphia.	Monthly coll. in Sixth Presbyterian Church			6 43
Pittsburgh, Pa.	Coll. in First Presb. Ch. per Rev. Mr. Campfield, Ass. Sec.			$169 59
Do.	Do. Second Presb. Ch.	do.		110 50
Greensburg, Pa.	Do. Presb. Ch.	do.		27 00
Slippery Rock, Pa.	Do. do.	do.		22 50
Beaver, Pa.	Do. do.	do.		13 25
Charteire, Pa.	Do. do.	do.		2 25
Do.	Additional do.	Rev. W. C. Anderson		106 31

Washington, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	$44 00	
Do.	Additional	do.	Rev. W C. Anderson	5 00	
Wheeling, Va.	Do.	1st do.	Rev. Mr. Campfield, Ass. Sec.	9 50	
Cross Roads, Pa.	Do.	do.	do.	28 00	
Cross Creek, Pa.	Do.	do.	do.	35 00	
Buffalo, Pa.	Do.	do.	do.	11 50	
Do.	Additional	do.	Rev. W. C. Anderson	46 63	
Mercer, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	25 25	
Erie, Pa.	Do.	do.	do.	15 11	
Do.	Monthly conc.	do.	M. Selden	12 39	
North East, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	2 50	
Meadville, Pa.	Do.	do.	do.	42 81	
Do.	Monthly conc.	do.	Mr. Bushnel	22 00	
Butler, Pa.	Do.	do.	Rev. Mr. Campfield, Ass. Sec.	11 50	
Mount Prospect, Pa.	Do.	do.	Rev. W. C. Anderson	20 50	
Lower Bethel, Va.	Do.	do.	do.	22 67	
Claysville, Pa.	Do.	do.	do.	6 00	
Pigeon Creek, Pa.	Do.	do.	do.	7 00	
Canonsburgh, Pa. Donation from the Students of Jefferson College, per Rev. Mr. Campfield, Ass. Sec. - - - -				26 00	
Washington, Pa. Donation of Miss Jane Orr, in behalf of the Female Praying Society of the Presbyterian Church, per do. -				6 00	
Do. Donation from Rev. Andrew Wylie, D. D., President of the Indiana State College, per do. - - - -				5 50	
					856 26
New York, N. Y. From an individual with the initials A. E., for the purpose of purchasing Tracts, to be distributed by a missionary of the Assembly's Board in Florida, per Rev. Dr. Green - - -					5 00
Jamaica, N. Y. Donation from Eliphalet Wickes, Esq. per Rev. Dr. Ely -					50 00
Bridgeton, N. J. Additional ann. subs. of Presb. Ch. per do. - -					6 47
Newburyport, Mass. Donation from Rev. Daniel Dana, D. D. - -					1 00
Northumberland, Pa. Ann. coll. in Presb. Ch. per Rev. W. R. Smith				$20 00	
			Monthly concert - - - -	10 00	
			Annual subscriptions - - -	11 25	
Sunbury, Pa. Annual subscriptions - - - -				8 75	
			Donation from Mrs. Hannah Gray - - -	5 00	
					55 00
Germantown, Pa. Missionary Box kept at the Manual Labour Academy, by Rev. Mr. Monteith - - - - - - - -					1 00
Philadelphia, Pa. Received of E. S. Ely, D. D. balance of account - -					1 00
Pittsburgh, Pa. Add'l coll. in 2d Presb. Ch. per Rev. E. P. Swift				$24 45	
			Ann. sub. of Mr. Samuel Thompson of do -	20 00	
					45 45
South Salem, Westchester Co. N. Y. Donation from Mrs. Molly Northrop, per Rev. Stephen Sanders - - - - - - -					10 00
Utica, N. Y. Collection in Presbyterian Church, per Rev. J. Burckard -					1 75
New Lisbon, Columbiano Co. Ohio. Collection, per Rev. J. Barr				$24 63	
Pleasant Valley,	Do.	Do.	do.	5 00	
Yellow Creek,	Do.	Do.	do.	7 00	
Youngstown, Trumbull Co. Ohio		Do.	do.	1 25	
Poland,	Do.	Do.	do.	3 00	
Hopewell Congregation, Mercer Co. Pa.		Do.	do.	8 75	
					49 63
Missionary Reporter. Amount from sundry subscribers - - -					53 33
					$1167 32

SOLOMON ALLEN, *Treasurer*,
No. 18, *South Third Street.*

View of Publick Affairs.

Intelligence from Europe, of the 30th of September, and the 1st of October, is the most recent which the publick papers have announced, at the time we write. Nor does this intelligence, except in a single article, add much to that which we chronicled in our last number. We shall, therefore, make our statement for the present month, shorter, and more general, than we are wont to do in common—We know, that not a few of our readers, look with considerable interest into this department of our

work, and we endeavour to gratify them as often as we can; but we cannot make news. This is a kind of manufacture, of which there is indeed, a good deal occasionally in the market, but it is one, in which our hands shall, if we can help it, never be employed.

The important article of news to which we have referred, relates to the victorious progress of the Russian armies—They continue to be victorious both in Asia and Europe. In our last number, we offered a conjecture, that General Diebitsch would march on Constantinople, and leave Adrianople in his rear. Our conjecture was founded on the expectation, that there was a formidable Turkish force in the latter place, which he would wish to draw into the open field, rather than attack it in strong military works. But the wily Russian, by publishing a proclamation, that his army should do no injury to those who manifested no hostility, gained the Turks themselves to his cause; and it appears, that the inhabitants of Adrianople, who had been extremely harassed by the Asiatick soldiery of the Sultan, and even many of the troops themselves, really wished for the arrival of the Russians. This doubtless became known to Diebitsch, and he rapidly marched to Adrianople, was met with a welcome by the authorities of the place, and entered it, as he states himself, in his official dispatch, "without a shot." He immediately detached a strong corps of his army towards the fortress on the Dardanelles, and pushed forward the advance of his army, with the terrifick Cossacks in front, to menace the Sultan's capital: In the mean time, there had been an attempt at insurrection in Constantinople, by some remnants of the old Janissaries and their friends, which was with some difficulty subdued, after shedding much blood, and the Sultan probably perceived that his own head was in danger, if he continued the war—indeed, it was palpable, that he was completely in the power of his enemy, for even a retreat into Asia, would not long have afforded him safety. He sued for peace, under the mediation of the British and French ambassadors. Diebitsch insisted only on the terms which his master declared he would obtain, when he published his war manifesto: And at one time, the advices received from Europe, led to a confident belief in this country, that the preliminaries of peace were actually settled. The last accounts however, show, that this was not the fact—That the Turkish plenipotentiaries would not agree to the amount of indemnities that the Russian general insisted on, for the expenses of the war—had retired for new instructions to Constantinople, and that Diebitsch had given notice, that if his terms were not complied with by the 14th of September, he would march for Constantinople. Such was the posture of affairs according to the despatches from the theatre of war, as stated in the papers from London and Paris, which have been received by the last arrivals. The whole business is probably settled before now; but we must wait to know in what precise manner it has been terminated. One thing is evident—The Ottoman power, humanly speaking, can never again be formidable. It does not appear, that any of the Christian powers have, as yet, taken that animated interest in favour of the Turk, which we had anticipated, and which it seems to have been the expectation of all Europe, would be manifested, if Russia was likely to be triumphant.

The British Parliament had been prorogued to the 15th of October, and, of course, was in recess, when the last vessels which have arrived from London and Liverpool, left those places. It now appears, that the crops of the last harvest in England, have been from a fifth to a fourth less, than in common years; and, that unusual falls of rain have laid the low lands under water, to the great distress and loss of the farmers.

France is still greatly agitated, in consequence of the appointment of the new ministry—insomuch, that by some, a renewal of the scenes of the revolution is apprehended, if a change in the ministry is not speedily made. Our country's friend, La Fayette, is now the most popular man in France—What a changeful world do we live in! He had lately an occasion to make a long journey, and in the towns through which he passed, he was received with much the same enthusiasm and manifestation of attachment, that attended him wherever he went, in the United States An article before us says—"La Fayette could mount the throne of France with the utmost ease." We question this; but we have no question that he is both too wise and too good to make the attempt.

The past month has been barren of domestick news. The foolish expedition of the Spaniards against Mexico, has terminated, as every man of any sense expected that it would—except that the Spanish capitulating army have obtained better terms than it was believed by many that the Mexicans would grant them. They are to leave the country, and to take with them what they brought—A large number have died of the diseases of the climate.

ERRATUM IN OUR PRESENT NUMBER.

Page 519, line 27 from bottom, for *More than six-and-thirty thousand*, read, *Nearly thirty thousand*. This error was occasioned by mistaking the number of Bibles distributed, for the number of dollars expended in their purchase.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1829.

Religious Communications.

TURES ON THE SHORTER CATE-HISM OF THE WESTMINSTER AS-EMBLY OF DIVINES—ADDRESSED O YOUTH.

LECTURE XLIV.

n our last lecture I endeavoured how that the fourth command-nt of the decalogue is *moral*, in highest and strictest sense of word; and that it is, of course, perpetual obligation—requiring o keep holy to God all such set ons as he hath appointed in his d, and especially to consecrate is exclusive service one whole in seven. Which day of the k ought to be thus consecrated God, we are now to consider. this point the statement of our echism is, that—"From the be-ning of the world to the resur-ion of Christ, God appointed seventh day of the week to be weekly sabbath; and the first of the week ever since, to con-e to the end of the world, which e Christian sabbath."

'here are some, my young nds, who explicitly deny the h of the first part of this state-nt; that is, they deny that the gation to observe the seventh of the week as a sabbath, was val with the completion of the k of creation, or from the begin-g of the world. They insist that nd no other or earlier origin, than time when the command before us was delivered to the Israelites at Mount Sinai. But this opinion, although adopted and defended by some men of eminence in the church, appears to me to be in direct opposition to the sacred record, (Gen. ii. 2, 3,) where it is said, "And on the seventh day, God ended his work which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Those who deny the primeval institution of the sabbath say, that the blessing here pronounced on the seventh day, and its sanctification as a day of holy rest, was *proleptical;* that is, God *then* ordained that at some future time—and according to these interpreters, that time was then more than two thousand years distant—the seventh day should be kept holy, and that a blessing should then attend its observance. I must say, that this appears to me one of the harshest and most forced interpretations of a plain passage of scripture that I have ever seen. The reason assigned for God's blessing the sabbath day is, that on it he rested from all his work, and the text distinctly implies that *at that time* he blessed and sanctified it. His resting from his work, and his blessing and sanctifying the day of rest, are represented as cotem-

poraneous. The language in which both facts are announced relates to one and the same period. Yet those from whom we differ in this matter, construe the language in relation to the fact *literally*, in the present time, and the language relative to the benediction and sanctification of the day *figuratively*, as referring to future time—future by the space of two thousand five hundred years. This, my dear youth, is taking such a liberty with the language of sacred scripture as I deem altogether unwarrantable: and I feel it to be my duty to warn you, not to listen to any such interpretation of any part of the oracles of God, let it come from whomsoever it may. Its direct tendency is to discredit divine revelation, by exhibiting it as a doubtful and uncertain guide. Beside, in the present instance, if resting from his work on the seventh day was the reason that God sanctified and blessed it—and this is affirmed in the fourth commandment, as well as in the passage I have quoted—this reason was as powerful for the religious observance of the day, before the time of Moses, as after it. God had a church in the world, as really then as afterwards; and without some specified time for his worship, it would soon have fallen into general, and at last, into total neglect; for the whole experience of the world establishes the position, that religious worship, whether private or publick, will not long be continued, unless set seasons be appointed for its performance. Nor is it at all reasonable to suppose, that through the long period of the patriarchal dispensation, the people of God were denied the inestimable privilege of that sabbatical institution, which his church has ever since enjoyed.

The only reason assigned by those who adopt the strange opinion to which I have adverted is, that the scripture is wholly silent, in regard to the observance of the sabbath, from the time of the creation till the Exodus from Egypt. Suppose the fact to be exactly as this objection states, and we may still maintain that it is wholly without weight. We do not read of any observance of the sabbath, during the whole time of the Hebrew judges—a space of about four hundred and fifty years; and yet our opponents themselves do not question that it was observed through the whole of that period. The truth is, the history of the church, in the early ages of the world, is so brief and summary, that its silence in regard to a particular fact, is no conclusive evidence that such fact did not take place—it is not even a strong presumption against the existence of any fact, which is rendered probable by other evidence.

But brief and comprehensive as are the records of the Pentateuch, we do by no means admit that it contains no intimations, or evidence, that a sabbath was observed, even from the days of our first parents. We read, Gen. iv. 3, 4, that "in process of time," Cain and Abel brought their offerings to the Lord. The phrase "process of time," when literally rendered from the Hebrew is, "at the end of days;" and this is the marginal reading in our common translation. Now "the end of days," here mentioned, appears to refer to some period by which time was then measured; and it is highly probable, as many judicious criticks have observed, that it refers to the end of the week, or the day on which the week terminated, which was the seventh—reckoning weeks from the day on which God rested from his work.

Again. In Gen. viii. 6—12, we have a remarkable account of the sending forth of a raven, and a dove, by Noah, to ascertain whether the waters of the flood had so subsided as to permit his leaving the ark. Three experiments were made,

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naturally imports, that he re-
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been compelled by their ty-
cal prince, and his rigorous task-masters, to violate the sabbath, and perhaps had so long neglected its appropriate duties, as to be in a great measure ignorant of them—They had doubtless been accustomed to perform servile labour on this sacred day, and needed to be particularly instructed and guarded on this point. This was done by the divine dispensation in regard to the Manna, and at the same time Moses took occasion to teach them, that the whole day was to be spent in the immediate service of God.

Once more. "The division of tim into weeks, or periods of seven days, which obtained so early and almost universally, is a strong indication that *one* day in seven was always distinguished in a particular manner. WEEK, and *seven days*, are in scripture language synonymous terms—This septenary division of time has been, from the earliest ages, uniformly observed over all the eastern world. The Israelites, Assyrians, Egyptians, Indians, Arabians, and Persians, have always made use of a week, consisting of seven days. Many vain attempts have been made to account for this uniformity; but a practice so general and prevalent could never have taken place, had not the septenary division of time been instituted from the beginning, and handed down by tradition. It has been supposed by some, that the heathens borrowed the notion of the *sacredness* of the seventh day from the Jews. But this opinion will not readily be admitted, when it is considered that the Jews were held in the greatest contempt by the surrounding nations, who derided them no less for their sabbaths than for their circumcision. All sorts of writers ridiculed them on this account."*

On the whole, therefore, there is satisfactory evidence, that the law of the sabbath was, with other moral laws, revealed to our first pa-

* Encyclopædia—article *Sabbath.*

rents at their creation in innocence; that it was observed by them even in Paradise, as well as after their fall; that the patriarchal church regarded it, and partook of its inestimable benefits; that it was inserted, with a clear specification of its requirements and prohibitions, in the moral code which was delivered to the Israelites at Sinai; and to show its high rank in the scale of moral obligation, as well as for its better preservation, it was, with three other precepts of a similar character, inscribed by the finger of God on the first table of moral duties: And if this be so, it puts to rest the question in regard to its being a part of the Jewish ritual. Being in its origin no part of that ritual, but an institution appointed by the Creator from the beginning of the world, and of an inherently moral kind, its observance is obligatory at all times, and among all people.

The answer of the catechism under consideration also states, that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath." There have been those, however, who have maintained with much ingenuity, learning and plausibility, that the first day of the week was the day of sacred rest originally appointed by God; that this appointment continued till the time of the Mosaick dispensation; and that the seventh day of the week was then appointed to be observed as the sabbath by the Israelites, for two powerful reasons, in addition to that which was given at the beginning—first, that their sacred day might be different from that of the idolatrous heathens, who had learned by tradition that the first day of the week was to be set apart for religious worship, and who observed it for the worship of the *sun*, and the other heavenly luminaries—and secondly, in commemoration of the deliverance from the Egyptian bondage, w particularly mentioned by in the fifth chapter of Det my, as a special reason Hebrews should remember bath and keep it holy. It follow from this hypothesis, day which Christians now as the sabbath, is that wh originally appointed by Go that the Jewish sabbath wa of their ritual, and a departu the primitive order, which stored when the work of demption was completed by surrection of Christ. The and distinguished Selden principal advocate of this but as he was a member of sembly of divines that frat Catechism, he either did no reasonings and opinions on pick before that Assembly, did, the answer before u that they were not adopted

The question, you will relates merely to a *circum* no wise affecting the great that a seventh part of our to be regularly and exclusi voted to religious duties— required of the patriarchs Jews, and this is what is gatory on Christians. I dridge has well observed, morning, noon and night, different parts of our glob necessity makes a variatio reckoning of time, as to th ning and ending of a day; of course the sabbath does gin in one place till son after it has begun in anoth it is one whole day in seve gular succession, which al habitants of the earth, acc their own reckoning of d required to keep holy—In sists the essence of the du it has been justly remark the benediction of the fou mandment is not pronou the *seventh day* from the but on the sabbath day, wh and whensoever, it is p

served. The opinion which has led to these remarks was adopted by the learned Dr. Kennicot—I shall lay before you his short statement, to which you will yield or withhold your assent, as you may think proper.*

The concluding part of the answer before us states, that ever since the resurrection of Christ, till the end of the world, the first day of the week is to be observed as the Christian sabbath. This position is denied by a sect of Christians denominated *Sabbatarians*, on the ground that there is no explicit command in the New Testament for the observance of the sabbath on the first day of the week; and therefore that the seventh day, or the Jewish sabbath, is still to be held sacred. But we believe that no principle is more obviously reasonable and just, than that which is recognised in our Confession of Faith, that what is "deduced from scripture by good and necessary consequence," is of the same validity as that which is "expressly set down in scripture." The Bible would have been far too large a book for popular use—it would have extended to many volumes instead of one—if every duty, with all its circumstances, had been made the subject of an explicit command. Beside, it was manifestly the design of God in the revelation of his will, to afford scope for the exercise of the human faculties, and even to require their diligent and candid exercise, in order to the discovery of the real mind of his Holy Spirit, in various parts of the sacred scriptures. Now we assuredly believe, that we can deduce from the New Testament, by good and necessary consequence, that it is the appointment of God our Saviour, that the first day of the week is to be observed, from the resurrection of Christ to the end of the world, as the Christian sabbath. To be convinced of this, consider—

1. There is evidence that our Saviour himself met repeatedly with his disciples, when they were assembled together on the first day of the week, and pronounced a blessing on them in their collective capacity. We read, John xx. 19, "that the same day [on which our Saviour rose from the dead] at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst of them, and said, peace be unto you." And in the 26th verse of the same chapter, we find that "after eight days [that is including the day on which this occurrence took place, which was the usual method of reckoning time among the Jews] again his disciples were within; then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." Although in both these instances, it is said that the doors of the place where the disciples were assembled were shut, and the fear of the Jews is assigned as the cause, yet this does not appear to be the reason of their meeting together; since they could much more easily have concealed themselves by keeping separate than by coming together. The doors, it is plain, were shut, after they came together, to conceal the place of their meeting. The meeting itself appears to have been for religious worship, and to commemorate the resurrection of their Lord: and he sanctioned this procedure, by appearing among them in person, and pronouncing a benediction on them, in two instances, and these the first, in which they adopted this practice.

2. It was on the first day of the week, when the primitive disciples "were all with one accord in one place," and probably employed in acts of religious worship, that they received that great and special gift, the miraculous effusion of the Holy

* See note at the end of the lecture.

Ghost, by which they were not only enabled to speak at once various languages, which they had never learned, but fully to understand the spiritual nature of the Redeemer's kingdom, and thus to be qualified to publish the gospel in its purity throughout the world; and by which, also, three thousand converts were made in one day, as an earnest of what might afterwards be expected. We are expressly told that this wonderful event happened on the day of Pentecost, a day which received its name because it occurred fifty days after the second day of the Jewish Passover, or rather of the feast of unleavened bread. From this time they were to reckon seven weeks, or forty-nine days, to the commencement of the Pentecost—This would bring them to a Saturday evening, preceding the Lord's day morning, so that on this morning—the morning of the fiftieth day—the day of Pentecost, in the accurate language of the sacred historian, "was fully come." On this morning, we accordingly find the Holy Spirit was miraculously poured out, producing all the astonishing effects, of which we have an account in the second chapter of the Acts of the Apostles. Now, the gift of the Holy Ghost, after the gift of the Saviour himself, is the greatest ever bestowed on our sinful and ruined race: and when we consider that this most remarkable and miraculous instance, or exhibition of the gift, was made on the weekly return of the day of our Saviour's resurrection from the dead, and made when it is highly probable that the disciples were in the actual observance of that day, as a season sacred to their risen Lord, it seems strongly to indicate that this, in perpetuity, was to be the Christian sabbath: that in the religious observance of this day Christians might ordinarily expect that the special influences of the Holy Spirit would be peculiarly imparted—would be more commonly experienced than on other days—to give a saving effect to the institutions and ministrations of the gospel: Nor ought it to pass without notice, that the history of the church and our own observation demonstrate, that the fact has corresponded with such an indication—The Christian Sabbath has ever been the harvest season, in which, under the influences of the Holy Spirit, souls have been gathered to the Saviour; and the people of God have been refreshed and animated in their Christian course.

3. We have unequivocal evidence that the apostle Paul observed the first day of the week for religious worship, and directed the churches which he had planted to do the same. It is said, Acts xx. 7, that "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight." You will find by consulting the preceding verse, that at Troas, where this occurrence took place, the whole time of the apostle's stay with the church there, on this visit, was seven days. Now, as it is particularly mentioned that he was "to depart on the morrow," he must have arrived among them in the beginning of the preceding week; and to me it seems highly probable that, although he was in great haste to reach Jerusalem by the day of Pentecost, he consented to remain with them over the sabbath; that he might have an opportunity to preach to a greater number than could be assembled on any other day, and at the same time administer to them the sacrament of the Lord's supper. At any rate, it is clear from the text, that it was a *usage* in this church, to come together on the first day of the week, to celebrate the Eucharist, and for other religious services.

Again. In 1 Cor. xvi. 1, 2, we find this record—"As I have given

order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." It is evident from this passage, that on the first day of the week, in a large number of the churches gathered from among the Gentiles by the apostle Paul, a religious duty was, by his order, to be statedly performed—the duty of making a charitable provision for the poor saints in Judea, then suffering both by famine and persecution. The distance was great between the churches of Galatia, in the north-eastern part of Asia Minor, and the church of Corinth, in Peninsular Greece; and here is a duty which was to be regularly performed, by apostolick command, on the first day of the week, in all these Christian churches, and probably in many others, if not in all, that had been planted by this apostle. The specifick duty was a contribution for the poor; but the reason why it was to be done statedly on the first day of the week, is well explained by Dr. Doddridge, in the following paraphrase of the passage—"When you hold your Christian assemblies *on the first day of the week*, in commemoration of the resurrection of our Lord, which has made that day sacred amongst us, *let every one of you lay something by, in proportion to the degree in which*, by the divine blessing, *he hath been prospered* in his affairs; and let him bring it with him to the place of your publick worship; then *treasuring it up* in the common stock, *that* so it may be ready in one sum, and *there be no* necessity of making any particular *collections when I come.*" The original words, which in our common version are rendered "let every one lay by him in store," Doddridge, you perceive, translates "treasuring it up," and in a note he says—"We render it, 'let every one of you lay by him in store.' But the following words show, that it was to be put into a common stock. The argument drawn from hence for the religious observation of the first day of the week, in these primitive churches of Corinth and Galatia, is too obvious to need any farther illustration, and yet too important to be passed by in entire silence." Now as this epistle to the Corinthians is directed, not only to them, but to "all that in every place call upon the name of Jesus Christ," it may fairly be considered as intimating, that the first day of the week is to be regarded as the Christian sabbath, among all people and "till the end of the world."

4. In Rev. i. 10, we find the apostle John using these words, "I was in the Spirit on the Lord's day." Does any one, I ask, entertain a doubt which day of the week the beloved apostle meant by *the Lord's day?* It is manifest that there was *then* in the church a day, which was so well known and discriminated by calling it *the Lord's day*, that no other explanation was needed to point it out. In fact, it appears that the Christians *then*, knew as well as we do *now*, what day a writer or speaker intended, when he mentioned *the Lord's day* —and it is equally palpable that they, as well as we, could mean by this designation no other than the first day of the week. It doubtless was called *the Lord's day*, because on this day he rose triumphantly from the tomb, completed on this day the work of our redemption—a work more arduous in itself, and more important to us, than the work of creation; and because, for these reasons, he claimed that this day should be regarded as *his property*, and should be observed thenceforth as "the sabbath of the Lord," in all succeeding generations. If then the example of the whole apostolick church, originating, we cannot doubt, in a command from the Redeemer himself—either in the forty days which he

spent with his apostles after his resurrection, "speaking of the things pertaining to the kingdom of God," or in a communication made to them miraculously by his Holy Spirit—for without such authority we cannot suppose they would have established an observance for the whole church—if, I say, the example of the entire apostolick church, thus originating, and fortified by such reasons as I have now, in several particulars, laid before you, is to be an authoritative guide to us, as it indubitably ought to be, then is the first day of the week to be observed, till the end of the world, as the Christian sabbath.

NOTE—to which there is a reference at page 533. "There is great reason to believe, that the sabbath of the Israelites was altered with their year at their coming forth from Egypt, and a short attention to this point may not here be improper. The case then seems to be this. At the finishing of the creation, God sanctified the seventh day. This seventh day being the first day of Adam's life, was consecrated by way of first fruits to God, and therefore Adam may reasonably be supposed to have began his computation of the days of the week with the first whole day of his existence. Thus the sabbath became the first day of the week. But when mankind fell from the worship of the true God, they first substituted the *Sun* in his place; and preserving the same weekly day of worship, but devoting it to the Sun, the sabbath was thence called Sunday. Thus the sabbath of the Patriarchs continued to be the Sunday of the idolaters, till the coming up of the Israelites out of Egypt, and then, as God altered the beginning of their year, so he also changed the day of their worship, from Sunday to Saturday. The first reason of which might be, that as Sunday was the day of worship among the idolaters, the Israelites would be more likely to join with them, if they rested on the same day, than if they were to work on that day, and serve their God upon another. But a second reason certainly was—in order to perpetuate the memory of their deliverance on that day from Egyptian slavery. For Moses, when he applies the fourth commandment to the particular case of his own people, (Deut. v. 15,) does not enforce it (as in Exod. xx. 11,) by the consideration of God's resting on the seventh day, which was the sabbath of the Patriarchs; but binds it upon them by saying—"Remember that thou wast a servant in Egypt, and that the Lord thy God brought thee out of thence through a mighty hand, and by a stretched out arm; therefore the Lord thy God hath commanded THEE to keep THIS SABBATH DAY."—*Kennicot's Dissertation on Cain and Abel*, p. 184.

"VICTORY OVER THE WORLD."

(*Continued from page* 491.)

It here deserves, especially, to be remarked, that it is by faith that we plead and rely on the promises of God, as divine realities; and thus become invested with supreme strength. Nothing damps the spirits and prevents exertion so much as despondence. This is as true in the business of religion as in any other concern. Now faith, by giving the mind a full belief in the power, providence, and promises of God, inspires it with a strong and well founded confidence of success. Trusting that divine aid will really be afforded, "to help in every time of need," the believer is encouraged to make resistance with vigorous and determined resolution. Confiding in the declaration that "all things work together for good to them that love God," he is not over solicitous about the consequences of any action which it is plainly a duty to perform. Realizing that his heavenly Father has the hearts of all men in his hand, he fears not "what man can do unto him," and cheerfully attempts every incumbent duty, trusting and looking to the divine power and Spirit to crown it with a blessing.

Faith is the reliance of the soul upon God, and it is to this that the promise is made—"Whatsoever ye ask, in my name, *believing*, ye shall receive." As it is an exercise manifestly suitable and proper in itself, so God is pleased with seeing the creature trust and depend upon him; and therefore really gives

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chiefly as they may serve to increase our usefulness, and thus contribute to forward our journey heavenward, and to help our fellows on the road. They will appear dangerous—awfully dangerous—as far as they have a tendency to make the believer forget his destination. He will, therefore, view wealth as he views a doubtful friend, and will be jealous how he trusts it with his affections. The high and unspeakable glories of the heavenly state, which faith presents to his mind, tarnish the most splendid possessions of time—Their value is sunk; they appear unworthy of high affection: —they are seen to be base and mean, in comparison with the possessions to which the believing mind aspires. In the light of heavenly glory they appear like the atoms which quiver in the noontide blaze. And even when he who is in the exercise of faith, is using his lawful endeavours to obtain a competency of the world, he will have his heart and affections on a higher object. Hence, although he will be active in his proper calling, because it is ornamental to religion, and necessary to his support and usefulness in the world, yet he will be careful not to be absorbed by it, because he realizes that it is not his portion, nor the source of his best enjoyments.

2. It is equally true, on the other hand, that faith gives its possessor a victory over the wants of the world. As it substantiates eternal things to the soul, it must of course make the want of those which are so infinitely inferior appear inconsiderable. Oh! how little, in the vision of that soul which has an unclouded prospect, and an humble confident expectation of the high and holy and endless enjoyments of the heavenly state, do the dross and the dregs of time appear. Then it is seen that there is but a little—little space—indeed, before present circumstances will be a matter of no consideration;—

before it will be found, that to have loved God and trusted in the Saviour, was all that was essential. Nor is it any exaggeration to say, that the poorest Christian, in the exercise of faith, actually and often looks with pity on the affluent sinner, whose heart is set supremely on the pageantry of time; and thanks his God, who by assigning to him a different lot, has taught him to prefer a better portion. This is beautifully illustrated in the close of the 73d Psalm, where St. Asaph describes the manner in which he obtained a complete and triumphant deliverance, from a temptation to be envious at the prosperous condition of the wicked.

3. The exercise of faith enables the Christian to get the victory over the opinions of the world. When we can have a deep and impressive sense that we are acting under the immediate eye of God, who approves the action, and have a firm and unshaken trust that he will shortly vindicate and reward it, in the view of angels and men, the breath of our fellow worms affects us no more, than the passing stream affects the rock against which it breaks. The soul is absorbed in God:—It is acting for him, and not for man. It is looking for approbation from heaven, and not from earth. Man loses his importance, and God becomes all in all—Yes, verily, in the lively exercise of faith, we may go about the discharge of duties against which the world clamours ever so loudly, or reproaches ever so keenly, with an easy and cheerful mind. We may discharge them not only with composure, but with comfort. We may stand unmoved by the torrent of fashion, the dignity of station, the glitter of wealth, and the awe of power. Single and alone, shall he who feels the influence of this faith, withstand the rudest onset from the most numerous foes. Firmly and perseveringly shall he plead the cause of virtue, and act the part of integ in any circumstances in which vidence shall have placed hi to which duty shall have c him. In no situation will h ashamed of the name, and th racter, and the conduct of a tian; for he values these, and that God values them, infi more than any other objects man estimation. To *be repro for the name of Christ* he w count happiness—*To suffer Christian* he *will not be as but will glorify God on this* Note the declaration of the a Paul—"I take pleasure in in ties, in reproaches, in neces in persecutions, in distresse Christ's sake." Read, too whole of the eleventh chap the epistle to the Hebrews, begins with that striking de tion of faith already illust and which, throughout, cont forcible and direct testimo favour of the doctrine incu in this essay.

In the recollection of wh been suggested, it will proba suitable for many a prof Christian to indulge such a m tion as this—"Here I perceiv the cause of that lamentable coming in duty with which m science accuses me, and th way in which it can be rem I have failed so much and so because my faith has been so and so little in lively exercise I must endeavour to act a mo coming part, by seeking for g degrees of this excellent Alas! how excessively ha heart been attached to the v How much have my affection wedded to it? How solicitou I been about it?—how desir obtain it?—how fearful of losi How have I suffered my mi be burdened with sinful car embarrassed, torn and perp by the anxieties it has prod To the want of a lively faith to attribute this. Had I se

importance of eternal things, in all their vast extent; had I duly considered how earthly possessions and concerns will appear in the hour of death and at the day of judgment, they could not have acquired such an ascendancy over me. I should have been diligent in business, because it was my duty, but the world would not have stolen away my heart. 'Lord increase my faith.' Then shall the possessions of the world, and all its business and pursuits, lose their unlawful empire over my affections, and I shall "use the world as not abusing it, knowing that the fashion of this world passeth away."

FOR THE CHRISTIAN ADVOCATE.

"*Thine eyes shall see the King in his beauty.*"—Isa. xxxiii. 17.

I.

All glorious is my King,
Immanuel's his name!
His wondrous love I sing,
His wondrous grace proclaim;
'Tis wondrous grace indeed to me,
I "in his beauty" Jesus see!

II.

Directed by His Star,
A heavenly babe is found;
A manger is His bed,
With swaddling clothes He's bound:
Transcendent beauty here I see,
My God assumes this form for me!

III.

From sacred Olivet,
What truths his lips impart!
Blessings unnumbered pledged
To all "the pure in heart:"
Behold the grace!.to me, my God
Points out the "straight" the heav'nly road.

IV.

Astonish'd I behold
Thy pow'r, Almighty Lord;
I see the leper cleans'd,
The palsied man restored
"And stand erect!" Thy word he hears,
And to his house his bed he bears:

V.

The filmed eye, which ne'er
Receiv'd a beam of light,
Is open'd by thy pow'r,
To all the bliss of sight;
I see the lame man, leaping home,
And hear the praises of the dumb!

VI.

E'en terror's king himself,
Confesses Thee his Lord;
And yields his victim up,
Whene'er he hears thy word
"Arise! come forth;" the dead revives;
He quits his shroud—again he lives!

VII.

And yet Thy love, my King,
Is equal to thy pow'r;
My sympathies awake!
My trembling soul adore
Jesus!—a man of griefs for thee,
The Godhead's fulness bodily!

VIII.

How tender to his friends!—
In condescension sweet,
The Lord of glory stoops
To wash his peoples' feet!
Lord, I am all defil'd with sin,
Oh wash me too and make me clean.

IX.

What sorrows him beset!
What agony profound!
He swet "great drops of blood"
Fast falling to the ground,
And all for me; and watch'd and pray'd,
And "had not where to lay his head!"

X.

But lo! a crown of thorns
Circles his sacred head!
With robe and sceptre mock'd,
He's to the judgment led;
Why is that shout? the words decide—
"Let Israel's King be crucified."

XI.

Then what terrifick sights
My staring eyes appal!
Stretch'd on a bloody cross
I see the Lord of all,
Taunted, revil'd, by friends denied,
Wounded his hands, his feet, his side!

XII.

Nature beholds the scene
With wonder and affright;
Earth trembles, groans, and quakes;
The sun withdraws his light;
The temple's vail is rent in twain;
Dead saints arise and walk again!

XIII.

In agony, He prays,
(What love and beauty too!)
"Father! forgive the sin,"
"They know not what they do;"
And "it is finish'd," now he cries!
And for me "bows his head" and dies!

XIV.

But vain thy efforts, death!
Vain all thy mighty bars!
"The dead revives again;"
Silenc'd be all my fears!
I now a glorious vict'ry tell—
King Jesus conquer'd death and hell!

XV.

He rides upon a cloud,
In sight of gazing friends:
Open ye gates of light!
For he to heav'n ascends;
And there he reigns and intercedes
For me and all his people pleads.

XVI.

All beautiful to me,
As Prophet, Priest, and King!
Let all thy beauty see,
That all thy grace may sing
To see thy beauty, "still there's room!
"And whosoever will may come."

Tamaqua.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page 499.*)

London, June 8, 1828.

Sunday.—I did not expect to find this day much regarded in this vast metropolis; and though it is certainly less outwardly respected, than in our own city, yet upon the whole, so far as the *morning* is concerned, there is but little difference in those parts of the town through which I passed. Here and there you see a huxter of eatables, or a hawker of canes and other small articles in the street, but the shops are closed as much as with us, and most of the people seem going to church. I determined to worship at Rowland Hill's chapel, and as this is at some distance from my lodgings on the Surrey side of the Thames, I had an opportunity of seeing something during my walk. The first thing I noticed was the Sunday school children. I met a number of companies of them, both of boys and girls. Each school had a peculiar uniform, as I have before mentioned, and they marched in regular double file after their teachers, from the school-rooms to the church. I saw also a funeral passing by; the train of black carriages drawn by black horses, with great black plumes on their heads, and strips of black cloth hanging from their backs, brought to my mind a similar exhibition mentioned by Pope:

"They bear about the mockery of woe," &c. &c.

On my way I passed through Temple Bar and the Temple. Temple Bar is a heavy stone archway, which crosses the street and separates the Strand from Fleet street. Besides the great arch for wheeled carriages, it has two posterns for foot passengers. It is the only gate in the old city boundaries now remaining. When you pass from the Strand to the East through this gate, you enter *the city;* though the largest and finest part of *the town* is on the west of Temple Bar. Stone statues of distinguished persons are in niches over the gateway. Here, in other times, was exhibited the horrible spectacle of the reeking heads of persons executed for high treason. The Temple—thus called because the houses were formerly occupied by the Knights Templars—is a vast assemblage of buildings, between Fleet street and the river, and as you know, are occupied principally by lawyers. I crossed the Thames by Blackfriar's bridge, a noble stone structure. The citizens of London unanimously voted that this bridge should be called William Pitt, but scarcely any one knows it by that illustrious name. It commands a fine view of St.

's cathedral, the Monument, Tower, and several other pub- edifices. Surrey chapel, which ar half a mile from the river, ı ugly angular building, but contain a very large number orshippers: I found it full to flowing. Though sorry to ı that Mr. Hill was absent, yet ıs glad to find that the cele- ed Mr. Jay of Bath was to take place. The first part of the ice, which was in the form of English church, was read in a indifferent manner by some ıg man in white robes. The er before the sermon was ex- oraneous, and by Mr. Jay: it excellent—short, fervent and opriate. The sermon after- ls was good, but I did not ĸ it very extraordinary. Mr. did not read his notes: he a good deal monotonous used little or no gesticula-

In the afternoon, before *ing*, I took a walk to Hyde ;, where I understood I should ıll the nobility, gentry and rab- collected, in their best looks attire. I felt however some- t scrupulous, at making this de- ation of the Sabbath.

the morning in the city exhi- l some symptoms of attention ıe religious observance of the ath, the afternoon, at the court of the town at least, seemed ıted exclusively to pastimes sports. Hyde Park contains ıt 400 acres of ground, has an icial pond of water in it called Serpentine river, and abounds ine trees and gravel walks. re is a wide dusty road round of it, for carriages and horse- . Here the nobility and gen- drive their equipages up and n some half a dozen times, ap- ntly for the mere purpose of bition, though under the pre- of "taking the air in the ĸ." It seemed to be a point of utmost moment with them, should display the finest coach, and the greatest number of liveried servants that could hang upon it on the outside. Besides a footman extra on the coachman's box, I saw three or four holding on behind, all in cocked hats, and bedizzened in gold fringes and lace. The cockneys and *noble* dandies who rode on horseback after some of the carriages, were truly ridicu- lous, in their affected manners and extravagant dress, and the huge bunches of hair, called mustachios, which hung under their noses. Some of the gigs or phætons were driven by females: these seemed to have laid aside, with the decorum and delicacy of their sex, as much of their female attire as possible, being dressed in broadcloth, and small, round beaver hats—their position in the carriage, their man- ner of holding and managing the reins, and their style of cracking the whip, was all *secundem artem*. May such false and masculine man- ners be always confined to high life in London! The pedestrians which thronged Hyde Park and Kensington Gardens presented a motley group. The men, women and children, like the tea-pots at Blenheim, were of all shapes, sizes and colours; though the fat, short and rosy seemed to predominate: in the parks, and the ways leading to them, there were many ragged, dirty, drunken, disgusting objects —all London seems to have dis- gorged itself—

> "Her myriads swarming thro' the crowded ways,
> Master and slave, old age and infancy,
> All, all abroad to gaze——."

The profanation of the Sabbath by persons in high life is notorious; and this, like all other profaneness, proceeds from one degree of enor- mity to another; until at last it shows itself in such outbreakings, that publick authority and a re- gard to publick morals interpose, to repress the wickedness. Bishop Porteus, I think, once felt himself obliged to interfere, when the no-

excellent regulations, but in neatness and speed they are inferior to our own: the floors are not carpeted, as with us, but covered with straw, which, even if *uninhabited* by vermin, is very unpleasant for light shoes and silk stockings.

In the evening, near my lodgings, I observed a crowd surrounding two little ballad singers. Singing is a method often resorted to here, for obtaining a pittance. The musicians on this occasion were a boy and girl, both looking wretchedly poor; their voices were sharp but not unpleasant. I thought they seemed more in a humour to cry than to make merry. As the crowd passed by these little singers in the street, inattentive alike to their lightsome or melancholy strains, the following scripture passage seemed happily illustrated, where the children in the market place sang, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

Wednesday, June 11.—To-day, in company with my friend Mr. S. from Philadelphia, who had parted from me in Derbyshire, I visited Westminster Abbey. The exterior of the Abbey is in some respects very much like that of York Minster, though by no means so sublime and commanding. On entering the building we first—that is, after paying the porter our fee—examined the Poet's corner, and then in succession, under the direction of a guide, the other objects of curiosity. In the Poet's corner is a monument in memory of that great natural philosopher and divine, the celebrated Dr. Hales. He first led the way to the beautiful and brilliant discoveries in *pneumatick chemistry*. On more occasions than one, he refused high preferment in the church, in order that he might attend to his humble parochial duties, and at the same time continue his scientifick pursuits. The annals of biography cannot furnish perhaps a character more marked by the union of great humility with the active virtues.* As you have Irving's glowing description of this wonderful place, I will only detain you a few minutes in it. There is such a variety of objects here, that it would be impossible for me to give you any correct description, even of those which are the most worthy of admiration. I soon became bewildered and confused. The impression made on my mind by one monument, was soon effaced by a succession of others, which were equally worthy of notice; so that I at last left the Abbey with a complete jumble of imperfect thoughts and images, and with but very few distinct ideas of any thing. As I wandered up and down the long aisles of the cathedral, surrounded by the tombs of princes, prelates, poets, historians, statesmen and warriors, men distinguished for great talents and patriotick valour, the thought in the words of Pope was forced upon my mind—

"How lov'd, how honour'd once, avails thee not,
To whom related, or by whom begot:

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* What Christian in contemplating the character of Dr. Hales, does not feel a glow of enthusiasm, as he perceives the holy influences of religion triumphing over a mind vigorous by nature, elevated by genius, and refined by cultivation. What has been said of the great Boerhaave, another Christian philosopher and chemist, may be applied to him, "There is something very imposing in the control which a strong intellect exercises over every thing with which it comes into contact, in the extent of its researches, and the boundlessness of its aims. Men struggle long against subjection to physical force, but they yield a ready obedience to the power of genius. When genius, therefore, submits to the silent and persuasive influence of religion, when the man of learning no longer boasts of his intellectual riches, but magnifies that Power which is above every power, and lays his treasures at the foot of the cross; we seem to find, in this triumph of Christianity, a most convincing evidence of its truth, and a strong inducement to acknowledge its obligations."

p of dust alone remains of thee:
ll thou art, and all the proud shall

finest monument, in my esti-
on, is one to Lady Nightingale.
presents, in white marble, a
gure of Death, coming out of
ab: he is in the act of throw-
is dart at this lady; and her
and, with outstretched arms,
leavouring to avert the blow.
expression of the countenances
cting indeed: I never thought
e that marble could be made
eak. The monument to Major
e is pretty: the head of Wash-
n, and that of some of the
figures has been broken off.
w not how it is in reality with
s, but for myself I did not feel
thrilling emotions, while gaz-
pon these mementos of the
ted great, which I expected
perience. I was not indiffer-
but then I could not help say-
o myself, "Is this all." Un-
e flagging, in the centre of one
aisles, are deposited, side by
the remains of the two great
statesmen, Pitt and Fox: two
slabs of stone cover their
dering bodies; on one is mere-
initials C. J. F.; there is no
iption on the other—For on
ring of the guide where Mr.
was buried, he replied that I
standing over his grave—
's appropriate lines on this
ct came into memory:

upon Fox's grave the tear,
trickle to his rival's bier.
'itt's the mournful requiem sound,
'ox's shall the notes rebound.
olemn echo seems to cry,
let their discord with them die."

tomb of Mary, queen of Scots,
hat of Queen Elizabeth, were
esting. In one apartment there
wax representations of some
personages, in their *identical*
. I was taken with that of
Nelson, in the clothes he had
hen he received his mortal
id: a pin is stuck into the coat
e, to mark the place where the
fatal ball entered. There were a vast many old and ragged *flags*, taken by the English on several occasions, hanging about, and disfiguring many parts of the grand cathedral.

From the Abbey we went to the House of Lords, and heard Mr. Brougham (pronounced Broom) make a speech before the Lord Chancellor: he spoke fluently, but I thought there was nothing remarkable in his address—perhaps the subject would not admit of it. The wigs and gowns of the lawyers and the chancellor, were to me quite ridiculous. Mr. Brougham frequently addressed "their *Lordships*," though no one but the chancellor was present in the court. The hall of the House of Lords is quite a common looking place; by no means so showy or convenient as the senate chambers, in many of our state-houses. The throne, however, because it is a *throne*, was interesting to me as a republican. In the evening I stepped into Covent Garden theatre, where a few minutes sufficed to convince me of the absurdity of calling such places schools for morals. I left the place in disgust, some time before the piece was over.

Thursday, June 12th.—I passed the morning in viewing various parts of the town. At the Museum, where I spend a few minutes almost every day, I examined some of the antiquities, particularly two immense sarcophagi of stone, covered within and without with hieroglyphics. Near these stand two colossal heads of Egyptian sphinxes, which must have cost great labour and expense to transport. I saw on this occasion also, the original of the great Magna Charta, in the library: the person who wrote it was certainly not more of a *penman* than myself. At 6 o'clock I dined with the Royal Society, and had the honour, as I was afterwards told to consider it, of being at the head of the table next the president,

with a nobleman below me. I found Mr. Gilbert, the president, who is also a member of Parliament, a very affable man, and highly curious about every thing relating to America. He said that he rarely saw an American without blushing for his country: he was always reminded of the wanton destruction of our publick property at Washington city, during our late unhappy war. The behaviour of the English soldiery on that occasion was worse, he said, than Gothic or Vandal barbarism. Mr. Gilbert is highly distinguished as a mathematician and natural philosopher, and succeeded Sir H. Davy as President of the Royal Society: he was one of the first patrons of Sir Humphrey, before he was known to the world. Sir Everard Home was also very agreeable and polite: he unfortunately, however, *swore* now and then. We had a long talk together on the *doubtful reptiles* of America: he gave me his card, with a request that I would call on him, as his age and occupations prevented him from making visits. There were a number of eminent men at the table. A clergyman, the Rev. Mr. Conybeare, returned a very short grace after meat, just before we drank the health of the king, which is always customary on these occasions. Dr. Wollaston and Sir H. Davy were both absent. After dinner, at about half past eight, we all adjourned to Somerset House, where are the rooms of the Royal Society. Here I had the pleasure of witnessing one of their sessions. An ingenious, though dull paper, on friction, was read. The room is hung round with a number of the portraits of great men: that of Dr. Franklin held a conspicuous place among them. Before the Society met, I was introduced by my friend Mr. Children, who is deservedly held in high estimation here, both as a man of science and as a gentleman, to the Society of Antiquaries. The business of this association, from the papers I heard read, seems to be, to preserve all the ancient records, and to notice all the ancient ruins of Britain. Our publick meetings to-night ended, as usual, with something to eat and drink; tea, coffee, and sandwiches were the refreshments.

Friday, June 13.—I went to-day to see my old American acquaintance Mr. W., who has accumulated a considerable fortune by medicated vapour-baths. His establishments, both in town and country, are very commodious. As his house in the country is near Kensington Gardens, about three miles from town, I had an opportunity during our ride, to see what may be called the outskirts of London. There are many fine publick buildings near the New Road, along which we passed for some distance. The London University is in this direction: it will be a grand edifice when finished, and it is now almost completed. There is a strong opposition to this institution, by some of the nobility and the members of the established church. They have organized a college, to be erected in London, in opposition to it. The Duke of Wellington is one of its principal supports. A friend told me that he heard the Duke's speech at a dinner, which was made to consult on the ways and means of establishing it. The Duke commenced his address by saying, "Religion is the basis of all sound education."* The deficiency in the religious instruction of the pupils is the ostensible reason of the opposition to the London University. It is established by dissenters, and in-

* The late duel of the Duke of Wellington, and his publick violation of the Sabbath, by attending, in company with the Earl of Dudley, a concert given by the Countess of St. Antonio, on the evening of that day, seem to imply that he has either had a very unsound early education, or has miserably misimproved one founded on religion.

struction in religion forms no part of their plan.

The environs of London differ very much from the environs of our American towns. Here the finest dwelling houses are to be seen: the rabble and the low and the abandoned, inhabit, for the most part, the central portions of the city, which you know is the reverse with us. I visited the king's palace at Kensington, and the gardens. The palace is paltry, as an establishment for a king: he, however, never resides here: it is now occupied by one of his royal brothers. The gardens, or rather grounds, are picturesque, and beautiful indeed. I was delighted with a walk under the deep shade of the large elm trees, which stand on each side of broad gravel paths, some serpentine and some straight, extending in every direction for miles, from the centre of the grounds. I saw but few flowers, though there is a fine hot-house.

Saturday, June 14.—This day I devoted to the Tower, and that part of the town in its neighbourhood, which I had not yet visited. After passing through Temple Bar, I had the pleasure of seeing the two large semi-human figures, of which I had often heard, at the clock of St. Dunstan's church: they were in the act of striking the hour on the bell, with their clubs. Passing by St. Paul's and getting into Cheapside, I stood under the sound of Bow bell, and I hope you will find on my return that I am not thereby converted into a *Cockney;* an effect, which it is said it produces on many Londoners, who live near Bow church. Going by the Mansion House into Lombard street, which is full of the houses of private bankers, I turned to the right towards the river, and then passed through little Eastcheap, to see the Boar's Head, the celebrated resort of Falstaff, and what are called his merry companions. Near this is *the Monument, built* after *the great fire:* it is a fluted pillar, built much after the fashion of Pompey's pillar near Alexandria. It did not strike me to be as beautiful as the column in Blenheim Park. It is constructed of Portland stone, the material commonly used for the publick buildings here. In elevation it is more than 200 feet, and therefore exceeds in height the famous pillars of Trajan and Antoninus. Though unfortunately located for effect, it stands on the very spot where the fire broke out in 1666, which destroyed a great part of "this protestant city."

From the Monument I went to the famous, or infamous, fish market, close by, called Billingsgate. I expected to hear and see that which would not be very agreeable; but the visit was much the same as going into our fish market at Philadelphia, except that there were more drunken women. Here I may add, that I now see more drunken women in one day, and every day, than I ever did in my whole life before. Drunkenness generally, I have no hesitation in saying, prevails more extensively among the labouring class here, than within the United States. The English, therefore, have quite as much need of temperance societies as we have at home. Near Billingsgate, on the banks of the Thames, is the new Custom House, a large splendid building of stone; and a little further down the river, is the Tower. I was somewhat disappointed to find *the Tower* a collection of old houses—in fact a small town, enclosed by a wall and ditch, rather than one or two large edifices. What is called the White Tower, and which is the old place, connected with so many interesting facts in history, is quite small. I entered the open space near the White Tower, by a gateway, furnished with a portcullis, one of the few remaining articles of defence of this kind yet extant in this country. It is nothing more than

an iron grate, with sharp points at the bottom, which moves up and down before the gate, like a window sash. Here I was met by one of the warders of the Tower, who offered to be my guide. I was disposed to laugh at the oddity of his dress, for he seemed as if just escaped from some theatre, or mountebank exhibition. His round flat cap, with party coloured ribands, his red petticoat-looking coat, marked with G. R, on the back, his broad laced girdle, and the quantity of lace with which he was bedizzened, made him truly ridiculous. This dress, however, has antiquity in its favour, for it is said to have originated with Henry VIII. I cannot find time to describe the lions, and all the other wonders of this place. Those which interested me most were, the Spanish armoury, the Bloody tower, where Richard III. strangled the two royal children, and the chamber which contains the crown jewels. The present king's crown, said to be the *richest* in Europe, cost about a million sterling; there is no very large diamond in it, but it has a most magnificent ruby and sapphire; besides being absolutely *covered*, or frosted, with small diamonds, rubies, pearls, and emeralds.

The sapphire is two inches long, and nearly as broad; and the rock-ruby once belonged to Edward the Black Prince, and was worn by Henry V. very foolishly, I should think, at the battle of Agincourt. This splendid crown is placed on a pedestal, under a glass cover, which is made to revolve, so as to display every part of it in succession. There are a number of other crowns among the regalia, most of them rich in jewels. The golden orbs and sceptres, the chalices, dishes, tankards, spoons and salt cellars, are all wonderfully fine. If one should judge of the quantity of salt used by the people in old times, from the size of their golden vessels for holding it, their consumption of that article must have been enormous. The apartment in which these jewels are displayed, has no windows, but is very well lighted by a number of large Argand lamps. All the fine things are behind large sashes of glass, so that no second Colonel Blood shall be able to snatch them away. The old lady who presided at this exhibition, began to tell in measured mood, her oft repeated story respecting each article, as soon as I entered. After making several fruitless inquiries of her, I let her talk on to the end, without interruption or further attention, while I gazed at the royal gewgaws. As a mineralogist, I was delighted with this splendid display of precious stones. In many cases, the difference in the colour of the jewels is very ingeniously and happily contrasted; the rich red of the ruby, the brilliant blue of the amethyst, the glowing yellow of the topaz, and the pale green of the emerald, were all beautifully relieved by the pure white of pearls, and the transparent splendour of diamonds.

As to the lions, and other wild beasts confined in the Tower, I can say nothing in praise either of the animals themselves, or the manner and place of their exhibition. The whole concern I think disgraceful. If there must be a royal menagerie, it ought certainly to be in far better style than it is, in this confined and dirty place. On the whole, I left the Tower a good deal gratified, if not instructed.

After dining at a chop house in the neighbourhood, I sauntered homeward about dusk, regarding but little the busy crowd by which I was constantly surrounded. The Tower and its various objects completely engrossed my thoughts. The figure of Queen Elizabeth, in the *very* robes worn at Tilbury camp, the thumb-screws, and other instruments of torture taken from

ıish armada, and the axe by
nne Boleyn was beheaded:
nd the images of a thou-
er *trophies*, with their his-
:onnexions, came up in re-
'ore me; but most of all I
d on the crown jewel room,
unrivalled splendours. A
rs before I left you all in
ı, I wrote for the Album
ıng female friend, the fol-
lines; and the recollection
. at this time, was calcu-
suppress any disposition,
have had to covet—

THE PEARL.

ı treasure richer far
ll the jewels of the earth—
ıe diamond can't compare,*
ral loses all its worth.

of Ophir, glowing bright,
yx and the sapphire blue,
, with its rosy light,
hiopian topaz too—

are all but light and mean,
veighed against this radiant stone;
d few alone have seen
ecious PEARL, of pride unknown.

is Wisdom—but its worth
ɔud and worldly wise condemn;
ɛ and lowly of the earth
ıecure this heavenly gem.

ous ray of light divine
ıow thee where it sparkling lies:
te to make the treasure thine,
ıay rob thee of the prize.

ITTREDGE'S ADDRESS.

(*Concluded from p. 502.*)

Sir, the vender tells you
hat he withholds the cup

e book of Job, chap. xxviii. v. 16,
ıd 19—of which these stanzas are
'ase, the Hebrew word translated
have no doubt means diamond.
ıo means certain what the words
an, which are here rendered co-
ls, rubies, and topaz. Such names
ambiguous even in Greek and
d no wonder if they be more so
w; but that precious stones are
ıere can be no doubt. Arabia, we
ounds with them, and they were
commodities in which the Ara-
:hants, from Sheba and Raamah,
with the inhabitants of Tyre.
k. xxvii. 22.)

from the drunkard. So perhaps he may. He will furnish the cup till the wretch is made drunken, and then refuse him till he is sober again. But, Sir, this is too late; and his refusal comes when it can do little or no good. The crime is already perpetrated. The guilt is already incurred, and in vain does the vender attempt to escape. But it is not true, that he withholds the cup from the drunkard. Every retailer does sell to the drunkard, and however well meaning he may be, he cannot carry on this trade without contributing to the support of intemperance. And, Sir, this traffick should be abandoned by the Christian publick. Conscience should be allowed a triumph over interest and custom, and the merchandise of spirits should be classed with the merchandise of blood. No Christian should contaminate his hands and his soul, with this most destructive and demoralizing commerce. And, Sir, I am happy to say that many merchants have lately viewed this subject as they ought, and forsaken the trade as being a curse, revolting to the feelings of patriotism and Christianity. They have given a noble example of the triumph of principle, and one that deserves the universal approbation of the Christian community.

But the retailer is not alone. He is but a subaltern in that mighty army of the agents of intemperance, which is scattered through the land. He is the immediate instrument of the ruin which spirituous liquors occasion, but the wholesale dealer, although one grade above him, is equally a partaker of the guilt. He supplies the numerous streams which issue through the land, laying waste every thing in their course. Sir, could the vender learn the history of a single hogshead of this liquid; could every drop return to him, and give a faithful account of the effects it had produced, he would shudder at the

narration. Could he collect before him, and be enabled to see the crime, the disease and death, the poverty and distress, to count the tears and hear the groans which every cask of spirits occasions, he would revolt with horror from the trade. But he may conceive it. Let him learn the history of intemperance, and then let him reflect that he is constantly engaged in spreading its horrors—that he is supplying, from day to day, the liquid fire that is scattered by an army of retailers through the land, scorching and destroying every thing within its reach, and he will be constrained to pronounce it an unholy and unchristian occupation. And let the distiller remember that he stands at the head of the stream, and lets loose the flood-gates to deluge and destroy; that his occupation is to poison the land, and that the more he does, the more wretched is the world, and he will not find one consolation to cheer and support him. Sir, if all the distilleries were for ever closed, and this business were to cease, the intemperance of the land would be at an end. And who would not rejoice to see that day? What benevolent, what Christian heart would not exult? And shall it not be done? Let publick sentiment be arrayed against it; let the traffick be reprobated by the Christian world, and in a short time, it will assume its proper character. None will engage in it but the vile and abandoned. No man would furnish his fellow with the means of drunkenness, but such as would steal or rob. And this is its true character. Publick opinion has hitherto rendered it a respectable employment. —But publick opinion must be changed, and I rejoice that it is changing, and that the future prospects of this Society promise a glorious triumph over the monster intemperance.

But it is not intemperance alone, *that* should be condemned. All agency whatever, in the procuring and use of ardent spirits, should be laid under the ban of publick sentiment. What has been done should be forgiven; but for the future, ardent spirits should receive no quarter in any shape, from the Christian community. They should be laid under a curse as they issue from the distillery; they should be cursed in their transportation; they should be cursed in the store, in the house, and in the field; and wherever found they should be marked as the thing accursed of God and man. This land, that has so long been defiled with the use of ardent spirits, should undergo a general lustration, and be purified from the plague. It will take years to wash away the stain, and restore it to its original purity. But, Sir, it can be done, and I believe it will be done. It is at this moment in the power of the temperate part of the community, to put an end to the intemperance of the day. Within one year this *may* be accomplished; and is it not desirable that it should be? Will any one refuse to lend his aid in this sacred cause? From this moment, let every temperate man abandon the distilling, sale, and use of spirits, and intemperance will cease. Let the temperate but forsake the use of such liquors, and the trade will be discontinued. It is the temperate that support the intemperance of the land, and on them rests the responsibility of this cause. It is the countenance which they give to the trader that upholds him in respectability, and enables him to sell to the drunkard. It is the temperate that supply the intemperate. No man would carry rum into the country for the drunkard alone. No man would engage in a trade that none but drunkards would support. No man could maintain a business for which they were the only customers. It would end in the ruin of his character and fortune. Let then the temperate cease buying, and the intemperate

become reformed from neces-
—On them therefore rests this
l responsibility. For them it
ins to decide, whether this
shall continue to suffer all the
chedness and wo which this
has caused, or whether it shall
elieved from the horrors and
guilt of intemperance. For
it remains to say, whether in-
erance shall end with the pre-
generation of drunkards, or
her it shall survive, to sweep
their children and their chil-
's children to the end of time.
will they not decide this ques-
? Will they not save them-
s and their offspring from the
ors, as it were, of the second
h? Let this age be distinguish-
s the age of a reformation from
use of ardent spirits, and we
have acquired for our chil-
, a triumph as important and
ous as was the triumph of our
rs, in their struggle for inde-
lence.

ut, Sir, publick sentiment is not
ged in a moment. The interests,
ts, and pleasures of a large part
e community, are concerned in
continuance of the use of strong
k. It is a reformation too im-
ant to be accomplished without
ur. The discontinuance of the
e trade was a work of time;
the reformation which we seek
t be a work of time.

ut, Sir, there is a part of the
munity who ought to be enlist-
n this holy work, and the very
ession which they make should
found them prepared for this
ed enterprise. But from the
ch arises one of the most for-
able obstacles to the success of
cause. In the church are found,
is moment, some of the strong
s of opposition. They cling to
r bottles with all the persever-
e of martyrs, and they seem
r to have learned the doctrine
e cross. They cannot imagine
it is their duty to deny them-
es a gratification, for the sake of
accomplishing the reformation of
the world. They seem to have
overlooked the very spirit of that
religion which they profess to vene-
rate. Sir, I believe if the church
were engaged as a body in this
cause, the present generation would
live to see that final triumph. But
the church sleeps on this subject,
as if it never would awake. I know
not how far this is true, but so far
as my acquaintance extends, a
large proportion of professing
Christians have lent us but little
aid, and large numbers are the de-
cided and open advocates of ardent
spirits. They seem willing to en-
tail upon their children all the evils
of intemperance, for the gratifica-
tion which spirituous liquors afford
them. But they must awake and
come forward as a body, and lend
the power of religion to arrest the
progress of this mighty evil.

We need Luthers, Wesleys, and
Careys, to accomplish this; and God
will give us Luthers, Wesleys, and
Careys in this cause. He will,—
he has raised up men who will
preach temperance and abstinence
too; "though devils are combined
against them, thick as the tiles on
the houses." Does the Christian
pray for the spread of his religion,
and is he at the same time engaged
in the spread of intemperance?
Does he pray for the reformation of
the world, and while his prayers
are ascending to heaven, is he
spreading the plague, that poisons
the heart and renders mankind in-
capable of reformation? Is he sup-
porting the missionary in foreign
lands, from the funds which he has
collected as the wages of drunken-
ness,—and does he believe the God
of heaven will smile on the labours
of him, who is supported by food
taken from the mouths of the chil-
dren of the intemperate, for the
drink that destroys them? While
he is attempting to teach the hea-
then the way to heaven, is he bind-
ing his own countrymen in chains
stronger than the bands of death,

and leading them in the road to hell? Is he training them to practices and habits, which will as surely bar them from the realms of bliss as though no redemption had been provided for them.

Sir, I venerate the Christian's character, and whenever I find him acting in consistency with the principles of the gospel, I do indeed regard him as the salt of the earth. But I fear on this subject there is an awful inconsistency in the conduct of some. I believe all connexion with spirituous liquors, in the present state of society, to be sinful. Since the way, and the only way, to banish intemperance from the earth has been pointed out, it is the Christian's duty to adopt that course, whatever may be the sacrifice, and to disdain all connexion between rum and religion.

Sir, they cannot agree. Every feeling that the former inspires is hostile to the latter; and if there be any thing on earth that can eradicate piety from the heart, it is the use of ardent spirits. Its inspiration is unholy and impure; and I call upon the Christian to abstain, not only for his own sake, but for the sake of the world, for the sake of the example, as the means and the only means of effecting a reformation of mankind from intemperance. I believe the time is coming when not only the drunkard but the drinker, will be excluded from the church of our God—when the gambler, the slave dealer, and the rum dealer will be classed together. And I care not how soon that time arrives. I would pray for it as devoutly as for the millennium. And when it comes, as come it will, it should be celebrated by the united band of philanthropists, patriots, and Christians throughout the world, as a great and most glorious jubilee.

DR. ALEXANDER'S LETTER.

(*Continued from p. 508.*)

But I seem to be digressing from the appropriate subject of my letter—I am requested to express my opinion of the hindrances, which exist in the way of the attainment of eminent piety, by young men preparing for the ministry. This seems to suppose, that they have the root of the matter in them. I will, therefore, direct my attention to this point. The small progress made by young men in piety, during their preparatory course, is owing to many distinct causes, a few of which may now be mentioned.

1. They too commonly commence their progress with a small stock. Their piety is feeble, and even sickly, from the beginning. Much, we know, depends on having a sound and vigorous constitution of body, at our birth; but when, instead of this, we come into the world diseased, or are crippled, or rendered ricketty by bad nursing, there is little reason to expect a firm and active frame, when arrived at mature age. Somehow or other it occurs, that few Christians at this day, seem to have a deep foundation for their piety. In most, it seems to be an obscure and feeble principle, struggling for mere existence. In listening to the narratives of religious experience from many candidates for the ministry, I have been much struck with the want of clear views and strong faith, in most of them. I know, indeed, that a feeble infant may become a thriving child, and a vigorous man; but commonly, there is a proportion between the incipient principle of life and the degree of future progress. A large portion of our most serious young men are perplexed with doubts of their own interest in Christ, during the whole course of their studies. To attain eminent piety, therefore, it seems necessary to pay attention to its

commencement, and see whether any thing can be done, to radicate the principle more deeply, and to obtain a more vigorous exercise of faith, from the first existence of spiritual life.

2. This leads me to remark, in the second place, that there is, in my opinion, much error in the common mode of treating persons under their first serious impressions of religion. They are too much in publick, too much in society with each other, too much under the direction and influence of weak, hot-headed men, who push themselves forward when there is any excitement, from a belief that they can be of great service. In seasons of religious excitement, lest they should pass away without effect, there is commonly a sudden increase of external means, an unprofitable frequency of meetings, and all hands are set to work to bring home the concerns of eternity to the consciences and feelings of the people. By such means an excited state of feeling is produced in the publick mind, during which, it is exceedingly difficult to distinguish between those who are merely affected with sympathy, and those who are really awakened by the Spirit of God. But all these come to anxious meetings, or occupy the seats appropriated to anxious inquirers. There is reason to fear that often, when a large number are spoken of as awakened, a majority of them are under no special operation of the Spirit, but experience the common feelings of natural conscience, combined with lively sympathy. But all these, when once numbered among the subjects of a revival, feel themselves bound to go forward, and do commonly enter into the full communion of the church. Hence, the sad declension and coldness observable after revivals.

But these are things which the wisdom of ministers cannot effectually prevent. There is one thing, however, which demands the attention of all who may be concerned in conducting revivals: it is the practice of bringing those seriously impressed, or recently converted, so much into publick notice. Persons always accustomed to go along in obscurity, are now exhibited to view, as the subjects of something remarkable. The feelings of pride are so natural to every human heart, that they will rise, whenever an occasion is offered. Young people thus noticed, feel a self-complacency which is very repugnant to deep conviction of sin. There is an importunate desire in awakened persons, to be much in social meetings, and too little time is left for serious reflection alone. It is well known, that in the vegetable world, if you would promote the germination of a seed, you must cover it up and let it alone; the husbandman who should be forever raking up his seeds after they were sown, to see whether the work of vegetation was going on well, would not be likely to have vigorous and fruitful plants. The conclusion which I draw from these remarks is, that the spiritual health and vigour of many, are injured by too great officiousness, in those who attend on them as guides; and by injudicious treatment, the child of grace grows up like a sickly plant; or like a human being who has suffered by injudicious nursing, or unwholesome food and air. Now, as most of our candidates for the ministry, come out of revivals of religion, it is of the utmost importance, that great care be taken that the work of God be not marred, by the interference of man, in its first commencement.

3. Serious young men are too soon put upon the performance of religious duties in publick, and are often injudiciously pressed to turn their attention to the ministry, before a fair opportunity has been given to themselves, or to others, to form a correct judgment

of their religious character. I have known several instances of young men apparently destroyed, in consequence of possessing a remarkable gift of prayer. They soon found out that their prayers were admired and praised, and their foolish hearts were puffed up with vanity. The greatest caution is necessary to guard against imposition, when youth in an obscure condition offer themselves as candidates for the ministry. The prospect of rising from a low mechanick trade, to learning, eloquence and respectability, is as powerful a bait as can easily be presented to the youthful mind. Ambition may give the first impulse, but it will lead the person to assume the character which it is judged will best answer its purpose. And when a young man is once taken up to be educated, you cannot easily dismiss him, unless he is guilty of some great delinquency. You have taken him from the business to which he was brought up, and changed all his prospects, and it would be cruel to drop him, without some urgent cause. The course of preparatory studies is begun too soon after conversion, by many young men. They should be left for months, if not for years, to prove their sincerity, and to evince, that their piety is lively and progressive. During this period they should study their own hearts, and read those books, which most faithfully describe the work of grace in the heart, and furnish the most decisive marks for discriminating between true and false religion.

4. The hindrances to piety in young men, while engaged in classical and scientifick studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classicks, under the guidance of a Christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions by strong antidotes. And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classicks might be prevented, by a proper course of teaching. I do not mean that the plan of making excerpts of the best parts of heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine Christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be re-

membered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement.*

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in theological seminaries is, that the young men are too much in each other's company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil, no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months. During this period, the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable symptom, there are among them, those who cannot bear such a state of seclusion. They have been ac-

customed to live in society so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow Christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in theological seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation. And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In seminaries, where the students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where students are brought together from the north, south, east, and west, and bring with them all sorts of varieties, which exist in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit of disputation, are unfriendly to progress in piety: so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind, and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degrees, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralyzed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received, and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity, is not sufficiently understood; or at any rate is not sufficiently attended to, by most men. I believe that no error is innocent; and that if we could trace the effects of erroneous opinions on the secret traits of human

character, we should find that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties, is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been commited to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematick relations of a subject, and yet those qualities, by which it is adapted to produce emotion may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit, which takes a stronger hold on our thoughts than devotion, there is very little gained by the time actually employed in this way; for the thoughts are for ever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence we find, that it is a common complaint among pious students of theology, that their feelings are destoyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the *effect will continue* to be felt, *unless one thing is done*, which ought always to have been done; that is, that we make all other things small in our estimation, compared with a devotional frame of spirit. If the chief object aimed at in our seminaries was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy, to counteract all the hindrances to piety, to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our theological schools cannot be made effectual nurseries of piety, we had better dissolve them, and dismiss our professors. If our young men lose, instead of advancing in solid piety, while in a seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree

with me, that room enough has already been occupied.

I am respectfully,

Yours, &c.

A. Alexander.

Princeton, N. J. June, 22, 1829.

There is so much just thought, impressively communicated, in the following short essay, and the subject is so vitally important to our country at the present time, that we have determined to lay it before our readers; and we beg them to give it a very serious consideration—We earnestly wish that it were framed and hung up in the halls of Congress, and that all the magistrates and legislators of our land, from the highest to the lowest, would read and regard it. The writer was an Englishman, but what he says is even more applicable to a republick than to a kingdom.

THE INTIMATE CONNEXION BETWEEN RELIGION AND NATIONAL PROSPERITY.

By J. A. James, of Birmingham.

It is a most important sentiment, of which the evidence is abundant, and which ought to be kept constantly before the publick mind, that *religion is the most direct and powerful cause that can be conceived of, to promote national comfort, prosperity, and security:* in the absence of which, all other causes must be limited and transient in their effects. If religion were indeed a mere abstraction of devotion, confined in its exercises to the closet or the sanctuary, and restricted in its influence to the imagination and the taste, but which has no necessary control over the conscience, the heart, and the life, and which is not allowed to regulate the intercourse of society; if it were merely the temper of the convent, united with the forms of the church; beginning and ending upon the threshold of the house of God, then it would be difficult to point out what connexion such a religion has with the welfare of a country. It would in this case resemble only the ivy, which, though it add a picturesque effect to the venerable fabrick, imparts neither stability to its walls nor convenience to its apartments. But if religion be indeed a principle of the heart, an element of the character, an inseparable habit of thinking, feeling, and acting arising in all our social relations; the basis of every virtue and the main pillar of every excellence; if it be indeed the fear of the Lord, by which men depart from evil; if it be such a belief in the gospel of Christ, as leads to a conformity to his example; then we can easily perceive how such a religion as this conduces to the welfare of the country. There is not one single influence, whether of law, of science, of art, or of learning, that affects the well being of society, which true religion does not guard and strengthen. Take the summary of its duties, as it is expressed in the two great commandments of the law, supreme love to God, and equitable love to man; or take the direction of Paul—"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, or if there be any praise, think of these things;" or take Peter's comprehensive circle of Christian duty—"Honour all men, love the brotherhood, fear God, honour the king." Here we see that religion, though founded on a belief of doctrines, and cherished by the exercises of devotion, diffuses its influence over the whole social character of man, and through the whole range of society. It is the belief, the love, the worship, the imitation of a Deity, whose moral attributes, when copied by us, as they ever will be where piety exists, form a character, in which

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. by the weight of its autho-
rity, and the terror of its frown; it places society in the shadow of the eternal throne, draws over it the shield of omnipotence, and employs for the defence of its earthly interests, the thunder that issues from the clouds and thick darkness in which Jehovah dwells. That man must be a fool, and not a philosopher, whatever be his pretensions to learning or to science, who does not recognise in religion, the tutelar genius of his country, the ministering angel of the world.

Let it not be said, that virtue would do all this without religion; for where did natural virtue ever exist, in the absence of religion? A land of atheists, or even of deists, is a dark and frightful spectacle, which the world has never yet been fated and afflicted to witness, and in all probability never will: it is easy to conceive, however, that in the absence of all those moral principles, those standards of duty, those examples of goodness, contained in the scriptures, and which are so essential to the right formation of character, such a land must be barren of virtue, and prolifick in crime. The only attempt that was ever made to introduce the reign of atheism to a country, was productive of such enormous vice, and such prodigious misery, that it excited the horror, and was abandoned amidst the execrations of the whole social community.

No, it is religion alone that can preserve, much more extend that virtue, in which the well being of the country consists; and it is perfectly self-evident, that the universal prevalence of piety would be necessarily followed with the universal reign of virtue; for virtue, properly defined, is not only a part of piety, but is piety itself. It has been finely demonstrated by Butler, in his immortal work, that the virtue of a people necessarily increases their strength, and that the predominance in one, other things being equal, must ever be expected

to produce superiority in the other. And then there is another way besides its direct influence, in which piety leads to the prosperity and security of a land; I mean by the influence which it has in drawing down the blessing of God. If there be a moral Governor of the universe, sin must provoke him, and holiness please him; if sin provoke God, he is able to punish it, for the destinies of nations are at his disposal, the balance of power is in his hand: bodies of men, as such, are rewardable and punishable only in this world, as death dissolves all bands, and reduces society to its elements, allowing the existence of neither families, churches, nor nations in eternity. God's determination to punish guilty nations, and to bless virtuous ones, is recorded on the pages of scripture, and confirmed by the details of history. Hearken to the awful denunciations of Jehovah. "At what instant, I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." And he has most awfully fulfilled these words. Where are Nineveh, and Babylon, and Tyre, and Athens, and Jerusalem, and ancient Rome? Vanished from the earth, except a few melancholy ruins, which lie, like their mouldering bones, around the grave's mouth, while the destroying angel, the spirit of desolation, still lingers on their vast sepulchre, to proclaim for the admonition of the earth—"See, therefore, and know, that it is an evil and a bitter thing to sin against the Lord." Yes, and over other lands still numbered amongst living nations, do we not see the said "image of jealousy" arising, and do we not hear an awful voice declaring, "Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth: and I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible." It is sin, then, that ruins a kingdom, holiness that preserves it. O my country, mayest thou have wisdom to know and value this true secret of national greatness: and to remember, that there is no kingdom so high, but vice will bring it down and lay it low, even in the dust: none so humble, but virtue may raise it to the pinnacle of prosperity. Religion is the rock of thy strength, more than commerce or the arts, or martial prowess: and mayest thou never part with this, under the wiles of any seducing spirit, whether of false philosophy, infidelity, or immorality: for then shalt thou be seen, like Samson, when shorn of his hair, a miserable captive in the hands of the Philistines, and an object of sport to those very enemies, who had so often trembled and crouched under the power of his arm.

INTERNAL EVIDENCE.

A man of subtle reasoning ask'd
A peasant if he knew,
Where was the internal evidence
That prov'd his Bible true?

The terms of disputative art
Had never reach'd his ear—
He laid his hand upon his heart,
And only answered, "HERE."

Review.

STIMATE OF THE WRITINGS OF WASHINGTON IRVING.

(*Concluded from p.* 513.)

'e have spoken thus far, intel- ıally, of the writings of Irving, the object of this paper is to ɜt their moral worth. If we judge of the man by the author, ıg is a man remarkably amia- This is not always a correct ıard. It is probable that ne was not overstocked with ibility—that Young was not ys solemn; and in reading the ential maxims of Steele we apt to call to mind, that his ling was visited more than , by the exacters of righteous- . But in this instance the ıard will not mislead us. Irv- s respectful to serious things. s attached to the ritual of his ch. No page of his works con- ı a sneer at religion or its fol- rs. He is possessed of a joy- spirit that revels in much of good of this world, whilst his s of its evils are dim and re- ed.

is natural to remark, that Irv- does not seem over anxious to 'm the foibles of other men. rather considers them as con- ting a source of amusement; were they multiplied, they d only make, in his view, a bet- ground of entertainment for ɜ who possess dignity and ge- . Dark crimes he would de- but simple foibles he would unchanged. Were he more arnest, he would throw more ur into his satire. All believe nal and Persius to be in earn- when they attack imperial des- ım. Satire may produce good, its writers ought to look be- l mere display. In the hand of *mus it did good.* George Bu- *ıan, the elegant* poet and pro- *L. VII.—Ch. Adv.*

found historian, did not disdain to employ it for the chastisement of friars and monks. Gifford made a lavish use of it; and by it, Witherspoon scourged the drones of the Scottish church into activity. But we are constrained to give Irving the praise of quite as much purity in his productions, as in those of any of his contemporaries. He delights in description, especially when it turns on tranquil scenes, and gentle pursuits. He seems particularly fond of angling, and in this amusement Walton, the associate of some of the best men of the English church, took great pleasure. The best portrait we have of Archdeacon Paley, is the one in which he is taken with his fishing tackle. Boyle, the philosopher of Stalbridge, has given us a narrative of a day spent in angling, which is far before any thing that Irving has written on this favourite theme. Its sweet simplicity, its chastened morality—the quiet brook, the winding river, the dust, the unexpected shower, the farmhouse, the green woods, moralizing on worms—in short, the brief affair is replete with delightfulness. Illustrious man! in thinking of him, we are reminded of the compliment which Ben Jonson paid to Selden—

> The matter of thy prayse
> Flows in upon me, that I cannot rayse
> A mound against it; nothing but the large round
> Claspe of nature, such a wit can bound.

As a teacher of morals, Irving cannot be considered as profound. But in his Sketch Book, the moral of a number of his papers is good. The graves of distinguished men may be frequented long after death; but in his Funeral Rites, we have a statement of the claims of private friendship, long after the object of that friendship is mouldering in the dust, when

With garlands grey and true love knots
They deck the sacred green.

In the paper entitled the Wife, though not the most felicitous in its execution, the moral is excellent. In a commercial country, especially where fluctuations in fortune are daily taking place, we can readily suppose that such a paper would be useful. In his pieces on Christmas, the writer not only amplifies too much, but the company keep up their revels too long, tempted no doubt by that season which inspires the Norwegian in his sledge, as well as the English gentleman in his Norman hall. Corregio was remarkable for his Christmas Night—but it is more than Irving will be for his Christmas Days. In May Day Rites, we have no antiquarian knowledge. Judging from Baxter's history of his own times, they must have degenerated in his day, though there must have been something quite intellectual in them, when the Troubadours convened, and the golden violet was adjudged. We can easily conceive how publick rural ceremonies might be attended with good effects. The Old Testament is full of this doctrine; and if in the harvest or the vintage, the thanks of the heathen to their gods broke out into open expression, it is a pity that Christian feelings should lie all tame at such seasons.

The moral of Bracebridge Hall is delightful. A man of letters from a distant country sojourns with an opulent family, he describes daily occurrences, associates himself with all the enjoyments of retired life, haunts the green lanes, prunes and grafts trees, and alternately interchanges kind speech with the mower or the hedger, the gardener, the herb woman, or the shepherd boy. The retreat of Sir Thomas Abney was honoured by the presence, and is now interwoven with the memory of Watts. Hagley Park, though its proprietor was a scholar and a Christian, derives many pleasing associations from the remembr of Thomson; and Eastham its deepest interest from the of the Task, though Hayle owner, was thought a poet day. In Bracebridge Hall, thor has turned a mirror upon part of the domain, in whi may see reflected, parks with sauntering herds, glossy wood orchards bending with fruits valets gliding through flute ble, and Irving himself, wi sylvan Druidical hatchet, pruning hook, pulling the grape, watching the goldfinch flight, or clasping the lawn d his hand.

It would not be right in this nexion, to withhold from I due praise for the reverent has made of the scriptures. version or two of scriptural sages may be found in his but we do not believe that he ly saw them to be perver The habit of introducing the tures into ordinary writing, coming increasingly common custom, so far from reconcili to it, only renders it the mo noxious. When we meet with sages of the sacred word, viol rent from their original conne and transplanted into tales ar mances, or profane ballads, commodated to passing pol events, or used to adorn son fusion of a thoughtless festivi say the least, it is a violati good taste, and at the same awfully irreverent. We are tained in these remarks, by t dicious biographer of Denni reference to the use he made scriptures in his Lay Pres Of the Lay Preacher we can speak save with affection. papers are associated with th collections of youth, when w clined near the twisted roots oak and the elm tree.

Irving has fallen into se common-place phrases, such as natural religion of the heart-

alone being able to cure our ows." We regret too, that he ld have soiled his Stratford on n, by copying the profane epi- from Shakspeare's tomb. We to the belief, however, that this e of awful levity has of late been ped out of that otherwise in- sting paper. Though not free blemishes, we should still that the works of Irving place at a vast remove from the m of Walpole, the impurity of taigne, the levity of Voltaire, incongruities of Rousseau, the profanity of the younger Lyt- n, and the atheism of Boling- e. Still, he belongs to a class riters who seem afraid of deep serious piety, lest it should their minds or vitiate their . One knows not whether to or smile, at the apprehensions lged by the friends of Mrs. er (some of them clerical ds too) lest she should become eligious as Mrs. Rowe. Mrs. auld expresses her sage as- hment, that Dr. Price should look to the Divine mercy, g he had merit enough to look e Divine justice. Southey tells at Wesley's eloquence opened living spring of piety, pent up e hearts of thousands. It is ured, since the publication of Epicurean, that Moore has be- religious—that is, he has be- an Arian and a Universalist. Pierre too, no doubt, thought elf abundantly stocked with theistical religion. But how do we hear of the holiness of Creator, what feeble views of as a Lawgiver, what distant of the mediatorial system, a confused recognition of our untability to the Judge of all. we still live in hopes that the will quickly pass away, when htened men will cease to dis- ignorance of the fundamental s of the scriptures. When ins was dying he had but one , and that he pronounced to be the best of all books—it was the New Testament.

It is indeed a sentiment too common, that errors, both in life and opinion, are sanctified by genius. Dr. Channing has lately forbidden us to speak lightly of papal errors, because the church of Rome has been upheld by men of great intellectual eminence. He gives us a proud array of men who figured in the revival of Italian literature. We are perfectly aware that men of talents have upheld the stately structure of papal delusion, but we never supposed that from this circumstance we were to look with less aversion on the use of holy water, or the smoking incense, the worship of the Virgin Mary, the rosary, and crucifix. Dr. Channing often smiles at the vast multiplication of Greek and Roman gods. But this system was supported by greater men than Boccacio and Petrarch, Ariosto and Dante; yet Dr. Channing will not in consequence become a worshipper in the Pantheon, or an inquirer at the oracle of Dodona. The system of infidelity has been countenanced by great men, but we never believed that high intellectual endowments rendered their possessors less culpable, or less responsible for depravity of heart. Many smile at the astronomy of Tycho Brahe, who still believe him to have been a man of genius. It would not be difficult to show that the prophets employ irony and satire against image worship, and we can see no good reason why the same weapons should not be employed at this day. The scriptures have foretold the rise of papal delusion, and have used awful comminations against its abettors. The Papists have employed satire against the Protestants; and perhaps Dr. Channing forgot that one of their genealogical church trees is fuller of saints considerably, than of birds; and that they have shown *one Arius* falling out of the tree, like a criminal from the Tarpeian rock. Some

of Dr. Channing's own list of great men poured out on the papacy the vials of their indignation. He cannot deny that in some of the stories of the Decameron, Boccacio has evinced no great respect for the monks, and other appendages of this tremendous system of error.

Religion cannot sanctify errors, because they happen to be the errors of genius. But though she cannot approve of error, there is nothing in religion that seeks to narrow the human mind, or so to fix it on the supreme pursuit, as to prevent just attention to inferior objects. He must have been at pains to acquire a taste fastidious indeed, who could turn away from such productions of the muse as the Palestine of Heber—Montgomery's World before the Flood—Hannah More's Sacred Dramas—Dale's Widow of Nain, or his Outlaw of Taurus. In reading them, we feel that there is consistency between the sentiments and lives of the writers; and though these poems do not belong to the first class of compositions, yet all through, our hearts confess the influence of a deep moral enchantment. The piety of that man is fast becoming morbid, who repudiates all the embellishments of taste. It is a pleasing and instructive fact, in the biography of Dr. Thomas Scott, that though he had filled the church with the incense of his fragrant deeds, and stood quite on the verge of heaven, he spent some of his last days in the study of the Greek tragedians.

It appears to have formed one of the designs of Pollok, to trace, in a prose work, the connexions of "Christianity with literature in all ages." This was not a design entirely novel, for Chateaubriand long since suggested it in his "Beauties of Christianity." But his mind is too erratick, and his false brilliancy is always overpowering his common sense. The subject, as stated by Pollok, is too vast and undefined, and for its execution would have called for the stores of Sir William Jones, to be deposited within the circle of Milton's comprehensive genius. But with all Christian submission to the Divine will, we may be permitted to regret that this gifted youth did not live to fulfil his design. We should then have probably seen literature traced to its elements. He would have found her in Egyptian grottoes, and in Hebrew cells, in the mountains of Greece, and the villas and shrines of Italy. He would have tracked her with a gazelle like swiftness to her Persian haunts, or to the green house which her warm hand has built on Russian snows. He would have searched her out in the castles and forests of the Rhine, or he could have climbed into her alpine retreats with a chamois-like step. He could have detected her footprints along Iberian rivers, or in the burns and braes of his native land—by the banks of Mulla or the stream of Avon. And when he came to state the superior claims of that system, which divine benevolence revealed to man, he would have worshipped in a shrine whose pavement is made up of stars, mingled with the blue skies. Into those urns of light he would have crushed the incense of his genius, whilst his temples would have leaned in meditation, long and sweet, on the throne of his Maker.

When Jubal struck the chorded shell,
His list'ning brethren stood around—
And wond'ring, on their faces fell
To worship that celestial sound.

There is something, however, better than fame and sweeter than praise. Though literature be a fountain, it may be a fountain rising only in the vernal months of life, and having its course among a few fleeting flowers. In other seasons it may show nothing but white sands, or useless pebbles, or a rock, that refuses to send out more sup-

plies. But if any man, said the blessed Saviour, drink of the water that I shall give him, that water shall be in him a well of water springing up into eternal life.

J

Literary and Philosophical Intelligence, etc.

Dr. Forster has conducted a variety of experiments to show that original and reflected light may be distinguished from each other by causing the object glass of a telescope to vibrate, so as rapidly to change the inclination of its plane to the object; in which case reflected light remains unchanged after its refraction; whereas original light becomes decomposed into its colours. The fixed stars gave coloured light; the planets white; though the latter might be decomposed like the former through a prism. The discovery will be applied to ascertain whether comets shine by native or borrowed light.

Dr. Johnson's favourite willow tree, which he always went to see when he visited Litchfield, was lately blown down. It is stated to have measured no less than twenty-nine feet in circumference.

Captain Ross has sailed on another voyage for the discovery of the north-west passage.

Tobacco is extensively planted in Ireland; and the quantity grown last year, if foreign and imported, would have yielded £140,000 to the revenue. No duty is attached to Irish tobacco, but the growth is interdicted in England.

Beet-root sugar can now be manufactured in France as low as three pence per lb. and is likely to be still cheaper.

The process of boring for water is practised with great success in Paris. Two sheets of water flow beneath the Paris basin; one between the chalk and the green sand, the other at a greater depth. From the last of these the water is discharged at St. Ouen to the height of ten or twelve feet.

M. Champollion writes from Monfalouth, "I went at sunrise to visit these hypogeums, and was agreeably surprised on finding a wonderful series of paintings, perfectly visible, even in the minutest details, on being damped with a sponge, and removing the fine dust which covered them. We set to work and gradually discovered the most ancient series of paintings in the world, relating to civil life, the arts and trades, and the military caste. The animals are painted with such elegance and truth, that we shall need the testimony of the fourteen witnesses who have seen them, to induce people in Europe to believe in the fidelity of our drawings." This abode among the tombs has produced a portfolio of drawings, which already exceed 300 in number.

The introduction of Christianity among the Hottentots has improved their character almost to a miracle. Habits of cleanliness and industry have grown up among them. They exercise useful trades: the best forge in the colony belongs to a Hottentot, who has nine apprentices and three English journeymen; and the only asylum in the colony for the sick, the aged, and the poor, was built by Hottentots, and at their expense. We bless God that these deserving men will no longer be the victims of colonial oppression; that the law at least protects them; and we doubt not there will be found just and benevolent persons to see that it is enforced for their benefit.

Oyster Trees.—The Seville, or bitter orange tree, abounds on the margin of the island of Jakel, situated in the mouth of the Altamaha river, in Georgia; and the lower branches being submerged in the waters of the river at times when it is high, thousands of oysters attach themselves to them, and thus, when the tide falls, present the curious phenomenon of that testaceous fish growing on them, as part of the fruit of the orange tree. What adds to the singularity of the appearance, says the Mississippi Statesman and Gazette—from which we learn the above particulars—is the fact, that the upright branches of the tree are frequently found abounding in their natural fruit, while the lower ones present strange looking clusters of their marine adoption.

An account of a similar phenomenon is given in the subjoined passage from a work, entitled "A Voyage to South America in 1823."

"On a branch of the river Tomboz, in Peru, a singular appearance is presented by the oysters which line its banks. The reader has heard of that extraordinary tree in Numington, so large that a coach and horses can be driven with ease through its hollow trunk!—of that wide spreading oak at Nismes, said to cover an acre of ground!—as also of the far-famed Indian Upas, so baneful in its effects that

instant death would attend the temerity of that traveller who should approach within five miles of it, and whose vicinage is covered with the dead bodies of the animals, reptiles, birds, and insects, which have ventured within the sphere of its contagious influence! But has he ever heard of the oyster tree!—a tree on which *oysters* were the fruit. Nay, start not, gentle reader. This branch of the main river that I have been speaking of is so lined with trees and underwood as almost to exclude the rays of the sun. The branches of these trees, like the weeping willow, grow downward: at high water, the tide rising and falling six or seven feet every twelve hours, and overwhelming the low lands, these branches become partly immersed in the water. Thousands of oysters attach themselves to them, and at low tide they are seen suspended several feet above water, and present a curious spectacle. We plucked two boat loads of this species of marine fruit, which, though small, nearly equalled those of the Chesapeake."

In Harte's Essays the following passage occurs. It is an extract from one of Bishop Latimer's discourses, preached before Edward the Sixth, and as it relates to the Bishop's own personal history, and is also a just picture of the ancient yeomanry, and moreover shows the familiarity with which a king might be addressed in those days, it is curious.

"My father was a yeoman, and had londes of his own, onlye he had a farme of three or four pound by yere, at the uttermost; and hereupon he tilled so much as kepte halfe a dozen men. He had walke for a hundred sheps, and my mother mylked thirty kine. He was able, and did find the kynge a harnesse, with himselfe and hys horse, whyle he came to the place that he should recyve the kynge's wages. I remembre that I buckled hys harnes, when he went into Blackheath felde. He kepte me to schole, or elles I had not been able to have preached before the kynge's majestie now. He marryed my sisters with five pounde, or twenty nobles a pece; so that he brought them up in godliness and fear of God. He kepte hospitalitie for his poore neighbours, and sum almess he gave to the poore, and all thys did he off the sayd farme." This sermon was preached about the year 1550.

Rumford Premium.—The following article, from a Baltimore paper, relative to the Rumford Premium, should be widely circulated, for the information of our men of science. The reward proposed, is, both in a pecuniary and honorary view, one of the most brilliant ever offered for the competition of scientific effort.

The American Academy of Arts and Sciences, in conformity to their vote accepting the donation of Count Rumford, will at their statute meeting in May next, take into consideration the discoveries and useful improvements which may come to their knowledge, which shall have been "made and published by printing, or in any way made known to the public in any part of the continent of America, or in any of the American Islands, during the preceding two years, on heat or on light," and will award to the author of the most important discovery or improvement the Rumford premium, of a gold and a silver medal of the value of three hundred dollars, and the farther sum of about fifteen hundred dollars in money, it being the interest of the said donation for the two years. Application for this premium, founded on any discovery or improvement, coming within the conditions prescribed by Count Rumford, addressed to the officers of the society, will of course be duly attended to.

Dry Atmosphere.—All over the south-east part of Persia, to within a few miles of the Persian Gulf, the air is so dry, that the brightest steel may be laid bare to the atmosphere, at all hours, without the slightest shade in its brilliancy. To find a rose with a sparkle of dew upon it, from March to September, would be regarded almost equal to a miracle.

Modern Authors.—It has been calculated, that at present, exclusive of occasional writers, there are upwards of 5000 authors in Great Britain, who rely solely on the productions of their brains for subsistence. Of these, a considerable number are connected with the periodical presses, in its various gradations, from the dignified quarterly and monthly publications, to the ephemeral of four pages, which lives its little hour and perishes forever. Of the aggregate number of authors, it is presumed that not more than 500 enjoy the comfort and respectability to which they are entitled by their talents, and the industry with which these are exercised. It is also found that, as in most other occupations, those who labour hardest obtain the most scanty remuneration.

Connexion of the Atlantic with the Pacifick.—Says a Bogota paper, "The Topographical Commission appointed to examine the obstacles which oppose the opening of a communication between the Atlantick and Pacifick, through the Isthmus of Panama, have informed the government that in their opinion one considerable difficulty has vanished, in the discovery that the two seas have the same level; but, notwithstanding this, they consider the

enterprise as not very easy to be accomplished. The present mode of communication would perhaps be preferable. The navigation of the river Chagres being improved by means of steam boats, and a road constructed from Cruces to Panama, which is but seven leagues, and can be made passable for carriages, the course to the Pacifick would be very short. Even as the case is at present, Senor Hurtado, going with his family as far as Panama, has travelled from Jamaica to Buenaventura, (Popayan,) in only twenty days. Whatever may be the mode, the government of the Republick is disposed to encourage the projects which may be presented to facilitate the said communications across the Isthmus, and will give to the undertaking all the favour in their power, which will be compatible with the security and defence of the country.

Cure of a Snake bite by common Hartshorn.—A physician, in a Calcutta paper, gives an account, of which the following is an extract, of an instantaneous cure, by the use of hartshorn, of the dangerous bite of the species of snake called Karaite. "A young stout Hindoo, about 20 years of age, was brought to my house, accompanied by his mother, together with a crowd of natives, in a state of insensibility, and apparently *dead*, from the bite of a snake, which accident had occurred a few minutes before my assistance was required. The teeth of the patient were firmly clenched, and to every appearance he was at the last extremity. I immediately forced his mouth open, and poured into his throat an ounce of *common hartshorn*. This medicine acted like a charm —the insensibility vanished, and he instantly started from the horizontal into an erect posture—opening his eyes, yet seeming incapable of understanding what was passing. Half an ounce more of hartshorn was administered, after which he drew a deep inspiration, inquiring where he was, and the occasion of his having been brought to my house. He then drank plentifully of water, and every unfavourable symptom disappearing, he who had half an hour before been conveyed to me while in the jaws of death, I had the inexpressible satisfaction of seeing walk forth, followed by the crowd, and return home barely supported by the persons who had brought his apparently lifeless body to my house." The wound, which was in the ankle, was also washed with Ammonia.

Straw is likely to become an article of value. Great quantities of it are now manufactured in Pennsylvania into wrapping paper. One manufacturer advertises for 1,000 tons.

Sugar Cane.—We have received from our friend Hartwell H. Tarver, Esq. a stalk of sugar cane, of a species called the riband cane, the growth of his plantation in Twiggs county, upwards of six feet long. Notwithstanding the unfavourable season, and the very late drought, this cane will bear a proud comparison with the product of Louisiana. We are informed, by the very intelligent gentleman who brought us this cane, that it is a fair specimen of his crop, of about twenty acres. We hope that Mr. Tarver's industry and enterprise will be an encouragement to his fellow citizens.—*Milledgeville Patriot.*

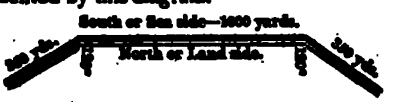
Raisins.—The editor of the Troy, N. Y. Sentinel, says he has received specimens of raisins, prepared by Mr. Learned, of Lansingburg, from grapes raised this year in his own garden. They were made from the white Madeira grape, or sweet water, as it is usually called, and cost no other trouble than cutting off the clusters and putting them twice into an oven after baking bread. Dr. Spafford, of the same place, has also made excellent raisins from his own grapes this year, with very little trouble; one species of his grape is the same as that from which the bloom raisin is made.

Card-making Machine.—The invention of Mr. Amos Whittemore, of West Cambridge, Massachusetts, formed a new era in the mechanical ingenuity of this country, and the real importance of the machine can hardly be estimated. As a piece of mechanism, it has never been excelled; strips of smooth leather and rolls of wire are placed in one end of the apparatus, and the intricate process of cutting the leather to the exact size and pricking the holes is performed, while at the same moment the wire is cut, bent, and the teeth are inserted in their respective places; the cards then come out, perfectly formed, and completely finished for immediate use, occupying but a few moments in the operation.

We heard the old gentleman, a few months before his death, while confined to his house by disease, relate the particulars of the origin and completion of his design, with an enthusiasm that would awaken youthful ambition to exert itself in something more than a limited sphere. He mentioned, that three days, as well as nights, were constantly devoted to the making and completion of his model, all of which was done in his own house, and the fear of losing sight of his plan, prevented every thing like repose until it was completed: the original he preserved and exhibited to his friends in his latter days, as an evidence of industry, to whom

late the young to perseverance and exertion. For a number of years previous to his decease, he was feeble and much debilitated, and the great mental efforts and the intense and close application he made in bringing the machine to perfection, impaired his constitution, and produced a premature death. The proceeds of his ingenuity produced him something, but his wealth was far from being extensive, and little was left as the result of his arduous toil and intense mechanical research.

Breakwater.—We have before us a model of the Breakwater at Plymouth (England). This noble structure is 1700 yards in length, running nearly east and west, with an average width of 120 yards at the base, and 16 yards at the top. The expense, including piers, light-houses, &c. was £1,171,000, or $5,199,240. The general figure of the Breakwater is represented by this diagram:



As the slope of the southern side is in the ratio of three yards horizontal to one yard perpendicular, and of the northern a yard and a half horizontal to one yard perpendicular, it follows that the perpendicular height of the Breakwater is 69 feet and a third, and its solid contents 72,000,000 cubick feet. That portion of the pile which is above the water presents a smooth surface, while below, the rocks are, of course, piled in with less order.

The only undertaking of the kind in this country, which will bear any comparison with the above, is the Breakwater erecting at the mouth of the Delaware. The figure will be nearly the same, the north side being 740 yards in length, the N. W. flank 440 yards, and the N. E. flank 580—total 1760, or 60 yards longer than the Breakwater at Plymouth. The angles which the flanks make with the centre are 135 degrees each. The estimated cubick feet of stone required for the undertaking is 26,908,646, and the estimated expense $2,326,627. The difference in the amount of stone required for this Breakwater and that at Plymouth, arises principally from the greater depth of water in the latter case. The mean depth of the harbour, to be created at the mouth of the Delaware, at low tide, will be 28 feet. Some portions of the walls are already within twelve feet of the surface. The slope of the interior side is to be in the ratio of half a yard horizontal to one perpendicular, and of the exterior side four yards horizontal to one perpendicular. The position of this Breakwater is near the South Cape of the Delaware, having between itself and the shore about half a mile of good anchorage. Either by the shore or the Breakwater all winds will be excluded, except those from the E. N. E. and a large space will be sheltered even from these.

Religious Intelligence.

The following extract of a letter, which we have been permitted to publish, we think interesting, as calculated to give important information, in reference both to the political and religious state of Buenos Ayres. It serves to show the real cause of those sudden and violent changes in the government, of which there have been frequent instances, and one of very recent occurrence. The mass of the people are so little sensible of the value of the elective franchise, that they do not generally even exercise it; and hence a few ambitious men are elected into office, and a convulsion ensues, *from* their opponents endeavouring *to* displace them—which it is not very difficult to effect, because the community at large care but little who are their governors. The radical cause of all is, that dreadful religious superstition and ignorance, in which the people have been educated; and a part of which is strikingly depicted, in the description contained in the following letter, of the mummery which constitutes the process of making a Nun. It will take some considerable time, before real republicans can be made of such materials. And yet this is the system which his misnamed Holiness of Rome, is labouring to introduce into the United States. Romanists may make good citizens or subjects of a free state, when

arge majority of that state are Romanists. But let them be ıajority, and let their system its full and unqualified influ- and we seriously question her, in such circumstances, political freedom ever can

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BUENOS AYRES.

xtract of a Letter to a Lady in this intry, from a Friend in Buenos ·es.

o little interest do the mass of the e take even in the elections, that ler to get them to attend at all, they ways held on Sunday, and the bal- ɔx is placed in the entrance of the pal churches, so that they can vote o to mass at the same time. Yet even ly a fragment of the people attend, he votes of this fragment are inva- in accordance with the wishes of ;isting authorities, or of a few intrigu- ıen. At the last election for repre- ives, the party decidedly and con- lly the minority, but which happen- · the time being to have the offices ir hands, gained the election, by se- thousand votes.

he majority, or rather their leaders, ed to acknowledge the election— ıe offices into their own hands, and e soon to have another election, in ı, from the same voters, there will less be as large a majority on the side.

do not mean, however, to give you a iption of the *political* condition of around me, nor should I have al- at all to the subject, were it not from a wrong impression on this , far more is expected of this peo- ıs respects knowledge and improve- , than ought to be—viewing them as are. I have often been surprised the influence of superstition over minds has been so far weakened as and that the priests have not been more completely to stifle the spirit quiry, which is abroad among them, hich I trust is destined, under God, ing them eventually into the light ı blessed gospel.

mentioned to you in a former letter, pected addition to one of the con- . Having expressed my desire of ssing the ceremony, to the prioress, ɔromised to inform me when it was te place, which she very kindly did, accordingly attended. The service was introduced by a sermon, the prominent object of which was, to illustrate and enforce the benefits and blessedness of monastick seclusion. After this, mass was celebrated. This is a Latin service, accompanied by some ceremonies of the priests over the consecrated bread of the sacrament, which they are taught is the real body of Christ, and these ceremonies a real and efficacious offering of the body of Christ, for the benefit of those to whom the priest chooses to apply it; this service is performed daily, in most of the churches. Mass being ended, the nuns descended from the gallery, and entered at the further end of the room, separated from the body of the church by an open grating, so that they could be distinctly seen. The priests also retired to the side of the church most remote from the grate, and directly in front of it, and commenced the Latin service adapted to the occasion; which consists of short sentences, chaunted alternately by the priests and the nuns; and each as they sang their respective parts; slowly and solemnly approached the grate. The victim was in front of the nuns, led between two of the oldest, and clothed in the vestments of the tomb. The death-like paleness of her countenance and her white muffler, as she advanced, formed a strong contrast to the dark complexions and large black mantles of her conductors. The sisterhood followed in pairs, each carrying a large wax candle lighted, in her hand. About a quarter of an hour was thus occupied in crossing the room, during which time, the ceremony far more resembled the conducting of a criminal to execution than any religious service. Indeed the ghastly paleness and sepulchral dress of the candidate, the slow and measured step of the procession, could hardly fail to impress the mind with the strong resemblance of the whole scene to a publick execution. As they approached the grating a small door opened, which opens only on these occasions; the subject knelt on the threshold with a candle in her hand, and the provisor, who is the substitute for the bishop, read aloud the vows, to which she gave her assent, the whole sisterhood responding amen to every answer. The prioress then placed on her head a large black veil, as the sign of her final and perpetual seclusion from the world, and separation from all duties and interests without the walls of her cloister. The priest then pronounced a short benediction, and the door closed which separated her for ever from her family and friends, several of whom stood weeping without. She was then led to the other end of the room, when the ma-

tron who had conducted her, placed on her head a crown of artificial flowers, which, though tastefully arranged, was of such an extravagant size as to give a somewhat fantastical appearance to the wearer, especially when contrasted with the broad black mantle beneath it. Thus decorated, she approached the grating, to converse with her friends, and others who wished to ask her any questions. She declared herself perfectly happy, and strove to appear cheerful. Yet there was a visible melancholy in her pale countenance, which, notwithstanding all her efforts to conceal it, showed plainly that her heart did not respond to the cheerfulness she wished to exhibit. She seemed under thirty years of age; but what has induced her to immure herself in this tomb of the living, I had no means of ascertaining. But *one* similar case has occurred for a long time; and though I do not think this is one of the forms of superstition likely to be generally embraced, I must confess that I have witnessed nothing which impressed me so strongly, with a sense of the power of that corrupt system which teaches for doctrines the commandments of men; and under the name of godliness, destroys the means of usefulness, and tears away its victims from the most sacred duties and relations of life."

WEST INDIES.

The friends of missions, many of whom are also ardent friends of the African race, are not perhaps as well informed as they ought to be, of the progress of missions among the coloured population of the West India Islands, and the neighbouring district of the continent called Guiana. The devoted and self-denying Moravians, are the principal missionaries here; and in several places they are wonderfully successful. But the London Missionary Society has also an establishment at Berbice, and we take the following article from their Missionary Chronicle, attached to the Evangelical Magazine for October last—We must postpone till the coming month our domestick missionary communications, with the general remark that our home missions are doing well—we think very well.

Extracts of a Letter from Mr. Wray, dated Berbice, 13th of June, 1829.

In Berbice, we are, I trust, making some progress in the dissemination of Divine truth, though the seed springs up but slowly. The soil, indeed, is very barren and unpromising; but the Spirit of God can render the means used for its cultivation successful, so that the desert shall rejoice and blossom as the rose; yea, it shall blossom abundantly and rejoice, even with joy and singing. Since I last wrote to you, I have baptized fifteen adults from country plantations, who have publickly professed their faith in Christ and their obedience to him; also a number of boys and girls, who are making progress in learning the catechism. Last Sabbath our little chapel was very much crowded. Several were baptized; and three new members were admitted to the Lord's table for the first time. Six had been received, but three were prevented from attending by illness.

Death of a Pious Female.

Last month one of our first and most pious members, about eighty years of age, was called to her heavenly rest. She united with us in church fellowship nineteen or twenty years ago, in Demerara, and acted as a consistent Christian. Providence directed her steps to Berbice; soon after which, I came to the colony to preach the gospel of our blessed Saviour. She again united with us in commemorating the love of Jesus at his table. She has been an ornament to her Christian profession; adorning the doctrine of God her Saviour, by leading a holy life; regularly attended at all the means of grace; and devoting her heart and her life to her Redeemer, whom she sincerely loved. On Thursday mornings, at a select meeting for religious conversation and prayer, she often spake with tears, in a most affecting manner, of the love of God to her soul; and of the great happiness she experienced in the ways of religion, and the support afforded her by her heavenly Father, under the trials and afflictions of life which, for many years, she had been called to pass through. Sometimes on these occasions, she engaged in prayer, and would be very fervent with God on the behalf of her children, her minister, and the members of the church, and for the spread of the gospel. She was not

ble to say much during the last two or three days of her affliction, but appeared very happy. One who attended her, said she did not know how to leave her bedside, she seemed to enjoy so much happiness. She appeared to be constantly engaged in prayer; and requested Christian friends to sing hymns at her bedside, and to pray for her. In some of her last words to me, she said, "she felt herself a poor unworthy sinner; but her whole trust was in her Redeemer." By the younger branches of the family to whom she formerly belonged, she was looked on rather as a mother and a friend than a servant. She was highly esteemed by all the members of the church, and was on all occasions a peace-maker. She was a truly humble and pious disciple of Jesus Christ, always ascribing her salvation to the free grace of God. For many years, her hoary head was found in the ways of righteousness; and I doubt not she is now with her Redeemer above, singing his praises in the realms of light and glory! A day or two before her death, I repeated to her the following verse:—

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

Though unable to speak, she expressed her satisfaction by the motion of her hand and a sweet smile on her countenance. She was conveyed to the silent tomb, amid the tears of many, both bond and free, who highly respected her.

Account of a Pious Leper, &c.

In visiting lately some of our people in affliction, I have also seen the happy effects of the gospel. Among them there was a poor leper, belonging to the British crown. I knew him when he was young and healthy, and an able boat-builder. He learned to read, and was baptized; but he has been confined for some years by this loathsome disease. The Lord, however, has been gracious to him, and has enlightened his mind in the knowledge of himself. He opened his Bible which he had on his bed, and read to me Rom. vi., and seemed to experience the effects of the truths contained in it. When he read, "the wages of sin is death; but the gift of God is eternal life, through our Lord Jesus Christ," he appeared to weep, and wiped away the tears from his eyes. In speaking to him on the state of his soul, he said, "Yes, massa, God is my strength and my salvation; he help me to lie down and to rise up. My pain is great; but that is nothing. I hope when I close my eyes, I shall be happy in heaven; I am wicked, but I trust in Jesus Christ." I asked him if he thought God had pardoned his sins, and if he should be happy at death. He replied, "Yes, massa: I thank God that I can read my Bible." He asked me for a hymn-book, that he might be able to sing some of the hymns he formerly learned in the chapel. I said to him, "At the last day, Jesus shall change your vile body, and make it like unto his glorious body." He replied, "Yes, massa, I hope so." His whole conversation at this, as well as at every other time when I visited him, shows that his heart is changed by Divine grace, and that he is looking forward to a place of rest and happiness:—

"Salvation! O the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears!"

I feel thankful to God that our chapel continues to be well attended, and that many of the country slaves in particular seem to be seeking the salvation of their souls. They are very anxious to be instructed, but they need line upon line and precept upon precept. This makes our progress appear slow, particularly as it respects their being admitted to baptism and the Lord's Supper; but the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain; so must we wait, till it shall please God to pour out his Spirit upon the hearts of sinners.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of—

The collection after the sermon before the Synod of Philadelphia in Carlisle, from the Rev. Dr. E. S. Ely, for the Board of Missions, being - - $34 77

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of November, 1829.

Bellefonte.	Collection in Presbyterian Church		$15 00
Chambersburg.	Do. do. do. Rev. D. Denny		15 00
Lexington, Ky.	First annual payment of Auxiliary Society of First Presbyterian Church		15 56
Mifflinton and Lost Creek.	Collection in Presbyterian Church, per Rev. J. Hutchinson		21 50
Princeton, N. J.	From Session of the Presbyterian Church, per Rev. G. S. Woodhull		30 00
Philadelphia.	Donation from Mr. W. F. Geddes	$3 16	
Do.	Do. do. do.	3 20	
Do.	Do. do. do.	3 20	
Do.	Monthly Concert coll. in Second Presb. Ch.	30 01	
Do.	Do. do. Sixth do.	5 98	
Do.	Do. do. Seventh do.	18 02	
Do.	Do. do. Eighth do.	14 00	
Do.	Collection in Third Presbyterian Church in aid of the Swiss Evangelical Mission to Liberia, in Africa, by Rev. Dr. Ely	86 00	
Do.	Received from Rev. Ashbel Green, D. D. his subscription for 1829	100 00	
Do.	Received from the Union Society, in aid of the Indian Missions, by Mr. J. P. Engles, Treasurer	54 50	
Do.	Donation from Rev. Wm. L. M'Calla	1 50	
Do.	Received from Wm. F. Geddes, publisher of the Philadelphian, for one subscription, obtained by the Corresponding Secretary	1 00	
			320 57
Taneytown, Md.	Received from Auxiliary Soc. per Margaret Birnie, Sec.		35 00
Upper Octorara.	Subscriptions in Presbyterian Church under the pastoral care of Rev. James Latta, by Rev. J. H. Kennedy		16 00
Washington City.	Coll. in Fourth Presb. Ch. by Rev. Mr. Danforth		10 00
Missionary Reporter.	Received from sundry subscribers		29 00
			$507 63

SOLOMON ALLEN, *Treasurer,*
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

No later advices from Europe than to the 24th of October have reached us, at the time we write.

BRITAIN.—The British Parliament has again been prorogued and is still in recess, and the political state of the country remains much as it was when we last described it. Our minister, Mr. M'Lane, had arrived in London, had been ill for a short time afterwards, but had recovered, been presented at court, had a long conference with the Earl of Aberdeen, and done business with Mr. Stratford Canning at the office of Secretary of State for Foreign Affairs. There had been a most destructive storm of rain and wind, about the middle of October, which had strewed the British shores with the wrecks of vessels, occasioned many deaths, and caused inundations from the overflowing of rivers, that had destroyed much property.

FRANCE is still greatly agitated, by the discontents produced by the appointment of the present administration, but no events of importance have recently taken place. The king will probably be obliged to yield to the voice of the people, demanding the *dismission* of his ministers now in office.

SPAIN affords no news more important than that the monarch is about to take to himself another wife, for whose splendid nuptials great preparations were in making; and that an ambassador from the usurper of the throne of Portugal, Don Miguel, has been received and accredited at the Spanish court. Ferdinand and Miguel have a great sympathy for each other—*par nobile fratrum.*

PORTUGAL seems to be yielding to the sway of the usurping and perjured tyrant now in power. There has been lately what is called *a run* on the bank of Lisbon, and fears are entertained that it will not be able to stand the shock; and that its failure will increase the mercantile distress already very great, and annihilate the little commerce that still exists. Seventeen Americans, taken in a vessel going to Terceira, have been carried to Lisbon and cast into prison—one account says put in irons. Will our government do nothing in such a case? We are persuaded the British would not endure such an insult.

RUSSIA AND TURKEY.—Peace is at length concluded between these mighty belligerents, and all apprehensions that the general quiet of Europe was to be disturbed are laid to rest. Peace now reigns throughout Europe, unless the civil broils of Portugal, and the petty warfare of Spain with her former American colonies, form a slight exception. Indeed, the world at large has seldom been as tranquil as it is at present. The issue of the Russian conflict with the Turk has disappointed the world. The emperor Nicholas, we doubt not, has been agreeably disappointed, in the uninterrupted, brilliant, and complete success of his armies, both in Europe and Asia. Politicians have been disappointed, at finding that Britain, France, Austria, and Prussia used no interference, to stay the progress of the Russian victories; and the greatest disappointment of all has been, that the Russian emperor, when he had every thing in his power, should have shown an example of moderation towards a fallen, insolent, and inveterate foe, such as history, we believe, has not heretofore recorded; and the Sultan Mahmoud has been bitterly disappointed and humbled, in being obliged to beg a peace, and disappointed again, in finding that his conqueror granted him terms far more favourable than he did or had any right to expect. It now appears probable, however, that all *the great powers*, as they are commonly denominated, had an understanding with the Emperor of Russia, in which they agreed not to interfere in his quarrel with the Ottomans, on a solemn stipulation on his part, that, whatever might be his success, he would neither dethrone the Sultan, nor exact from him more than had been claimed in the manifesto by which war was proclaimed against him: and it is highly creditable to all the parties concerned, that they appear to have paid a sacred regard to their engagements. The following statement, taken from London papers, will give our readers as good a general view of the treaty of peace—we cannot publish it in detail—as we are able to present:—"Considering the circumstances under which the treaty of peace was dictated, the conqueror has more than made good all his professions of moderation. Turkey in Europe is not circumscribed by a single foot of its territory, or rather, it will not be, after the payment of the indemnities. And the territory ceded by the Turks in Asia, is very insignificant in extent, consisting merely of Anapa, a very narrow and barren line of coast at the foot of the Caucasus, and a portion of the Pachalik of Akhaltzik. This territory contains no important towns, nor any fortresses of strength. The most remarkable feature of the treaty, is the specification of immunities which the Russian subjects are to enjoy in Turkey. They are to be entirely free of Turkish jurisdiction; to be governed only by the Russian Ministers and Consuls; and Russian merchant ships are to be entirely free from search, even in Turkish ports. Their vessels are not to be visited, and their merchandise may be landed, warehoused, transferred, or shipped, without giving notice to the local authorities, or saying, 'by your leave.' In fact, they are to enjoy rights which they do not possess in their own country. The passage of the Dardanelles, the Canal of Constantinople, and the unconditional freedom of the Black Sea to the ships of all nations at peace with the Porte, is an important stipulation, in obtaining which, the Russian Emperor has most disinterestedly negotiated in behalf of the whole commercial world. Merchant vessels are not to be checked or detained, under any pretence whatever, and any violation of this solemn engagement is admitted beforehand to be an act of hostility, and a just ground for war. With respect to the indemnities, we have not yet full information. Two only are mentioned in the Treaty—The commercial one of 1,500,000 ducats, stipulated and granted by the Convention of Akerman, which is to be paid in the course of eighteen months; and a larger one for the expenses of the present war, the amount of which is to be regulated by mutual accord. The amount of the latter indemnity is stated, in the French and *German papers, at 10,000,000* ducats. But the Courier discredits the statement, as

too exorbitant; and it is elsewhere mentioned that a less sum will ultimately be demanded—Turkey being unable to pay so much—and the arrangement being left open to the interposition of the mediating powers. Another very important article is, the accession of the Sultan to the Treaty of the 6th of July, 1827, and the London Protocol of the 22d of March, 1829, respecting the independence and limits of Greece. Immediately after the exchange of the ratifications of peace, the Porte is to appoint Plenipotentiaries, who, in conjunction with those of Russia, England, and France, are to settle the execution of those Treaties. This is most fortunate for Greece, as by the Protocol of March, 1829, the larger boundary is exacted—the line from the Gulf of Arta to Volo. The line running thus north of Thermopylæ, includes part of Thessaly and Epirus.

"Such is a brief outline of the principal features of the Treaty of Peace. But the London Times declares that it has got 'what is of much more importance than the Treaty itself,' viz. the substance of the supplementary and separate articles, or rather, the separate treaties referred to in that document, and explanatory of some of its principal provisions. The Times proceeds to give the following—

"By one of them, the sums which the Porte is to pay to Russia, as indemnity for the expenses of the war, and for the losses of the Russian merchants, are assessed, the former at 10,000,000 of ducats, nearly £5,000,000 sterling: the latter at 1,500,000 ducats, about £750,000,—sums which it should appear to be entirely out of the power of the Sultan to discharge.

"They are to be paid in instalments—the greater sum in ten equal annual instalments of about half a million each, and the smaller in four instalments of unequal magnitude, increasing as they go on, and at smaller intervals.

"Upon the payment of the first of *this latter class* of instalments, Adrianople is to be evacuated; on the second being paid, the Russians retreat beyond the Balkan; on the third, beyond the Danube; and when the fourth and the whole of the sum of ten millions of ducats has been discharged, they are to quit the Turkish territory altogether.

"By these articles it should indeed appear that Russia has in fact secured to herself the perpetual possession of the principalities, unless some extraordinary gift of Providence should enable the Sultan to raise the sum of five millions in ten years. We will, however, here just observe, that in securing indemnity to his subjects for their private losses—as the Emperor Nicholas was perhaps obliged to do by his duty, making their payment the condition of a series of retreats—he has left the publick indemnity, both as to amount and times of payment, subject to the remonstrance and interposition of the Great Powers of Europe.

"By the other supplementary treaty, the regulations for the internal government of the principalities are settled on such a footing—by giving Russia an equal voice with Turkey in the nomination of Hospodars, and depriving the Sultan of the arbitrary power of deposing them, together with other provisions in a similar spirit—that there is no danger of Russian supremacy in Moldavia and Wallachia suffering any material diminution, even if, by the immediate payment of the sum demanded from Turkey, the Russian troops were obliged to pass the Pruth immediately."

We perceive that several of the London paragraphists intimate, that the Sultan will not be able to pay the indemnities which are essential to secure the retreat of the Russian armies; but a letter, written by an Englishman now in Constantinople, gives a different representation. He says the tax will be only on *the avarice* of the Sultan—that wealth has been hoarded for a long series of years in the Seraglio, which will suffice to pay the sums first demanded, and perhaps a large part of the remainder. It is clear, however, that the Turkish power is broken—The Sultan sees, and the world sees, that Russia can do with this empire what she pleases. We greatly rejoice that Greece is emancipated, and hope the powers that have interposed for her deliverance, will not themselves again enslave her.

The two distinguished Russian commanders, Diebitsch and Paskewitch, have received the highest, or nearly the highest honours, which their sovereign can confer. The former, agreeably to a Russian as well as a Roman usage, has received a surname from a distinguished military achievement. For having triumphantly crossed the fearful Balkan mountains, the supposed impregnable rampart of Turkey, he is to be called count Sabalkansky; and Paskewitch, for the capture of Erivan, will take the title of Erivansky.

ASIA.

It appears that there are numerous piracies, of a very shocking character, committed among the spice islands of this continent: and on the continent itself the annual thunder storms of the Denkhan, during the current year, have been unusually numerous,

violent, and continued, and deaths from lightning have been frequent. In Burmah, we rejoice to observe that the missions of our Baptist brethren are prosperous and highly promising—Measures are in progress to establish a bank at Calcutta. It is said in a letter from Smyrna, which is copied without comment in the English papers, that Baron ROTHSCHILD, the great European Jew banker, has purchased Jerusalem of the Grand Senior—that he has engaged to furnish the Sultan with the enormous sum of 350,000,000 of piastres, (a piastre is little more than a third of a dollar) at three instalments, on condition of the Sultan's engaging, for himself and his successors, to yield to him the sovereignty of Jerusalem, and the territory of ancient Palestine, which was occupied by the twelve tribes. Here he proposes to call around him the wealthy Israelites of Europe, and the scattered tribes of his nation, and with these materials to renew the strength of that people, which we have the authority of scripture for believing will again be collected together. A part of the plan is to establish Seigniories, to distribute portions of land to all settlers, and to give them as far as possible their ancient laws: and a little army being judged necessary for the restored kingdom, measures have been taken for recruiting it out of the wrecks of the Jewish battalion raised in Holland by Louis Buonaparte—The expenses of the journey of those who remove are to be paid them in advance. Such is the statement. We should utterly discredit it at once, were it not that we live in an age of wonders. On the other hand, if we yielded it our full belief, we should have many remarks to make on so extraordinary an event—The wealth of Baron Rothschild is believed to be fully equal to the payment, by instalments, of the sum mentioned—about twice the present national debt of the United States.

AFRICA.

A merchant vessel of the United States has been on a trading voyage to Alexandria, in Egypt—the first, it is said, that has ever been on such an errand to that port. It is stated that the Pacha visited and examined her with much attention. Our commerce is extending to every accessible place on our globe. But what, in our view, is of unspeakably more importance than commerce, we hope that our country is likely to be instrumental in extending the blessings of the gospel, to the benighted inhabitants of this vast continent. Within the last month, we have seen and conversed with three missionaries from Basle, in Switzerland, who are going out to our colony at Liberia, in a vessel probably now on her way to that place. Their purpose is to endeavour to establish themselves in one of the neighbouring heathen tribes. One of the missionaries has already spent some time in the place to which they are destined—He is now accompanied by his wife. All of them appear to possess a truly evangelical and missionary spirit. They hope to receive some aid from this country, as their resources at home are not abundant. A collection was taken up for them in this city, and the treasurer of the General Assembly's Board of Missions, with the approbation of the Executive Committee, has consented to be the depositary of any donations that may be offered them. The object is a noble one, and we hope it will receive the patronage of liberal Christians in our country.

AMERICA.

No very material changes have recently taken place in the States which cover the southern portion of our continent. The United Provinces, of which Buenos Ayres is the chief, have concluded a peace among themselves. Lavalle, who so cruelly put to death the Governor Dorrego, has not been permitted to succeed him—Villemont has been appointed to that office, and according to usage was inaugurated on the Sabbath. Lavalle still retains a military command—By an order from Don Pedro, which it is said was prompted by the present Pope, the African slave trade is prohibited in the Brazils—Let both the Pope and the Emperor have due credit for this—The emperor's new wife was on her voyage from Europe, and on her crossing the line a frigate was despatched to announce her approach, and the information was received with great rejoicing. The Spaniards, it appears, had landed a small corps of men on the western shore of Mexico, intended to co-operate with the expedition on the opposite shore at Tampico; but on hearing of the defeat and capture of Barudas, they re-embarked. Mexico has set the noble example of an entire abolition of slavery, throughout the whole of its extended territory. In Colombia, a feeble attempt at insurrection was lately made, but without any prospect of success. Bolivar is triumphant, and we hope that peace will ere long be restored to the distracted republicks of the South. But a government really and permanently republican and free, cannot exist, while the population remains in the ignorance and superstition in which it is involved. No government can be really free, where the rights of conscience are controlled, and *men* are not permitted to worship their Creator, without restriction, *in such manner as they* believe to be most acceptable to him.

UNITED STATES.—The Congress of our country are to convene on the 7th of the present month; and as that will be the day of a monthly concert for prayer in a large portion of the churches of our land, it has been recommended in some of our religious periodicals that special and earnest prayer be then offered to God, in behalf of the rulers and legislators of our nation. In this recommendation we most heartily concur. In the approaching session of Congress two important subjects, intimately and deeply connected with our moral character, our honour, and our prosperity as a people, will probably come before Congress—We refer to the questions, whether the Sabbath shall continue to be desecrated, by the regular carrying of the mail and opening of the Post offices on that holy day; and whether our treaties with the poor Indians shall be regarded, or they be compelled to abandon their lands, the sepulchres of their fathers, and the schools and churches which have been established among them, and remove into a wilderness—to begin all anew, or to abandon themselves to despair. Unless, in answer to the prayers of God's people, an influence from on high shall descend and rest on the councils of our nation, we do most seriously fear that these subjects will be so disposed of, that the judgments of Him who is jealous for his glory, and the avenger of the oppressed, will come upon us. A truly fearful conflict is at hand—more fearful, in our estimation, than if half the nations of Europe were arrayed against us. The friends of religion and of Christian institutions, are at issue with infidels and formalists, and those who care for nothing but their god Mammon; and it is to be decided which of these parties shall direct the measures and rule the destinies of this nation. Let those who are on the Lord's side take their stand, and be as active and united as their enemies are, and we shall not fear the result. It is the want of prayer, of activity, of unanimity, and of energy, that we dread. We fear too that our friends—for friends we have—on the floors of Congress, will not come forward in that open, firm, and yet temperate manner, which the crisis demands. We know not how it happens, but so it does happen, that our members of Congress seem to be far more reluctant than the members of the British Parliament are, to avow religious sentiments, and openly and distinctly to advocate a cause connected with the vital principles of Christianity, and because it is thus connected. Let us fervently and unitedly pray that all who are called to speak and act in this concern may do it firmly, fearlessly, wisely, guardedly, temperately, and in the fear of God; and then we may hope that our prayers will be answered, and our country be saved.

***** While the last half sheet of our present number was in the hands of the printer, we received the prospectus of the publication announced below. It is one exceedingly needed, and we earnestly recommend it to the attention and patronage of our readers.**

James B. Requa, proposes to publish on the second day of January, 1830, a weekly paper, entitled,

THE PROTESTANT.

The Protestant will include—Narratives displaying the rise and progress of the Papacy; its spirit and character in former periods; its modern pretensions; and its present enterprising efforts to recover and extend its unholy dominion, especially on the Western Continent.

Biographical notices of Martyrs, Reformers and Popish Persecutors.

Essays describing the doctrines, discipline, and ceremonies of the Romish Hierarchy; and its desolating influence upon individual advancement, domestick comfort, and national prosperity.

Illustrations of Sacred Prophecy relative to the Mystical Babylon.

A faithful expose of the moral and religious condition of Lower Canada, as debased by the prevalence of the Roman Supremacy.

And a notice of all interesting religious occurrences.

***Conditions.*—The Protestant shall be issued weekly in quarto, containing eight pages. *Price Two Dollars per annum*, payable at the expiration of *six months*. Persons paying for *five* copies of the Protestant, shall have *the sixth gratis*. Ministers of the Gospel, and other Christians, who will kindly undertake to procure subscribers, are requested to transmit their lists of names and address by the middle of December, directed to *the Editor of the Protestant*, 245 *Spring street, New York*.——N. B. All *letters* must be *post paid*.**

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GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

☞ Our subscribers are requested to observe, that every quarter of a sheet which we thus publish, is entirely *extra*. The pages of our work never have been, and never will be diminished, in consequence of these appendages.

The following list of contributors in the Churches of Centre, Ash Pole, Laurel Hill, Red Bluff, Bethel and Little Pedee, in North Carolina, have been transmitted by the Rev. Colin M'Iver, Treasurer of the Presbytery of Fayetteville, together with the amount of money subscribed, viz.

Of Centre Church.

Alex. Sutherland	$10 00
Mrs. Sutherland	0 50
Roderick M'Neill	5 00
John Watson	1 00
John M'Lean	5 00
Matthew Watson	4 00
John M'Lean, S. M.	2 00
Daniel Leach	2 00
Archibald M'Kay	2 00
Daniel Kelley	1 00
Daniel M'Lean	1 00
Archibald M'Eachin	1 00
Allan Smith	0 50

Of Ash Pole Church.

Old Men's Benev. Soc.	10 00
Young Men's do.	10 75

Of Laurel Hill Church.

Angus M'Nair	1 00
George M'Intosh	1 00
Gilbert M'Millan	1 00
John Fairly, John Blur	2 00
John Buchannon	1 00
Alexander M'Millan	1 00
Robert Campbell	0 50
William Buchannon	0 75
John Campbell	0 50
James M'Donald	2 05
John K. Buie	0 50
Duncan M'Callum	0 25
Effy Blue	0 25
Hugh C. Stewart	0 30

Of Red Bluff Church.

John M. Kay	2 00
John M'Rae	1 00
John L. M'Laurin	1 00
Robert M'Call	1 00
John M'Curru	1 00
Margaret M'Curru	1 00
Christian Shaw	1 00
Gressel M'Kennon	0 50
Alexander M'Kae	0 50
Hugh M'Arthur	0 30
Daniel M'Cormick	0 35
Archibald M'Rae	0 50
Alexander M'Kennon	0 50

Of Bethel Church.

Archibald M'Eachin	1 00
Daniel Patterson	1 00
John Graham	1 50
Sarah Jane Buie	1 00
Eliza Gilchrist	0 50
Alexander Graham	0 50
John Stewart	0 50
Mary M'Kennon	0 25
James Smith	0 75
Malcolm M'Neill	0 50
Margaret Graham	0 50
Margaret M'Phaul	0 25
Margaret B. Currie	0 25
Jenny Prentice	0 10
John Currie	0 50
Peter Shaw	0 25
William M'Laughlin	0 25
John Peterson	0 50
Edward M'Eachin	0 50
Neill M'Duffie	0 50
Archibald Smith	0 50
Catherine Kay	0 50
A Friend	0 50

Of Little Pedee Church.

Randal M. Donald	0 50
Malcom Carmichael	0 50
Charles M'Arthur	1 00
John Carmichael	0 20
Coll. at M'Lean's ch.	20 00
Rev. John M'Intire	5 00
Rev. Duncan M'Intire	3 00
Rev. Arch. M'Queen	4 00
	125 20

The following contributions were added to make up the difference of exchange:

Hugh M'Call	0 50
Malcom M'Innis	0 60
Angus M'Pherson	0 45
Normand M'Rae	0 25
Sundry Friends	2 00
	129 00
Paid for the enclosed draft	3 75
Amount of draft	125 25

Contributors to the Board of Missions, in the 7th Presbyterian Church, Philadelphia.

Subscriptions of 50 cents a year.

Wm. M. Engles, *Pastor.*
Otis Ammidon, *Rul. Eld.*
Wm. Shufflebottom, do.
Robt. Hamill, do.
Wm. Sheepshanks, do.
James Dunlap, sen.
James Dunlap, jun.
Sallows Dunlap
Sarah Dunlap
Mary Dunlap
Mary Penington
Ann Wilson
Charlotte Stone
Sarah M'Clenachan
Miss Forbert
Mary Hamill
Wm. E. Hamill
James Schott
Rebecca Schott
Charlotte Schott
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Charles Woodward, sen.
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Elizabeth Campbell
Wm. Wright
Sarah Ann Sheepshanks
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Thomas Lyle
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Sarah Dunn
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Ellen Ball
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Mary Hood
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Alexander Ferguson
Mrs. Ferguson
Harriet Rea
Mrs. Earnest
Sarah Ann Kid
George Van Amringe
Mrs. Van Amringe
Matilda Van Amringe
Nathaniel Potts
Sophia B. Potts
Catherine Steinhart
Hannah Steinhart

Young Persons paying 25 cents a year.

Elizabeth Roland
Mary Ann Roland
Sarah Roland
Wm. Roland
Benjamin Roland
James Roland
Henry Mandeville
George Mandeville
Gavin H. Woodward
Thomas Woodward
Charles W. Woodward
Matilda M'Allister
Emily M'Allister
Edwin J. Bent
Emeline Bent
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Mary Pierce

Catherine Pearce
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George Cragg
Sarah White
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Mary Elizabeth Potts
Alexander M. Potts
Mary Johnson
Rachel Macomson
Jane Graham
Maria Wardle
Mary Harvey
Juliana Dunlap
Susan Dunlap
Georgiana Boyle
Ann M'Clenachan
Elizabeth Warner

Mary Warner
Mary Ommarla
Elizabeth Brown
Caroline Ommarla
Catherine M'Crosson

Donations.

Cash	$2 00
A Child	0 12½
James Schott	20 00

Monthly Concert.

In 7th Presb. Church	22 41

Total.

50 cents subscription	$61 50
25 cents do.	10 25
Donations	22 12½
Monthly Concert	22 41
	$116 28½

The Executive Committee have received through the General Agent, from the Third Presbyterian Church in this city, of which he is pastor, the following sums, viz.

Margaret Carswell	$25 00	Jos. B. Mitchell and family	3 00	Mrs. M'Ginley	50
Lemuel Lamb, Esq.	12 00	Thomas Sparks	5 00	Christiana Meeker	50
William Linn, Esq.	10 00	Maria M'Clure	5 00	Hannah, (a servant woman)	50
Elisha W. Cook	10 00	Henry Tumbleston and wife	2 00	Elizabeth Cunningham	5 00
James C. Thompson and wife	10 00	Fred. Myerle and wife	2 00	Mr. Maximilian M. Towak	50
Robert Thompson and wife	10 00	Widow Mary Hunter	2 00	Alfred Landsburg	50
Wm. R. Thompson and wife for 1828 and 1829	20 00	Margaret Thompson	1 00	Catharine Lafferty	25
John W. Thompson, Esq.	4 00	Robert O'Neill	1 00	Other contributors of 50 or 25 cents each, whose names have been published	105 50
Robert Steele	5 00	Mary Barry	50		
Robert Mercer	3 00	Frederick A. Raybold	50		
		Sarah A. Raybold	50		
		Sophia Donaldson	50	Amount	$245 25

This sum added to $342.92, paid to the Board of Missions since June last, by other *members of* the congregation, will make a total of $588.19. It is proper to remark, *that this* congregation contains comparatively little wealth: and that should our

Churches according to their ability follow the example of this, there would be no lack of missionary funds for the support of all the competent missionaries that could be obtained.

The following subscriptions have been made to the Board of Missions, in aid of a feeble Presbyterian Church in Oxford, North Carolina, viz.

Ezra Stiles Ely	$20 00	Edward Burd	5 00	Rev. Samuel B. Wylie, D.D.	5 00
Robert Ralston, Esq.	20 00	David Lapsley, Jr.	5 00	Joshua Tevis	5 00
William Brown	10 00	Elihu Chauncey	5 00	D. Winebrener	2 00
Solomon Allen	10 00	Robert Ralston, Jr.	5 00	Wm. Nassau, Sen.	2 00
Chs. Chauncey, Esq.	10 00	Thomas Biddle	5 00	J. M'Alpin	5 00
J. R. Ingersoll, Esq.	5 00	Thomas Elmes	5 00	Abner Elmes	5 00
Cash	5 00	John K. Kane, Esq.	5 00		
Cash	5 00	John Wurts, Esq.	5 00		
Cash	5 00	Rev. Thos. H. Skinner, D.D.	5 00	Amount	$164 00
Elisha W. Cook	5 00				

The committee have received from the Rev. David M'Kinney, of Erie, Pa. $10; from Messrs. Towar & Hogan, for the privilege of printing an edition of the Confession of Faith, $15; from the Fourth Church in Philadelphia, under the care of Rev. George C. Potts, $42.25, in addition to $8 before paid, making $50.25; from the Church under the care of Rev. George Chandler at Kensington, in addition to $6.50 before paid, $10, making $16.50; and from the Second Church, Philadelphia, from annual subscribers, $99.50; and $9.48, collected at the Monthly Concert in that Church; from Rev. Alexander Heberton's congregation, at Allentownship, Pa. $22; from Rev. Dr. Herron's Church. Pittsburg, Pa. $53; and from the Sixth Church in Philadelphia, under the care of Rev. J. H. Kennedy, $200, with the promise of $200 more from two individuals of that congregation.

The Executive Committee have received $20, in addition to $4.50 before paid, from annual contributors in the Hart's Log Church, Huntingdon County, Pa. The subscribers in that congregation, whose names have not been before published, are the following, viz. *Of fifty cents:* John Crothers, H. Dorsey, John Gahagan, Joel Isenberg, Thomas Johnston, Willliam Johnston, Thomas J. Keating, John Lansimore, Charles Lansimore, John M'Kim, James Murphy, William D. Shaw, George B. Young, Mrs. E. Dorsey, Mrs. M. Dorsey, Mrs. Mary Johnston, Mrs. M. W. Neff, Mrs. M. Roler, Misses M. Cunningham, C. Fisher, S. Haller, M. Lockard, E. Scott, M. Tussey. *Of twenty-five cents:* M. Shaw, S. M'Bride, A. L. Walker, and Mrs. N. Dean.

From the Third Presbyterian Church in this city, in addition to former sums announced, the Committee have received from Mr. Robert Coburn, $5; from Mr. John Little, $2; and from eleven 50 cent contributors, $5.50.

At a meeting in the First Church in this city, Mr. Ashmead gave one of the Committee a donation of $2; and Mr. George D. Porter, of Mifflin, in remitting to Dr. Green payment for the *Christian Advocate*, gave th[illegible] verplus of change remitted, fifty cents.

From the Monthly Concert in the Church in Sa[illegible] New Jersey, by the Rev. John Burt, $5.18.

The persons whose names are under written, b[illegible] to the First Presbyterian Church of Baltimore, have expressed their purpose t[illegible] before the 25th of December, annually, the sums respectively annexed to [illegible] for the Board of Missions of the General Assembly; and have paid for th[illegible] accordingly, viz.

Roswell L. Colt	$50 00	Rev. W. Nevin		J. Scarborough	50
Alexander Fridge	10 00	Mary L. Nevins		R. I. Finley	1 00
Wm. F. Murdoch	50	Wm. R. Nevins		Henry Bird	50
Mary E. Murdoch	50	Anna K. Nevins		Eleanor Bird	50
Mary Ann Murdoch	50	James Inglis		Henrietta V. Bird	50
A. Fridge Murdoch	50	David S. Courten		W. Nevins Bird	50
Alice Murdoch	50	Thomas Philbrook		Trueman Cross	25
Alex. Murdoch	50	John M'Keen, jun		Isabella Cross	25
Susan Murdoch	50	Mrs. Tumbrill's fa		Catharine Strick[illegible]	1 00
Wm. T. Murdoch	50	H. W. T[illegible]		Juliana Rankin	
James Campbell	5 00	John Web		[illegible]ames Swan	
James M. Campbell	1 00	Samuel F		for 1828 and	
Mary Campbell	1 00	J. P. Cou		[illegible]eorge Morris	
J. A. Buchanan's fam.	5 00	John Hasl		[illegible]n Morris	
Sidney Buchanan	1 00	John H. H		[illegible]abeth Mc	
Peggy Buchanan	1 00	G. P. W[illegible]		[illegible]lia Mor[illegible]	

Ann Morris	1 00	S. J. Stewart	50	Sarah Y. Edes	50
Charlotte Morris	1 00	Susan M. Inglis	1 00	Martha Edes	50
Ann Pannel	50	James Armstrong, jun.	50	Mary Torrance	50
Maria Falls	50	Mrs. Armstrong	50	Juliet A. Moale	50
Jane Mactier	50	Mrs. Monroe	50	Mary Anderson	50
Grace Mactier	50	James D. Armstrong	50	Robt. Anderson	50
Eliz. Sterling	5 00	S. J. Armstrong	50	Anne Anderson	50
Ann Forman	50	M. E. Armstrong	50	Mrs. S. F. C.	50
Francis Forman	1 00	R. R. Armstrong	50	Ann M'Keen	50
Eliza Wilson	50	J. A. Armstrong	50	—	
E. A. Clark	50	Elizabeth Pogue	1 00	*Donations.*	
Sarah Brown	50	Evelina Forman	50	A. Buckler	5 00
Ann S. Wilson	50	Sarah Williams	50	A Thomae	50
Wm. L. Gill	50	Letitia M'Creery	1 00	W. W.	1 00
S. M. Courtenay	50	Mrs. Alex. Robinson	50	—	
C. D. Bartholt	50	Mrs. A. Waters	50	*Persons of Colour per ann.*	
Ellen Scott	50	Peter Neff	50	Adam Barker	25
G. M'Dowell	50	Isabella L. Neff	50	Eliza Barker	25
S. M'Dowell	50	Wm. H. Neff	50	James P. Walker	25
Eliz. M'Dowell	50	Mrs. A. Brown	1 00	Harriet Walker	25
Susan M'Dowell	50	Mrs. Dr. Brown	50	Sam. I. Douglas	25
M. A. M'Dowell	50	Jane Brown	25	Riley Draper	25
S. M. M'Dowell	50	Mary Ann Edes	50	Garretson Draper	25
John Hamilton	50	Mary Jane Edes	25	Charlotte Draper	25

GENERAL ASSEMBLY'S MISSIONS.

(List of Annual Contributors continued.)

Annual Subscriptions in the First Church, Baltimore.—Additional.

Anonymous	$10 00
Robert Purviance	1 00
Mrs. F. Purviance	1 00
G. F. Cole	50
E. Taylor	50
Thomas Finley	50
Michael Knight,	50
Mrs. M. A. Knight	50
Miss E. A. Knight	50
Elizabeth Scobey	50
J. N. Brown	50
S. M. Wilson	50
Mrs. I. Williams	50
P. Williams	50
Esther Harris	50
Margaret Prentice	50
Mary Prentice	50
Sarah Jackson	50
M. Copeland	50
	$20 00

Acknowledgments.

May 7. Mon. Con. Col. Trenton, N. J. for Indian Missions, by Rev. J. W. Alexander	$60 00
Do. 8. An. col. 3d Church, Newark, N. J.	7 55
Do. An. col. in Presbytery of New Brunswick, N. J., by Rev. G. S. Woodhull	49 65
Do. 11. Don. from Mr. Coleman, Mercer co. Pa. by J. Montgomery	3 00
Do. Mon. con. col. Nashville, Tenn. per Rev. O. Jennings	22 50
Do. An. sub. in Rev. J. Proudfit's cong. Newburyport, Mass.	135 00
Do. An. sub. Mount Carmel cong. Ohio	1 25
Do. do. Hopewell do.	7 87
Do. do. Bath do.	1 06
Do. do. Halton, additional	7 87
Do. do. Reading do. do.	6 75
Do. do. Somerset do. do.	1 50
Do. do. Pleasant Ridge do. do.	30 25
Do. do. Springfield do. do.	13 75
Do. do. 1st Church, Baltimore, additional	20 00
Do. Donation, amount of service rendered as Agent, by Rev. J. Proudfit	25 00
Do. 19th. On the Annual Subscription from the church in Pennington, N. J.	4 00
Do. Church in Cranbery do.	9 12½
Do. Upper Freehold do.	10 50
Do. 20th. 1st annual subscription of John A. Brown, Esq.	100 00
Do. The 1st annual subscription of John Stille, Esq.	100 00
Do. Don. from Charles Chauncey, Esq.	100 00
Do. Annual subscriptions from the church in Kingston, N. J.	3 50
Do. do. by the Rev. Mr. Weed, from the 1st church in Albany, N. Y.	100 00
Do. By the same gentleman, from the 3d church of Albany	35 37½
Do. Annual subscription from 1st church in Trenton, N. J.	2 50
Do. do. Neshaminy, Pa.	12 25
Do. An sub. and col. Belle Air aux. cong. Md.	27 50
	$925 75

The Cor. Sec. and General Agent of the Board of Missions acknowledges the following receipts:—

May 20th. Cash collected in Morgantown, Va. by Rev. S. Garley	$20 00
Do. do. Waynesburg, Pa. do.	4 58
Do. do. In Pres. of Louisville, Ky. by Rev. J. Hawthorne	21 22
Do. do. From Utica Congregation, by J. Campbell	39 40
Do. 21st Col. on sub. list, Pittsgrove, N. J. per Rev. Mr. Janvier	2 00
Do. do. Cash received from Rev. Mr. M'Cartee's Church, N. Y.	119 18¾
Do. do. Dr. Rowan's Church, do.	14 00
Do. do. do. Champlain Pres., by Rev. Mr. Crosby	10 60
Do. do. Col. from Mt. Pleasant cong., by Rev. E. T. Hughs	46 80
Do. do. Slippery Rock, Rev. Mr. Semple	6 00
Do. do. Youngstown, Rev. H. Harned	4 00
Do. do. Amount of collections from various places, donations from different individuals	15 03½
Do. do. Annual subscription of the Congregation of Cross Roads, Washington co. Pa. per Dr. Wylie	88 44
Do. do. Congregation of the Flatts, Washington co. Dr. Wylie	16 00
Do. do. An. col. Pesbytery of Watertown, N. Y.	29 37½
Do. 22d. Col. from the church in Crawfordsville, Indiana, by Rev. S. R. Alexander	16 62½

Do. do. An. col. of the Presbytery of Susquehanna 12 00
Do. do. An. col. from West Union cong. Ohio 11 37
Do. do. Annual collections from the Presbytery of Chilicothe, by the Rev. Mr. Burges 44 16
Do. do. Col. and sub. from the cong. of Long Run, New Salem, by Rev. Wm. Reed 40 40
Do. do. Don. from cong. of Morefield and Hubbard, by Rev. I. Satterfield 3 62
Do. do. Don. from Mr. Hugh Kennedy, Hagerstown, (Md.) 50 00
Do. 22. An. sub. from cong. of Chanceford, York co., Pa., by Dr. Martin 28 12½
Do. do. Don. from a female friend in the same congregation 5 00
Do. do. Col. from the congregations of Pine and Toms creek, Md., by Dr. Herron 10 00
Do. do. Col. from Upper Marsh Creek cong., from Rev. D. M'Conaughy, per Dr. Herron 15 00
Do. do. An. sub. from the cong. of Columbia, Pa., by Dr. Cathcart 12 00
Do. do. An. col. from Presbytery of Newton, by Rev. Mr. Kirkpatrick 35 35
Do. do. An. sub. from the 2d church Amwell, by the Rev. Mr. Kirkpatrick 2 00
Do. do. An. col. from the Presbytery of Huntingdon, Pa., by the Rev. Mr. Coulter 20 00
Do. do. Ad. an. sub. from Lower Tuscarora cong., Mifflin co., Pa., Rev. Mr. Coulter 5 50
Do. do. Mon. con. col. from the cong. Franklin, N. Y., by Rev. M. Babbit, for the South America Mission 7 50
Do. do. Don. from Rev. E. Donner, of Mt. Hope, Orange co. 4 50
Do. do. An. sub. in congregations of Long Run and Red Stone, Pa., by Dr. Herron 64 33
Do. do. Ad. col. from Mt. Vernon, per Rev. T. Barr 11 06¼
Do. 23. Ad. col. from Mansfield, by Mr. Barr 4 37½
Do. do. Wooster, do. 10 08
Do. do. Don. from an individual in Coshocton church 3 00
Do. do. Newman's Creek, Miss. Asociation 11 56¼
Do. do. from Rev. T. Barr, in part payment of collections reported and published in March last 119 92
Do. do. Mon. con. col. from Steubenville, Ohio, per Rev. C. C. Beatty 65 00
Do. do. Don. from Rev. R. R. Armstrong, of Champlain Presbytery 5 00
Do. 25. An. sub. from Milville, N. J. 16 50
Do. 26. Donation from Mrs. Mary M'Farland, Va., a tithe of Marriage fees 5 00
Do. do. Mon. con. col. in the church at Erie, Pa., per D. M'Kinny 11 79
Do. do. Amount of collections in part, in the Pres. of Carlisle, by Rev. Dr. Cathcart, as follows:—
Do. do. Collection from churches of York and Hopewell 20 56
Do. do. do. Centre and Upper ch. Perry co. 6 50
Do. do. do. Sherman's Creek, Middleridge 4 00
Do. do. do. Middle Spring 4 50
Do. do. do. Shippensburg 6 00
Do. do. do. Path Valley 2 00
Do. do. do. Harrisburg 2 00
Do. do. An. sub. in part from the cong. of Greenwich, Cumberland co. N. J. Rev. Mr. Laurence 10 00
Do. 27th. Col. in Hempstead, L. Island, Rev. Mr. Webster 6 00
Do. do. Ad. an. col. from Norristown, Pa., per Mr. Hugh Hamill 12 00
Do. do. Ad. an. sub. from the 4th Presbyterian ch., Philad., by Mr. James Algeo 5 50
Do. 28th. An. sub. from Mr. Robert M. Laird, Princess Anne, Md. 5 00

Sums received by the Treasurer since the 1st inst.—the most of them are the usual annual Missionary Collection.

May 18. Received of Miss Olive Sproat, per Mr. Bevan, her donation 5 00
Do. 20. Of Rev. Jacob Green, from Female Miss. Society of Bedford, annual remittance 62 36
Do. Monthly Concert collections 8 24
Do. Bible class, do. 3 40
Do. Donation from Miss Rebecca Peck 1 00
Do. 21. Of Rev. A. O. Patterson, Long Run, Redstone Pres. 35 00
Do. Female Cent Society, Sewickly 13 50
Do. Mrs. Eliza Taylor, of Unity 4 00
Do. Miss Mary Taylor, do. 1 00
Do. of Hugh Auchincloss, Esq., Treasurer New York Presbytery, the annual collection 158 11
Do. of Rev. Dr. Aaron Condit, do. in Newark Presbytery 18 17
Do. of Rev. Dr. Ezra Fisk, do. in Hudson do. 33 41

Do. Of Rev. George Junkin, from Danville Miss. So.	39 00
Do. Of Rev. M. L. Fullerton, from Rev. Jas. Buchanan, Greencastle churches	30 00
Do. From Rev. David Elliot, Mercersburg do.	10 00
Do. Of Rev. John Dorrence, from several churches in Mississippi Pres., 50 cent subscribers	95 25
Do. Of Rev. R. B. Belville, Neshaminy an. col.	5 00
Do. Of Rev. Peter Hassinger, Waterford and Gravel Run	3 15
Do. Of do. from Rev. A. K. Russell, Newcastle Pres. an. col.	60 67
Do. Of Mr. Samuel Morrow, 4th Presbyterian ch. do.	12 32
Do. Of Rev. John Mitchelmore, Lewes Pres. do.	10 53
Do. Of Rev. J. Pillsgrove, Long Island Pres. do.	45 79
Do. Of Rev. John Smith, Otsego Pres. do.	1 00
Do. Of Rev. Alonzo Welton, North River Pres. do.	67 39
Do. 22. Of Rev. D. Magie, Elizabethtown Pres. do.	53 13
Do. Of Rev. Alex. M'Clelland, from Derry cong., Carlisle Presbytery, do.	8 00
Do. 23. Of Nath. Davis, Esq., Tr. Albany Pres. do.	41 33
Do. Of Rev. James Latta, per Rev. W. Latta, Octorara, Newcastle Pres. do.	6 00
Do. Of Rev. James Magraw, West Nottingham and Christiana do.	6 00
Do. Of Mr. Simeon Munday, per Rev. Jos. H. Jones, 2d church, Woodbridge, Elizabethtown Pres. do.	4 00
Do. 25. Of Rev. Jos. Barr, per Rev. A Babbit, Leacock, Newcastle Pres. do.	3 37
Total	$2016 59½

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.

Of William Davidson, Esq. the legacy of Margaret Thomson, late of Somerset county, New Jersey, for the Contingent Fund,	$ 80 00
Of Rev. John W. Scott, a quarter's rent, for ditto,	87 50
Of United States' Branch Bank, New York, one year's interest of the Nephew scholarship, due 1st May last,	175 00
Of Rev. Thomas J. Biggs, one of the Executors of the estate of Anthony Kennedy, Esq. deceased, interest on his scholarship,	37 50
Amount,	$380 00

Received also for the Contingent Missionary Fund, viz.

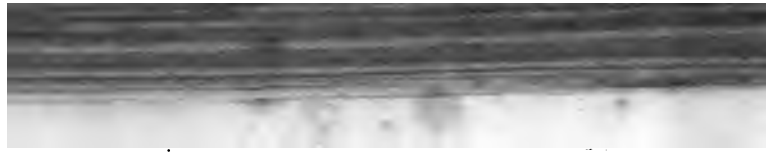
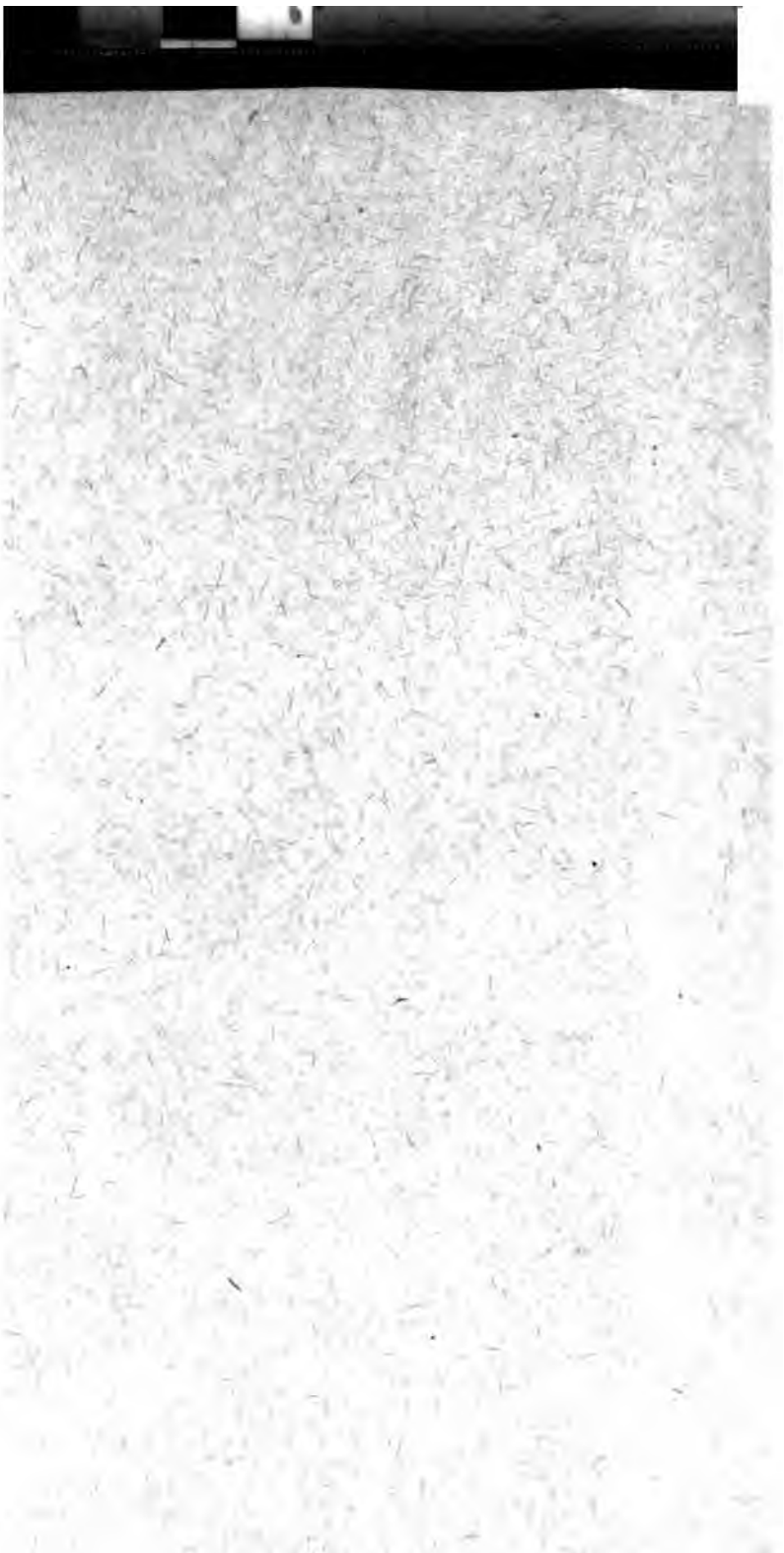
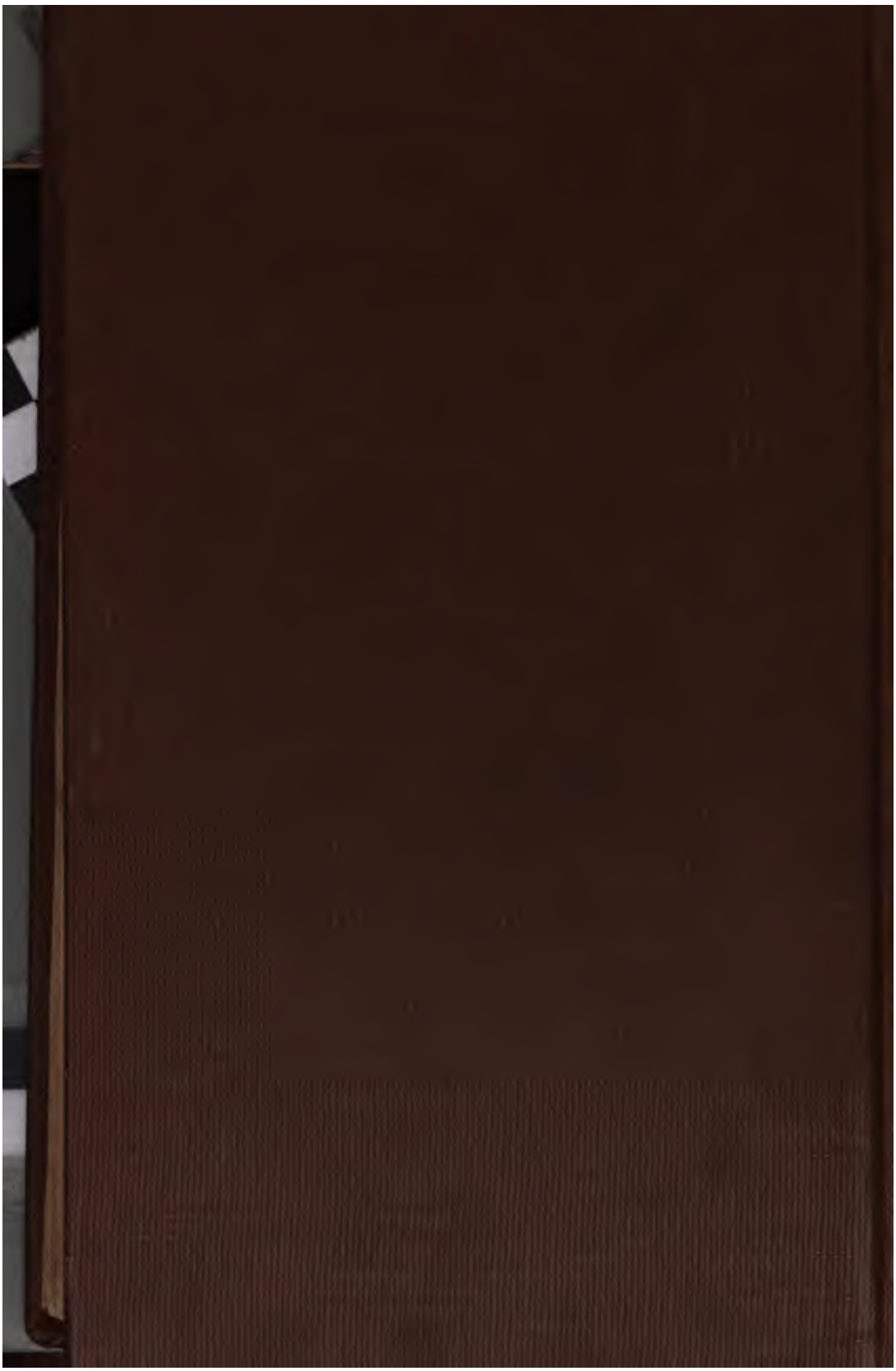
Of Rev. James Graham, per Mr. James Kerr, of Pittsburgh, from Beulah congregation, Pennsylvania,	$77 84
Of Rev. Dr. E. S. Ely, a donation from Rev. Robert M. Laird's congregation, at Princess Ann, Somerset county, Maryland,	15 31
Total	$93 15

$255.36 were received in June from Rev. Dr. E. S. Ely, for the Board of Missions, and acknowledged in the Christian Advocate for July; by desire, the particular items are now given, viz.

From Belle Air Church, Maryland, per Rev. William Finney,	$27 50
Carlisle Church, per Rev. George Duffield,	27 36
Wyalusing Auxiliary Society, per Rev. Thomas Grier,	5 00
Mount Horeb Church, Kentucky, under care of Rev. Samuel Steel,	7 50
Hugh Auchincloss, Esq. of New York, his donation,	20 00
and his three sons, viz. John, R. Gill, and Hugh, Jr. each $5,	15 00
J. D. Johnston, Esq. of Martinsburgh, Ohio,	3 00
Ditto, the liberal donation of Mr. Thomas Margnes, near Martinsburgh, Knox county, Ohio,	150 00
	$255 36

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church during the month of July, 1829.

Donation from Mr. Paul Geddes, of Fannettsburg	$5 00
Monthly collection in the 6th Presbyterian Church for July	9 94
Subscriptions do. do. do.	11 00
Rev. Dr. Janeway's subscription for 1829	100 00
Mr. Samuel Hildeburn's do. do.	100 00
Monthly collection in the 6th Presbyterian Church for June	12 00
do. do. 7th do. do. July	15 00
do. do. 12th do. do. do.	3 62
do. do. 8th do. do. do.	12 00
From Mr. S. B. Ludlow, for obtaining subscription to Philadelphian, by an agent	50
Donation from Major Samuel Bell, of Augusta co. Va. by Robert Ralston, Esq.	5 00
Mr. Mallary, attorney, of Wilkesbarre, one half of a fee	10 00
Thomas Montgomery, Esq., subscription for 1829	100 00
Collection in the Church at Cape May	19 83
From Pennsylvania Missionary Society, Mrs. Weir's subscription	100 00
Collections in 1st Presbyterian Church	13 00
	$516 89

SOLOMON ALLEN, *Treasurer*,
No. 18, *South Third Street.*

☞ We hope that particular attention will be given to the Notice contained in our present Number, that *all collections and contributions for Missionary purposes, are to be sent to Mr. Solomon Allen, No.* 18, *South Third Street, Philadelphia*, the treasurer appointed by the Board of Missions, agreeably to an act of the General Assembly, to receive the same. A careful compliance with this notice will save trouble, and facilitate the operations of the Board.